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MYSORE ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARNATICA

VOL. X

INSCRIPTIONS IN THE KOLAR DISTRICT

Published for Government

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VOL. X.

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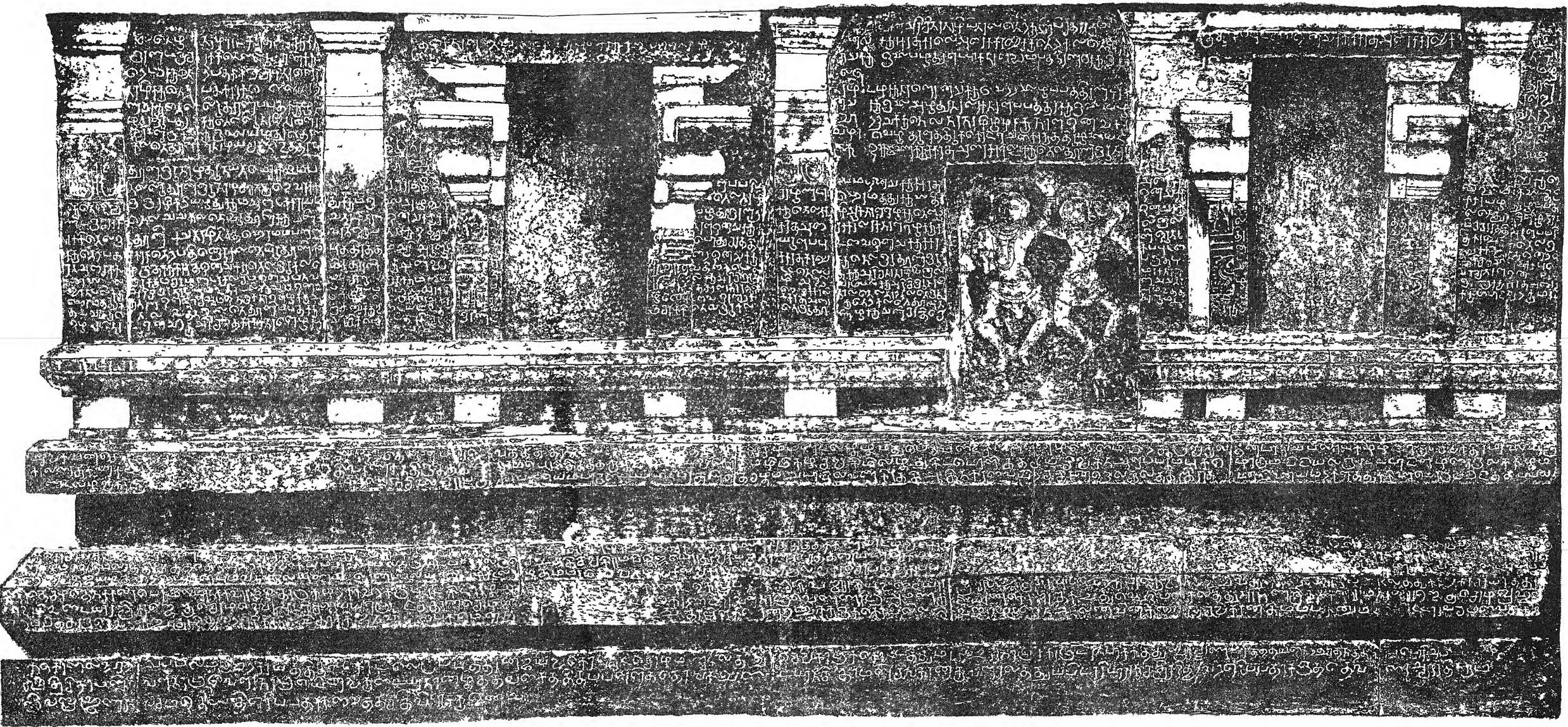
Comprising the following Taluqs:

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Kôlâr	256	
Mulbâgal	266	"
Bowringpet	89	"
Mâlûr	101	"
Sidlaghatta	113	"
Chik-Ballâpur	65	"
Gôribidnûr	89	"
Bâgepalli	85	"
Chintâmañi	168	"
Srînivâspur	115	"

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## P R E F A C E.

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The many changes that have passed over this District — now so widely known for its gold mines — are reflected in the variety of its epigraphic records, and the different languages in which they are inscribed. The Tamil inscriptions have been translated by my Assistant, Mr R Narasimhachar, M.A., who is well acquainted with that language. There are also many in Telugu, in addition to those in Kannada and Sanskrit, which of course form the bulk.

The history of the Mahâvali or Bâna kings, who were first brought to light by my discoveries here, is made pretty clear, especially for the 8th and 9th centuries. There are important contributions to our knowledge of the Gangas in the Nonamangala, Hosûr and Narsâpuia plates, as well as in several of the stone inscriptions. For the Chalukyas and Pallavas the Vokkalâi plates are an exceptionally valuable record, which, besides supplying much new information about the early Chalukyas, opened the eyes of scholars to the significance of the Pallavas, till then scarcely known even in name. The continuation of the Pallava power in the Nolambas is well illustrated, and the prominence of Vîra-Mahêndra, who was the son of a Ganga princess, and had for his queen a Kadamba princess

The Ganga Pallavas and Vaidumbas are new families, and the part played by Âvani is of interest. Also the inscriptions relating to Nandi and Nandidroog. The Chôla inscriptions are varied and numerous. They show the great regard which the Chôlas paid to the local goddess Pidâriyâi, now called Kôlâramma. The extensive conquests of the Chôlas, embracing the whole of Southern India, with parts of Burma and the islands in the Indian Ocean, are grandiloquently described. It was from Mysore that the data for the chronology of these kings was first obtained. Under the Hoysalas we have a series of records of Râmanâtha, who, on the partition of his father's dominions, received the Tamil districts and Kôlâi.

The Nripatunga-kula is new, and testifies to the intimacy that existed between the Râshtrakûtas under Amôghavaîsha and the Gangas. The prominent position which Mulbagal held as the seat of the viceroys of Vijayanagar is

#### PREFACE

brought out by the inscriptions of that empire. There are also several interesting Mahratta memorials of the time of Šivâjî and other members of his family, Kôlâr being part of the *jâgâ* of his father Shâhjî.

Information going back to an early period is obtained regarding the Bêt-mangala tank on the Pâlâr, now taken up for the water-supply of the Kôlâr gold fields. The name is a contraction of Vijayâdityamangala, so named after the Mahâvalî or Bâna king who probably constructed it. From Bp 4 we find that it breached and was restored by a Vaidumba king in the 10th century under orders of the Pallava Nolamba king. Bp 9 shows that it had again breached and was restored in the 12th century by a victorious general of the Hoysala kings. The tank breached again recently, in 1903. More than one inscription shows that the water-supply was a matter of concern to former rulers. An interesting case is that recorded in Gd 6 (which has somehow escaped notice in the Introduction). When the prince Bukka-Râya was governor of Penugonda in 1388, he ordered the hydraulic engineer to bring the Henne river (the northern Pennâi) to the city. Accordingly a channel was made from Kallûdi to the Sravera tank, 10 miles to the north. How the water was carried beyond that does not appear. An amusing account is given of the accomplishments of the engineer, who was master of ten sciences.

*Bangalore, Xmas, 1904*



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## INTRODUCTION

The present volume contains the very varied inscriptions of the east of the Mysore State, a part of the country where the Kannada, Tamil and Telugu languages meet, and which was also once subject to Tamil sway under the Chôla kings. Accordingly, out of the total of 1347 inscriptions in the District, 422 are in Tamil, while 211 are in Telugu. But the oldest are in Kannada. This was the original language. Tamil came in with the Chôlas in the 11th century, and Telugu with Vijayanagar kings after the 15th. The period covered by the inscriptions is from the 4th to the 18th century. Such as can be assigned to specific dynasties and dates may be arranged as follows —

|                   |     |       |      |    |      |
|-------------------|-----|-------|------|----|------|
| Mahâavâlis        | 26  | A. D. | 338  | to | 961  |
| Gangas            | 70  |       | 360  | ,  | 1836 |
| Kadambas          | 4   |       | 390  | ,  | 890  |
| Chalukyas         | 2   |       | 640  | ,  | 757  |
| Pallavas          | 77  |       | 733  | ,  | 1049 |
| Kâduvetti         | 11  |       | 780  | ,  | 1297 |
| Gauga Pallavas    | 2   |       | 880  | ,  | 900  |
| Vaidumbas         | 6   |       | 900  | ,  | 1100 |
| Âvani             | 6   |       | 920  | ,  | 1007 |
| Râshtrakûtas      | 1   |       | 950  |    |      |
| Chôlas            | 143 |       | 900  | ,  | 1408 |
| Hoysalas          | 85  |       | 1135 | ,  | 1343 |
| Nripatunga-kula   | 3   |       | 1270 | ,  | 1378 |
| Vijayanagar       | 204 |       | 1336 | ,  | 1665 |
| Âvati             | 11  |       | 1428 | ,  | 1792 |
| Sugatâr           | 29  |       | 1451 | ,  | 1669 |
| Râyadurga         | 1   |       | 1527 |    |      |
| Gummanâyakanpâlyâ | 17  |       | 1573 | ,  | 1769 |
| Mahrattas         | 15  |       | 1637 | ,  | 1775 |
| Ballâpur          | 1   |       | 1646 |    |      |
| Bijâpur           | 2   |       | 1703 | ,  | 1712 |
| Mughals           | 2   |       | 1730 | ,  | 1736 |
| Tâdigol           | 15  |       | 1704 | ,  | 1767 |
| Kottapâlyâ        | 4   |       | 1735 | ,  | 1775 |
| Râlapâdi          | 1   |       | 1765 |    |      |
| Itikedurga        | 1   |       | 1770 |    |      |
| Halakûr           | 2   |       | 1793 | ,  | 1798 |
| Mysore            | 2   |       | 1786 | ,  | 1798 |

Under the foregoing heads the inscriptions are here reviewed, as far as possible, in chronological order, drawing attention to such matters as are entitled to notice. In order to save space, the following abbreviations have been adopted for the names of taluqs—*Kl*=Kôlâr, *Mb*=Mulbâgal, *Bp*=Bowringpet, *M*=Mâlhî, *Sd*=Sidlaghatta, *CB*=Chik-Ballâpu, *Gd*=Gôri-bidnûr, *Bg*=Bâgepalli, *Ct*=Chintâmanî, *Sp*=Srinivâspur.

### *Mahâvalis.*

These rulers occupied the country east from the Pálâ river and north into the Madras districts from a very early period. According to one inscription (*Ind Ant* XIII, 6), their territory lay to the west of the Ândhra or Telugu country, and **Mb** 157 describes it as a Seven-and-a-half Lakh county, containing twelve thousand villages, in the Ândhra-mandala. It seems to have been known as the *Vadugavali* 12000 (So *Ind Ins* Vol III Part I 90).<sup>1)</sup> They claim descent from Mahâvali or Mahâ Bali (Bali the Great) and his son Bâna, whence they are also called Bânas. They may have been connected with Mahâbalipu, known as the Seven Pagodas, on the coast south of Madras. They had a black flag and a bull crest (**Mb** 126).

Bali was a Daitya or Dânavâ king, who by the power of his penance defeated Indra, humbled the gods, and dominated the three worlds. The gods having appealed to Vishnu for help, he assumed the Vâmana or Dwaif incarnation, and appearing before Bali as a Brahman dwarf, begged for only three paces of ground. This being granted, he assumed his godlike dimensions, and with two strides having covered heaven and earth, there being no place for the third, placed his foot on Bali's head and forced him down to Pâtâla,<sup>2)</sup> or the lower regions, which on account of certain virtues were left in his possession.<sup>3)</sup>

Bâna was Bali's eldest son, a giant with a thousand arms. He propitiated Ŝîva, who agreed to live in his capital<sup>4)</sup>, and Bâna appointed him as guardian of the gates, or doorkeeper, as the inscriptions put it<sup>5)</sup>. Bâna's daughter

<sup>1)</sup> *Vadugavali* is translated by Dr Hultsch—'the Telugu road'—to correspond with the Sanskrit *Ândrat pathâ* of the Udayândiram plates (*Ep Ind* III, 76).

<sup>2)</sup> The sage Nârada (says the *Vishnu Purana*, Bk II ch v), after his return from the lower regions to the skies, declared amongst the celestials that Pâtâla was much more delightful than Indra's heaven.

<sup>3)</sup> For the whole story see Muil's *Original Sanskrit Texts*, Vol IV, p 180 ff. The germ of the legend is found in the Rig-vâda, where Vishnu is represented as taking three steps over heaven, earth and the lower regions—typifying perhaps the rising, culmination, and setting of the sun.

<sup>4)</sup> According to the *Vishnu Purana* (Bk V, ch xxviii), this was Ŝônitapura, said to be Dêvikôta, near the mouth of the Coleroon, on the Madras coast.

<sup>5)</sup> The expression referring to this, which occurs in all the inscriptions, was originally translated by me—'the Mahâvali kula, made doorkeepers by Paramâsvara, worshipped by all the three worlds, chief lord of gods and demons'. But though it may be so translated, and Dr Hultsch

Ushā became enamoured of a prince she saw in a dream, and on being shown a number of portraits identified him with Kṛishna's grandson Anūḍha. To allay her passion her female friend Chitrulēkhā continued to introduce him clandestinely into her apartments. When discovered, he was seized and imprisoned by Bāna, and a war ensued. Kṛishna came in person to besiege the capital. Śiva guarded the gates and fought for Bāna, who worshipped him with his thousand hands. But Kṛishna found means to overthrow Śiva, and having taken the city, cut off Bāna's thousand hands, except two, with which he obliged him to do homage.

This line of kings first came to notice with my discovery of the two Gūlgānpode inscriptions (Sp 5 and 6), originally published by me in 1881 (*Ind Ant* X, 36).<sup>1)</sup> They are engraved on large and massive stones, in deep-cut characters, as if the work of giant hands. They were well preserved through being completely buried in the ground when I excavated them, only an inch or two of the upper edge of the stones appearing above the surface.

The information regarding these kings was considerably added to by the Udayendriam plates, published in 1884 by the Rev T Foulkes (*Ind Ant* XIII, 6).<sup>2)</sup> In these plates we have the following genealogy. Beginning with Bali, the regent of the Asuras, whose son was Bāna, in his line (it says) was born Bānādhūja. After he and many other Bāna kings had passed away, there was born in the family Jaya-Nandivārmā, whose son was Vijayāditya, whose son was Malla-Dēva surnamed Jagadekamalla, whose son was Bāna-Vidyādhara, whose son was Piabhumērū-Dēva, whose son was Vikramāditya, whose son was Vijayāditya, also named Pugalvippavai-ganda, whose son was Vijayabāhu Vikramāditya, the friend of Kṛishna Rāja.

Though these inscriptions are not dated, the latter allusion affords a clue to their period, as there is little doubt that it refers to the Rāshṭriyakūta king who ruled from about 884 to 913. Going back eight generations, this would

has done the same (So *Ind Ins* Vol III, Part I), it seems that the tradition, as brought to my notice by my Assistant Mr R Narasimhachari, M.A., is quite the other way, and that Paramēśvara or Śiva was made his doorkeeper by Bāna, the son of Mahabali. The original authority for this has not been found, but is said to be in the Skānda Purāna. The Matsya-Purāna and the Harivamsa state that Śiva was pleased with Bāna's penance, and agreed to live in his capital for his protection. But that the matter is one of general popular knowledge may be gathered from an allusion in Kanaka-Dīsa's *Mohana tarangini* (16th century), where Bāna says—

vilasitavāgī kang-esedirpa ramyāchala-vāsava tiraskarisi |  
alasade bandu piri~~z~~alli enna bāgilā kād iru kēlā Dēva ||

Also in a song in a MS collection in my possession, composed about 150 years ago,—  
puliya charmaavan utta Puraharage |  
oludu Bānana bagila kāydage ||

<sup>1)</sup> In the fac-similes there published, the upper border of one of the stones has been embellished with a small linga. But there is no such emblem in the original, as I have satisfied myself by personal examination.

<sup>2)</sup> Published again by Dr Kielhorn in 1894 (*Ep Ind* III, 74).

place Jaya-Nandivaimmā in the 7th century. But there are allusions to the Bānas in other inscriptions which refer to a much earlier period. Thus, in the Mallōhallī plates, published by me in 1876 (*Ind Ant* V, 136), Kongani-vaimmā, the progenitor of the Ganga line, who probably belongs to the end of the 2nd century, is said to have been a wild fire in consuming the stubble of the forest Bāna, and the plates of Hastimalla (*Salem Manual*, Vol II, App 369) state that the Ganga king Kouganī was consecrated to conquer the Bāna-mandala. In the Tālgunda inscription (Vol VII, Sk 176), Mayūra-śarmmā, the progenitor of the Kadamba line, whose period is not far removed from the above, is said, when he betook himself as an outlaw to the forests of Śiśupāvata, to have levied tribute from the great Bāna and other kings. In the Haḍānābād plates, obtained by Sir Walter Elliot<sup>1)</sup>, the Chalukya king Viśikamāditya (655–680) is said to have conquered Rājamalla of the Mahā-malla-kula, that is, the kings of Māmallaipura, the common name for Mahā-balipura,—in other words, the Mahāvalis. In the Dēvaḥallī plates of 776 (Vol. IV, Ng 85)<sup>2)</sup> the Nirggunda Yuvarāja Dundu is said to have confounded the Bāna-kula.

Among the Mahāvali inscriptions in the present volume the earliest is the Mudiyānū plates of 388 (Mb 157), first published by me in 1886 (*Ind Ant* XV, 172). It is all in Sanskrit, and begins with praise of Śiva whose throne is on the lofty peak of the mountain called Nandi, no doubt a reference to Nandidioog, considered as a personification of Nandi, the bull of Śiva. An object of the mercy of Śiva was Mahābali, lord of the Dānavas, the munificence of whose gifts was the sole cause of Vishnu starting to take the three strides and manifesting desire with his hands and feet extended. A promoter of Mahābali's race, Nandivaimma obtained the crown and the throne, gaining the blessings of Brahmans, and possessed of mighty elephant and other forces which secured him against conquest by the most powerful kings. He was succeeded by his son Vijayāditya-Dēva. Then followed his son, who is said to have roused up the Bāna-vamśa, and among other praises is compared, in compassion for all living things in the three worlds, with Bōdhisattva,—a very uncommon and ancient looking allusion. His name was Vadhūvallabha-Malladēva-Nandivarṇma. Being in the town of Āvanya (Āvani) in the Śaka year 261, the 23rd of his own reign, he granted to 25 Brahmans, of whom four are named, the Mudiyānū village in the Hodali-vishaya. The grant was engraved by the carpenter Nandivarṇmāchāryya, by order of Vadhūvallabha-Malla, and the king himself repeats at the end in the first

<sup>1)</sup> Published by Dr. Fleet in *Ind Ant* VI, 75. But his translation disguises the reference as indicated by Sir Walter (see *Seven Pagodas*, 127).

<sup>2)</sup> Originally published by me in 1873 (*Ind Ant* II, 156).

person, naming himself Vadhuvalabha, that he grants the Chuda-gîâma (Sanskrit for Mudîjanû) in perpetuity. The decree was carried out by the *sauvapradhâna* Vaivasvata-dandâdhipa. At the end are apparently the words *vyâdhana Mullegam*, what they indicate is not clear<sup>1)</sup>.

The village which is the subject of the grant still bears the same name, and the boundary villages can easily be identified one of them, Kantakadvâra, being a Sanskrit translation of Mulubâgil (thorn gate). Of the Brahman donees that are named, three are described as of the *sâmânya-charana*. Of this I am unable to obtain an explanation. But there is a sect of Dravida Brahmins called Brîhachcharana. The story is that Agastya had been engaged for the performance of a great sacrifice by a Pândya king, who sent invitations to Brahmins in distant places to attend. Those who came early were called *brîhat-charana* or fast walkers. Those who came late may therefore have been called *sâmânya-charana* or ordinary walkers.

This inscription would, from its date, be of special interest, if this could be relied on. The date has been examined by Dr. Kielhorn (*Ind. Ant.* XXIV, 10), who says it is irregular (*Ep. Ind.* VII, App. 112), and by Dr. Fleet (*Ind. Ant.* XVII, 239), who finds the week day does not agree. But exactitude in the date cannot be insisted on as a criterion of genuineness, as there has often been a tendency to do. For even Dr. Fleet admits (*ibid.* XXXII, 223),—a conclusion at which I had myself arrived long ago,—that “neither does a date which is incorrect in respect of its details prove that a record is spurious, nor does a correctly recorded date prove that the record in which it is put forward is genuine, or that the matter recited in connection with it is authentic.” Turning to the plates now under review for any other indication of their period,—it is curious that the outer side of the first plate, which as regards the present inscription is meant to be blank bears traces of what was evidently a Ganga inscription, and it can be made out that it contained the usual phrases in their copper plate grants, down to Harivaimmâ. This was the third king of the line, who ruled in the 3rd century. There are two grants of his time, belonging to 247 and 266<sup>2)</sup>. The Bâna inscription here is not therefore discredited by the date of Harivaimmâ. And at Âvanî, where this grant was made, is the only place in which a Ganga stone inscription has been found containing phrases similar to those employed in their copper grants. It is only a fragment without beginning or end (MB 263), and is on the basement of one of the group of Râma temples which have evidently been rebuilt in later times, and inscribed stones used in reconstruction without regard to the contents. But so far as this one goes it ends with Vishnugôpa’s

<sup>1)</sup> If we may read *Vyadhanam ullegam*, they might possibly mean Vyâdhana's writing.

<sup>2)</sup> *Ind. Ant.* VIII, 212, *Ep. Cern* Vol. III, Nanjangud 122.

son This we know was Tadangāla Mādhava, and there is a grant of his giving the date 357<sup>1)</sup> Here, too, there is a near coincidence in the time, and some connection may exist with the effaced Ganga grant on the first plate

So far there seems nothing to be said against the plates on the score of the date The kings mentioned in it are Nandivarmmā, his son Vijayāditya, and his son Vadhuwallabha-Malladēva-Nandivarmmā, the donor of the grant These names correspond pretty nearly with the first three in the Udayēndriam plates But Nandivarmmā is there called Jaya-Nandivarmmā, and as regards Malladēva there is nothing common to the two except their name He is there said to be surnamed Jagadēkamalla, but there is no sign of such a title here, while on the other hand several very distinctive ones are here assigned to him, which have nothing corresponding in the other There seems therefore some ground for the conjecture that the succession of kings here may be older than the one in the Udayēndriam plates, which expressly state that many Bāna kings had passed away before the appearance of Jaya-Nandivarmmā

The remaining Mahāvali or Bāna inscriptions here are not dated, except two at the end of the list in the 10th century But there are allusions contained in them which afford a clue to the period of some, and they all belong to the 8th and 9th centuries In Mb 261, when Mahāvali Bānarasa was ruling, the cows of a certain place having been carried off by the orders of Prithuvipati, some man recovered them and died Prithuvipati was the Ganga king who preceded Śripurusha The date of this inscription would therefore be about 715 In Bp 13 we have the Ganga prince Mādhava Muttarasa, who was governing various districts, one of which was Āvanya (Āvani), marching against Mahāvali Bānarasa. Muttarasa was the name of Śripurusha, and this may indicate him before he came to the throne We may therefore say about 725 for the date<sup>2)</sup> Kl 235, Bp 48 and 86 show a Mahāvali Bānarasa ruling the Ganga 6000 province<sup>3)</sup>, and from the last it appears that he was contemporary with Śripurusha. We may therefore assign him to about 750, and he would represent either the first Vijayāditya or his son Malladēva Jagadēkamalla of the genealogy above given

Then comes Mb 92, of the 2nd year of Bāna-Vidyādhara, who, according to the genealogy, was the great-grandfather of the second Vijayāditya, or Bijeyitta, for whom we have in Mb 229 the date 909 He may therefore be put in about 780<sup>4)</sup> That he follows the Bānarasa last above mentioned

<sup>1)</sup> Ep Carr Vol VII, Shikarpur 52, Ind Ant VII, 172

<sup>2)</sup> On the other hand Sp 40 shows Bijayittaya rising up against Māda-Muttarasa's son, which would be in about 900 But the names may not be the same

<sup>3)</sup> Śripurusha's son Duggamāra Ereyappa was ruling it at one time (Sp 57).

<sup>4)</sup> Bāna Vidyādhara's queen was Kundavai, daughter of Pratipati Araiyar (conjectured to be the Ganga king Prithuvipati), son of Śivamahārāja Perumānadi (P Śivamāra) See So Ind Ins Vol III, Part I, 98

may be gathered from a man named Attāni being the donor in both **Bp 48** and in thus<sup>1)</sup> **Sp 5** and **6** are of the time of a Mahāvali Bānaśasa who is described in the latter as Viśramāditya Jayamēnu, and as having received from kings the name Bāna-Vijyādhara, no doubt meant for Vidyādhara, though in **Sp 5** we also have the form Vijyādhara, evidently taken from the king's name. He may be identified with the same king as in **Mb 92**. Bāna-Vidyādhara's son, in the genealogy, is Piabhumēnu, and here we have, in both, Piabhumēnu evidently in command of his father's army. **Ct 107** may be actually of Piabhumēnu's reign, as Pōteva has assumed that name, of course after the king's. In **Sp 6** there is a reference to Kāduvatti, which we know from previously published inscriptions was a common designation for a Pallava king.

The giant here for the man who sacrificed his life was made on the birth of his posthumous son, whose mother also had a share in it. In **Sp 5** the giant is called a *bäl-galchu*, literally a sword washing. Either the giant was made with washing of the fallen man's sword, or more probably the giant was considered as a purification of his sword from the stain of slaughter. This term has been met with in many instances (see **Kl 79**, **200**, and **Mb 225**). But the common term in inscriptions for giants of land for warriors who fell in battle is *halnād* or *halnātu* (as in **Mb 244** and **Bp 18**). In the north-west of Mysore, however, the word *śivane* seems to be used to denote them.

In **Mb 265** a Bānaśasa appears ruling Kuvalāla and Kongu, and at the same time Pompala ruling Vegū. Now in **Kl 79**, in the reign of the Ganga king Nītimārgga, Nolambādhiraṇa was ruling the Ganga 6000, and by his order Pompala fought with Bānaśasa and lost his life. He is called lord of Benga, and said to be of the Venga family. These names may no doubt be identified with the Vegū above. This Nītimārgga must have been the grandson of Vijayāditya, and the victor at Rājālāmadu (**Kl 90**). We must conclude then that Kuvalāla (Kolar) was not in the Ganga 6000, and that Bāna, having been driven out of that province, had retired to the east and south. As we have 870 for the date of Nītimārgga's successor (**NJ 75**), this Bāna may be placed in about 850. He is no doubt also the one in **Kl 200** who was at war with Mahāśāja, and the one in **Mb 228** from whom Peimma-nadī (that is, the Ganga king) captured the Mahāśāja-nād. This is called the Mālājavādī Seven Thousand in **Ct 30**, with its capital at Vallū. The province was chiefly in the Kadapa District, and Vallūr was either the one in the north-east of Pavugada taluk or the one near Kadapa.

**Mb 86** mentions a Viśramāditya, who may or may not have been a Bāna. The succeeding Bāna inscriptions contain nothing of importance until we come

<sup>1)</sup> There is an Attāni mentioned in **Kl 229** in Śripurusha's time. Also in **Kl 232**.

to **Mb 243** and **244**. The first part of each of these is followed by a grant made by Bijayitta-Bânañasa, who must have made them immediately after succeeding the king (his father) in the first part, who is thus identified with Vikramâditya. Bijayitta is of course Vijayâditya. He appears also in **Sp 40**, but **Mb 229** is the most important, as it gives us a fixed date, 909, for his reign. With the help of this the approximate date of the preceding inscriptions becomes manifest.

The last of the inscriptions of this line of kings is **Mb 126**, dating in 961, in which we find Sambayya of the Mahâbali-kula ruling Bidurî under Ilâva-Nolamba. He is described as the lord of Paruma-pura, having a black flag and the bull crest.

The Bânas seem to have lost their independence at the end of the 9th century, when the Chôla king Vîra-Nârâyana is said to have suddenly uprooted the Bânas. But they by no means disappear from history. For in the person of Hastimalla the line was restored by the Ganga king Kêsarî or Prithuvipati<sup>1)</sup> who was the son of Mârasimha and grandson of Prithuvipati. The Bâna kingdom is mentioned along with others in southern India of the 12th century in Vaidyanâtha's *Pratâpa-Rudriya*. Trivikrama-dêva, the author of the Prâkrit grammar *Trivikrama-vritti* of probably the 15th century, claims to be a descendant of the Bâna family<sup>2)</sup>. Moreover, inscriptions at Šîvilliputtûr in the Tinnivelly District show that two kings named Sundara Tol and Muttarasa Tirumala, who obtained possession of the Pândya throne in 1453 and 1476, call themselves Mahâvali Vâñâdhîâja<sup>3)</sup>.

### *Gangas.*

The earliest Ganga inscription is the fragment (**Mb 263**), already referred to, on a temple at Âvani. It has no beginning nor end, and is evidently part of one, the remainder of which has been destroyed in the rebuilding of the temple in after times. It is the only stone inscription that has been found containing the phrases almost uniformly employed in the copper plates. It presents the usual succession of kings from Konganivarmmâ to Vishnugôpa, and breaks off in going on to his son. This we know was Tadangâla Mâdhava, for whom in the Tagâti plates (Vol. VII, **Sk 52**) we have apparently the date 357. **Mr 73** is a copper plate grant of the 13th year of his reign, found in the buried ruins of the Jain basti discovered at Nonamangala in 1897<sup>4)</sup>.

<sup>1)</sup> See Appendix to *Salem Manual*, above referred to, and *So Ind Ins II*, 379.  
<sup>2)</sup> *Ind Ant XIII*, 18      <sup>3)</sup> *Ind XV*, 173.

<sup>4)</sup> The ryots of Nonamangala, when ploughing near their village, came upon traces of a wall, and the spot being excavated, there was laid bare the base of a Jain temple. The walls were composed of very large sized bricks, which were only about  $1\frac{1}{2}$  inch in thickness. Near the doorway on the east, stuck in a crevice of the wall, were found the plates **Mr 73**. In the north

The king's name appears in the form Madhvavavimma, and all the introductory part corresponds with what is usual in the Ganga plates, except that the second king is also called Madhvavavimma. The grant consisted of the Kumātapura village and land under the big tank given for the Aihad temple of Peibbal in the Mudukottū-vishaya, and was made on the advice of the achāryya Vīra-dēva. **Mr 72** is another set of plates found in the same place at the same time. They record a grant by Mādhavavavimma's son Konganavavimma (Avinīta) in the 1st year of his reign, c. 425, to two Aihad temples, made on the advice of his preceptor Vijayakūtti. To the temple at Uraṇū, established by Chandranandi and other Jains, was given the Vennelkaṇi village in the Korikunda-vishaya. To Ēvāṇi-adigal's temple at Pēñur was given one-fourth of the *harśapana* realised from the outside customs duties. These are stated (in Rapson's *Indian Coins*) to be copper coins belonging to the earliest native coinage.

We have next to notice the very singular inscription **CB 29**. It is engraved in fine characters on a large boulder on a low hill called Gōpinātha-gutta, at the north-east base of Nandidroog. The boulder is over a sort of cave temple dedicated to Gōpālasvāmi. The inscription begins with the words generally employed at the opening of the Ganga copper-plate grants, and the characters are those of the Ganga period. These are the reasons for placing it here, though it contains no date, nor any reference to the Gaugas. After invoking Viśhabha, the first Tīrthankara, it says that "this chaitya-bhavana of the adorable Aihata",—which indicates a Jain temple in the spot where the Gōpāla temple now is,—was established by Rāma, the son of Daśaratha, in the Dvāpara-yuga of the Kali-avasāppini. At a later period it was rebuilt anew by Kunti-Dēvī, the mother of the Pāndavas. Then follows a panegyric of "the best of mountains", an ornament to the Earth-goddess, purified by the presence of a Jinēndia-chaitya, a supreme *tīrtha* (or sacred bathing place), having caves suited for the abode of great rishis intent upon penance. Apparently it is said to have the name Śrikunda or a name beginning with Śrikunda, for the inscription abruptly stops here without any apparent reason, there being plenty of room on the boulder for continuing it. The above description can in no wise apply to the little hill on which the inscription is, and must refer to Nandidroog, to which it is altogether suitable (except that there is no Jain temple there now), and which is the finest hill in this part of

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wall, near the side of the shrine, was a small chamber or cupboard, partly projecting from the wall. In this were found the plates **Mr 72**, together with a number of other articles. These were a metal elephant, eight (or an octave) of conch-shells pierced for use as musical instruments, five metal Jain images of different sizes, and pieces of other metal articles, such as, bells, lamp-stands, dish, finial and plinth. On one of the conch-shells was inscribed, in Hala-Kannada characters, the word *pelmudi*, which might be to distinguish it as having a large volute, or it might be a name either of the instrument, or of its place in the octave, or of the performer on it.

the Mysore State. It seems probable that the Gopalanatha-gutta was formerly connected with Nandidroog, from which it is now only separated by a road, and was considered a part of it. But Nandidroog never, so far as the records go, had the name Šikunda. On the contrary, from the earliest times it was named after Nandi (see **Mb 157**), and Višabha (at the beginning here) has the same meaning. But during the Jaina ascendancy of the Gangas it was called Nandaguli, as they invariably have the title "lord of Nandaguli". It seems not unlikely that a fresh statement was about to begin where the inscription breaks off, relating to some line of gurus of the Šivakundakundavaya, and that the name Šikunda is not meant to apply to the mountain. The reference to Rāma, the son of Daśaratha, as founder of the temple reminds one of the Chikka-Hanasoge basadis (Vol IV, **Yd 26**), which are also said to have been established by him, endowed by the Gangas, and rebuilt by the Changālvās.

There are some 19 inscriptions of the time of Šipurusha, all on stone, except one, the Hosūr plates (**Gd 47**). Four are dated, **Kl 78** in his 26th year, **Kl 6** in his 28th year, **Gd 47** in Šaka 684, **Mb 80** in his 42nd year. The earliest is probably **Bp 13**, where he appears as the praiseworthy and honourable Mādhava Muttarasa, ruling the Elenagai nād Seventy, the Āvanya-nād Thirty, and the Ponkunda Twelve. This was probably before he came to the throne, or about 725. The next five are of no special importance. Then comes **Mr 96**, in which he appears under the full name Prithivi-Kongani Muttarasa Šipurusha. **Mr 74** is imperfect, and gives only Kongani. But **Kl 78** is of the 26th year of Konguni Muttarasa, 751. **Kl 6** is of Konguni Šipurusha's 28th year, 753. In this, Sivamāra (his son and successor) appears as governor of Kadambū. In **Kl 8** and **11** Lōkāditya or Lōkāditya-Ela-arasa is ruling Kadambū. He may have been another son, or else the king of the Elenagai-nād above mentioned. **Kl 7** shows us Lōkāditya's son Malladi.

We next come to **Gd 47**, the Hosūr plates, originally published by me in 1878<sup>1)</sup>. They are dated when the Šaka year 684 had expired. Dr Kielhofer's calculation (*Ind Ant* XXIV, 11) makes it the 13th of April 762, but then the week day does not agree. To make this correspond we may take the 24th of April 761. On neither day was there an eclipse of the moon, as stated in the plates. But there seems no reason to question the genuineness of the record. The genealogy and description of the Ganga kings are the same as in many others already published, such as the Jāvali and Dēvarhalli plates of the same reign<sup>2)</sup>. Šipurusha, the first so named, Piñthuvi-Kongani-mahārāja, recognising that all the living world was as unstable as a bubble, when

<sup>1)</sup> In the *Madras Journal of Science and Literature* for 1878

<sup>2)</sup> Vol VI, Pg 36 Vol IV, Pg 85

residing in Mānyapūra (Manne in Nelamangala taluk), made a grant to a Brahman named Mādhavaśārimmā, a resident of Tōlur, the son of Mālaśārimma. He was given a certain extent of land for cultivation in each of the four villages named Elam-Gūdalūr, Maṇiyāchi-Gudalur, Pālūr and Śīpura. The witnesses are the existing officials of the Ninety-six Thousand *rishaya*, that is, Gangavādi. The plates were engraved by Viṣvakarimma, the usual designation of the court engraver. The situation of these villages is not given, but in the Dēvarūḍūr plates Śīpura is mentioned as the place where the Jina temple was built for which the grant was made. The only Gūdalūr of any importance known to me is the one to the west of the Nilagiris. There is a Kūdalūr mentioned in Mysore No 25 (Vol III), in the time of Śīpurusha.

With Mb 80, which is dated in the 42nd year of the Śīrājya, 767, we come to several inscriptions in which Śīpurusha's son Duggamāra Ereyappa was a governor under his father. In Sp 65 he was ruling Kovalāla-nād. In Mb 80 he was ruling the Kuvalāla-nād Thrice-Hundred and the Gauga Six Thousand, while his queen (*mahādevī*) is also said to be ruling Āgali. In Mb 255 he was ruling the same districts, and the army was sent against Kampili. This is on the Tungabhadrā, north of Bellary. In Sp 57, besides the above two districts, he was also ruling the taya-nād, Panne-nād, Belattūr-nād, Vimala, the Pulvaki-nād Thousand, the Bepōdu Thousand, and the Mu-nād Sixty.

Kl 231 brings us to the reign of Sivamāra. Gd 54 specifies a year for him corresponding with 815. We then come to the reign of Nitimārgga in Kl 79. The Pallava king Nolambādhināja was under him ruling the Ganga Six Thousand. This is the inscription, already noticed above, which relates to Pompalla's death in a battle with Bānarasa. Mb 228 informs us that Permmānadigal, that is the Ganga king, had captured Bānarasa's Mahārājara-nād.

We next pass on to the reign of his son, Rājamalla Satyavākyā, in Kl 90, the Naṣāpura plates. They are dated in the Śaka year 824, the 5th day of the bright fortnight of Phālguna, the *nakshatra* being Rōhini. Unfortunately one plate is missing, but they so closely resemble the Manne plates<sup>1)</sup> in that part that the missing portion can be supplied from them. Down to Śivamāra the information is similar to that contained in other Ganga copper plate grants already published, as above referred to. Of him it is said that he pulled down his enemy Vallabha (the Rāshṭriyakūta king) with the band of his sword. Brought into this world, mingled with troubles like matted pairs of top-knots, he was a supporter of the fine arts, beloved by the learned, esteemed as a poet, and skilled in poetry. He acquired great fame by a victory at

<sup>1)</sup> To appear in the Bangalore District volume

Mudugurdū (Mandya taluq) over the army of Vallabha, which was commanded by Rāshtrakūta, Chālukya, Hāthaya, and other brave leaders. His brother was Vijayāditya, whose son was Rājamalla surnamed Satyavākyā. His son was Nitimāgga, who gained a great victory at Rājāīāmadu (to the north of the Kōlā District). His son was Rājamalla, who from his ability even as a boy, had obtained the rank of Yuvarāja. When he had come to the throne, and was ruling with the title of Satyavākyā-Perimmānādigal, he made a grant for a Jain basadī at Kannamangala, erected by Mēgante-Nandāka Gādeya for Kamungare-kantī, the female disciple of Uttanindipūri Mandala-bhatā. He also made a grant for another basadī erected by Śivāmmayya. Another man also gave some land. The events of the period from Śivamāia to this Rājamalla, which are here briefly passed over, are very fully narrated in the Gaṭṭavādipura plates (Vol XII, NJ 269) which are less than two years later in date.

Gd 4 contains a record of the death of the Ganga prince Anni, son of Pilduvipati (a form of Piñthuvipati), who had joined the Pallava king Bīra-Nolamba in fighting against the Śāntara king, and lost his life in the battle. Bp 47 is of the time of Mārasingha-Dēva, and Mb 84 mentions his death in 974. In Sp. 59 we have Rakṣasa-Ganga Rāchamalla ruling, and under him Puliga governing the Nolambavādi Thirty-two Thousand. If the inscription indicates that this province extended so far as the Śivivāspūri taluq, the situation hitherto assigned to it must be considerably stretched out to the east.

Here ends the original main line of the Gangas. The inscriptions that follow belong to a later line of rulers, two centuries after, descended from them, who were under the Hoysalas, though except in two instances (K1 95, Sd 36) their supremacy is not acknowledged. We know that Kolā fell into the hands of the Chōlas when they overthrew the Ganga power in 1004. But the Chōlas in turn were driven out of Mysore in 1116 by the Hoysalas, the general who assisted in the capture of Talakād being a Ganga-Rāja of the Ganga family. The Hoysalas in course of time entrusted Ganga princes with authority in various provinces. The present inscriptions do not name any country of which they were the rulers, but it was evidently in the Kōlā District, as the records occur mostly in Kōlā and Mulbāgal taluqs with a few in Bowringpet and Sidlaghatta taluqs, and one in Chik-Ballāpur. They are all in Tamil, and the dates run from 1198 to 1336, which was the date of the foundation of the Vijayanagar empire. These Gangas continue to bear Chōla titles, and we know that it was the invincible policy of the Chōlas to impose their name in some form on the countries and kings whom they subdued, but there is no sign that they held any office under the Chōlas.

The first to be noticed here is Vīra-Ganga, *alias* Uttama-Śōla-Ganga, claiming to be of Ganga descent, and bearing the ancient Ganga titles of lord of Kuvalāla (Kōlār), lord of Nandigūṇi (this being now the form instead of the former Nandagūṇi), Kāvēti-vallabha, etc. We have for him dates from 1198. But as **Kl 121** is of the 46th year of his reign, the year Tīrāna, which is 1225, he must have begun to reign in 1179. Vīra-Ganga was the name assumed by the Hoysala king Vishnuvaiddhana on his capture of the old Ganga kingdom from the Chōlas. Uttama-Chōla was a designation of Rājendra-Chōla, who first subdued the Ganga kingdom. So that the name of the prince now in question was a combination of those of the two kings who played the most important part in acquiring the original Ganga sovereignty. In **Kl 131** we have a distinguished merchant prince named Vikrama-Ganga, who from **Kl 129** appears as the servant of Vīra-Ganga Uttama-Śōla-Ganga. He claims to be lord of the Tonda-valanād (the Madias country below the Ghats to the east of the Kōlār District), and to be the possessor of troops of victorious elephants. He is also said to be the first chief merchant who settled people in the great city of Kuvalāla or Kōlār. This points to some important development in the trade of the place at about this date. He had the god Subrahmanya set up at ? Indalur, and placed his endowments for it under the protection of the Māhēśvaras or Śaiva priesthood, and the Five Hundred. These are the five hundred svāmis of Ayyavale<sup>1)</sup>, who are frequently mentioned in inscriptions as the heads of the Vīra-Banañu or merchant class. His son, in **Kl 129**, seems to utter a formidable threat, but it is somewhat obscure. In 1216 Vīra Ganga Uttama-Śōla-Ganga set up two gods Gangīvara and Jalakantēvara, the former on the Muchukunda hill and the latter at its foot (**Kl 120, 130**). The hill is described as near Kuvalāla in the Kuvalāla-nād of Ganga-mandalam, and was one of the range of Kōlāi hills called the Śataśringa or hundred peaks. The remainder of his grants are for the first of these temples. The Śella-Ganga Uttama-Śōla-Ganga of **Mb 212** may be the same person, as the date is apparently 1222.

In **Kl 171** and **243** of about 1270 we have Śelva-Ganga, who has the title Rāja-Nārāyana-Brahmādirāja. The former praises the Chōlas, saying that they would not change even if the moon and the sun changed their course. Rāja-Nārāyana was a title of Kulottunga-Chōla I. At the same period we have in **Kl 244** Padumīṣyan Uttama-Śōla-Ganga, and in **Kl 242** Ganga-Perumāl, son of Padima-dēva Uttama-Śōla-Ganga. In **Sd 110** of 1278 appears Ganga-Perumāl's son Kūttādun-dēva or Kariya-Gopāla, with the title Rāja-Nārāyana-Brahmādirāja and others, who claims to have gained wealth and victory in all regions. In **Kl 49** of 1279 is Kariya-Ganga-Perumāl, son of Śelva-

<sup>1)</sup> Ahole in the Kalādgī district

Ganga, who must be the same person, and Šelva-Ganga identical with Ganga-Perumâl

With **KI 69** we come to a number of inscriptions of about 1280 of Vettum-mârabâna<sup>1)</sup> Uttama-Šôla-Ganga. In **KI 110** he remits all taxes on the temple endowments of the Kuvalâla-nâd. **Mb 218** calls him the son of Uttama-Šôla-Ganga, and **Bp 55** the son of Uttama-Šôla-Ganga Vîra-Ganga. **KI 48** and **47**, of 1280 and 1281, give us Vâsudêva Râja-Nârâyana-Biahmâdnâja, the son of Ganga-Perumâl. In 1283 we have (**KI 46** and **50**) a Ganga-Perumâl Râja-Nârâyana-Biahmâdirâja. In 1284 a Vîra-Ganga Uttama-Šôla-Ganga again appears (**KI 137**), and with him is associated Ganga-Perumâl as a signatory. In **KI 143** of the same period Uttama-Šôla-Ganga Ganga-Perumâl is said to be ruling the earth, and Kuvalâla-nâd is said to be the Nigârîh-Šôla-mandalam, which was the name given to it by the Chôlas. In **Mb 16** Ganga-Perumâl is described as the son of Âdi-Šôla, and a grant is made to Nulambappa, son of Nulambâduñâya of Âvanya-nâd. In **KI 55** of 1285 we have again Ganga-Perumâl Râja-Nârâyana-Biahmâdirâja. He makes a grant to the sons of the *âja-guru* Viśvâśvara-Šîva-udaiyâ, a disciple of Śurami-dêva *alias* Piasanna-Šivattaiyâ, who was descended from Lakshâdhvâya-mudalîyâ, *guru* to the Chôla and Pândya kings. Vâsudêva Râja-Nârâyana-Biahmâdirâja appears again in **KI 45** in 1286.

In the same year, the 32nd of Poysala Râmanâtha-Dêva, we have Anna-Ganga-Perumâl, son of Šavâsi-Nâyan, making a grant for the gods at Velliyyur (now Bellâr), which was an agâhâra called the Vishnuvaiddhana-chatuvi-vêdi-mangalam. In **Ct 117** Ganga-Perumâl Râja-Nârâyana-Biahmâduñâya makes a grant to his guru Šakala-Šîva-pandita in 1289. In **Bp 54**, of about 1300, a Ganga-Perumâl Uttama-Šôla-Ganga again appears making a grant. Also a Perumâl Vikrama-Ganga-vêlân. **Sd 36** of ? 1312 is of the reign of the Poysala king vîra-Ballâla, and shows an Uttama-Šôla-Ganga leading an expedition. In **KI 77** of ? 1321 Vikrama-Ganga, son of Uttama-Šôla-Ganga, continues some grants made in the time of his grandfather (not named), and of lands set apart for a god in the time of Ganga-Perumâl. In **CB 18** of ? 1333 we have a new name, — Kumâria-Chikka-Dêva. Also in **KI 38** and **Mr 14** we have in ? 1298 and 1336 Râjarâja Kaikâtaka-mahâuâja *alias* Vettaiyû-Šokkar, and Kaikata-mâtiyâ *alias* Uttama-Šôla-Gangan Viundai. In **Mr 15** Kaikata-iâya is a signatory and calls himself Šembondiyâ.

### *Chalukyas.*

Of these rulers there are only two inscriptions, but they are early ones, of much importance and interest. The first is **Gd 48**, of about 640, plates

<sup>1)</sup> The name means—cutter-through of the arrows of Mâra (the god of love). A mistake has been made in printing Bâna with a capital B. There is no connection whatever with the Bânas.

at Hosur, originally published by me in 1879<sup>1)</sup>. It begins with the mention of Polikēśi, surnamed Rana-Vikrama, who was purified by the final ablutions after the horse-sacrifice, and was a glory to the Chalukya race, who (as in other inscriptions) are said to be of the Manavya-gotra, sons of Hāruti nourished by the group of Mothers, and worshippers of the feet of Śvami Mahāsēna<sup>2)</sup>. After him<sup>3)</sup> was Satyāśiaya, the conqueror of Haishavāddhana. On the application of his beloved daughter, in her own language called Ambeśā, when he was in Sangama-tīrtha, he granted to 31 Brāhmaṇas the village of Periyala in the Komikal-vishaya. This is evidently the present Kunigal, but I cannot trace the village. Of this daughter of Satyāśiaya we have no other information, and it is not clear what language is meant as that of her name. It may be Kannada. The names of the Brahman donees are not given, but they are clubbed together under their respective gotras.

The second inscription is **Kl 63**, known as the Vokkalēri plates, originally published by me in 1879<sup>4)</sup>. It is dated in the Śaka year 679 expired (2nd September 757, as calculated by Dr Kielhorn), the 11th of the reign of Kirttivaimma-Satyāśiaya. The publication of this grant may be said to have opened the eyes of scholars to the significance of the Pallavas, whose name even was at that time scarcely known, while it added much to our knowledge of the Chalukyas<sup>5)</sup>. In addition to the statements above given connected with their origin, the Chalukyas are here said to have obtained from Nārāyaṇa (Vishnu) the Boar crest, at sight of which all kings were brought into subjection in a moment. First is mentioned Polekēśi. His son was Kirttivaimma, who overcame the Vanavāsi (that is, the Kadamba) and other kings. His son was Satyāśiaya, who defeated Haishavāddhana, the warlike lord of all the north, and thus acquired the title of Parameśvara. His son was Vikramāditya-Satyāśiaya, who, mounted on his single thorough-bred charger called Chitiakantha, destroyed all whom he wished to conquer. Having secured the royal fortune of his father, which had been obscured by a triumvirate of kings<sup>6)</sup>, he subdued the Pāndya, Chōla, Kērala, Kalabhra<sup>7)</sup> and

<sup>1)</sup> *Ind Ant* VIII 96, IX, 304

<sup>2)</sup> The mothers are the Seven Mothers (identified with the Pleiades) who nourished Kārttikeya or Svami Mahāsēna, the son of Śiva.

<sup>3)</sup> Not his immediate successor, but he was the second Polikēśi or Pulikēśi.

<sup>4)</sup> *Ind Ant* VIII, 23. They were produced by a resident of Vokkalēri as I was riding away from the village, who said he had bought them for 4 annas from a ryot who turned them up when ploughing. But nothing would induce the owner to part with them. He, however, freely lent them to me, and I think Dr Fleet had an electrotype of them made in England which was given to the India Museum. They were again published in 1899 by Dr Kielhorn (*Ep Ind* V, 200).

<sup>5)</sup> Some necessary rectifications in part of the translation were made by Dr Hultzsch (*So Ind Ins* I, 148).

<sup>6)</sup> The Chōla, Pāndya and Kērala kings (see Dr Fleet's *Kan Dyn* 362, note 6).

<sup>7)</sup> Perhaps the Kalabhurya or Kalachurya kings.

other kings, and forced the (Pallava) king of Kāñchī, who had never bowed to another, to kiss his feet with his crown

His son Vinayāditya-Satyāśraya had again to put a stop to the overgrown power of Trairājya, the (Pallava) king of Kāñchī, and levied tribute from the rulers of Kavēra, Pārasika, Simhala and other islands. By churning all the kings of the north he gained the *pāli-dhvaya*<sup>1)</sup> and all other signs of supreme power. His son Vijayāditya-Satyāśraya early mastered the science of weapons, uprooted enemies still left in the south which his grandfather had conquered, and carried on war in front of his father who desired to conquer the north. While gaining for his father the emblems of the Gāngā and Yamunā, and the *pāli-dhvaya*, together with the insignia of the (drums) *dhakka* and *mahāśabda*, rubies, elephants and other spoils, he was assailed by enemies whom he had put to flight and somehow through fate was made captive. But without the assistance of any other he made his escape, and assuming the government, averted the danger of anarchy.

His son Vikramāditya-Satyāśraya, on coming to the throne, resolved to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and their natural enemies<sup>2)</sup>. He therefore reached with great speed the Tundākā province (Tonda-mandala), and in a battle with the Pallava king Nandipōtavarmmā, fighting in the van he put him to flight, and captured his ill-sounding trumpet, his special drum called "roar of the sea", his flag of Śiva's club, mighty elephants and clusters of rubies which by their own brilliant rays were able to dispel the darkness. He then entered Kāñchī (the capital) in triumph, and instead of destroying it, made liberal gifts of gold to the Brāhmans, the destitute, and the Rājasimhēśvara and other temples which Narasimhapōtavarmma had erected of stone. Proceeding on, he consumed with his glory the Pāndya, Chōla, Kērala, Kalabhra and other kings, and set up a pillar of victory on the shore of the southern ocean, called Ghūrṇnamānārnna (the rolling ocean), which is graphically described:

His son Kirttivarīmma-Satyāśraya, on being made Yuvarāja, implored his father to let him finally subdue the king of Kāñchī, the enemy of their family. On obtaining permission, he marched forth and broke the power of Pallava, who, unable to stand against him, took refuge in a hill-fort. The prince carried away his elephants, rubies, and treasures of gold and delivered them

<sup>1)</sup> A special arrangement of flags, indicating supremacy. See Pāthak's explanation, *Ind Ant XIV*, 104

<sup>2)</sup> The name Pallava indicates Pārthivas or Pārthians. If my conjecture that Chalukyas represent Seleukians be correct, this would account for their natural enmity. Dr Hoernle says—“Despite the attempted Sanskrit derivation of the genealogists, I would suggest that the name (Chalukya) is not a Sanskrit word at all, but of foreign (Gūrjara or Hunic) origin;”—and adds,—“Might it be connected with the Turki root *chap*, gallop, *chapaul*, a plundering raid, a charge of cavalry?” (*J R A S* for 1905, p 12)

to his father. Thus in due time he succeeded to the throne and gained the rank of Sārvabhauma or universal emperor. In the 11th year of his reign, as before stated, while encamped at Bhandāra-Gavittage<sup>1)</sup> on the north bank of the Bhīmarathi,—on the application of Dōsi-Rāja,—he made to a Brāhman named Mādhavaśaimmā a grant of three villages in the Pānun gal-vishaya<sup>2)</sup>. The sāsana was written by the great minister for peace and war, Anivārita-Dhānañjaya punya-vallabha.

It is evident that this inscription (like the one at Tālgunda) is of more than ordinary historical value, and throws great light on events in the south, not previously known, from the 6th to the 8th century. Its acquisition in the casual manner above related was a piece of special good fortune. The statements of the Chalukya triumphs related in it are partly borne out by other evidence, for Dr. Hultzsch has found<sup>3)</sup> a proof that Vikramāditya really entered Kāñchī and visited the Rājasimhēśvara temple, in a much obliterated Kannada inscription in the Kailāsanātha temple there, engraved on a pillar in front of the Rājasimhēśvara shrine.

### *Pallavas.*

The earliest Pallava mentioned is Nandipōtavaimmā, who was so heavily defeated by the Chalukya king Vikramāditya II at the beginning of his reign, or in about 733, as related in the Vokkalēśa plates (K1 68). There is a Pallava-mārāja in Bg 77, but no clue by which to identify him.

Numerous inscriptions occur of the Nolambas, who claim to be Pallavas and continued the succession when the original main line of the Pallavas came to an end. They gave their name to the Nonambavādi or Nolambavādi Thirty-two Thousand province<sup>4)</sup>, which corresponded with the Chitaldiog District and other parts north and east of it, even, as now appears, far into the Kōlāī District. Unfortunately only a few of their inscriptions are dated. But from the Hēmāvati pillar (S1 28, Vol XII) we have a genealogy of the kings to 943. The fixed dates obtained in the Chitaldiog, Tumkur, and Kōlāī volumes are—878 for Mahēndra, 897 and 920 for Ayyapa, 931 for Bīra-Nolamba, 943 to 966 for Dilipa or Jīva-Nolamba, 975 for Nanni-Nolamba, and 974 and 1010 for Nolambādhīrāja Chōriayya. In Chitaldiog we have farther a number of dates from 1022 to 1074 for a succession of Nolamba-Pallava-Permmānadi<sup>5)</sup> kings with various names, who were under the Chalukyas.

<sup>1)</sup> Identified by Dr. Fleet with Bhandār-Kawte in the Sholapur District (see *Ep. Ind.* V, 201).

<sup>2)</sup> Pānun gal is now Hāngal in Dharwar.

<sup>3)</sup> See *Ind. Ins.* I, 147.

<sup>4)</sup> The earliest mention of Nolambavādi or Nonambavādi seems to be in 920 (J1 29, Vol XI). The existing Nonabas are representatives of its former subjects.

<sup>5)</sup> The title Permmānadi was taken away from the Pallavas by the Gangas on Śripurusha's victory over Kāduvetti in the 8th century. The Gangas being now overthrown, the Pallavas resume the use of it.

It seems clear that when the Chôlas were overthrowing the Pallavas and Gangas, and before they acquired possession of the Kôlai District early in the 11th century, the Nolambas had retired to the west, and appear without any overlord, ruling the Nolambavâdi Thirty-two Thousand in 920 (**J1 29**). In 1022 their seat of government was at Kampili (**Mk 10**), which is on the Tungabhadra, north-west of Bellary. But during this period the Chalukyas had regained the empire. We therefore find the Nolambas from 1035 (**Dg 71**) ruling various provinces under them, until in 1072 they are again governing Nolambavâdi (**S1 9**). The Udayâditya who was ruling in 1035 (**Dg 71**) is here in 1049 said to be the binder of Chôla-mârâja (**Gd 57**), but in 1072 has Vîra-Râjendra as a title, which seems to be Chôla (**S1 9**).

Of the inscriptions of the Nolamba kings here, the earliest are those of Nolambâdiyâasa and Nolambâdhûâja. This is not sufficiently distinctive, and though it is the name of the first Nolamba king according to the list on the Hêmâvati pillar, yet it is a designation that may apply to almost any of the line. The principal hint as to his identity is contained in **K1 79**, where he is under the Ganga king Nitimâigga and ruling the Ganga Six Thousand. The approximate date of this is 850, and he was no doubt Pôlalchôra Nolamba, the Nolambâdhûâja who married Nitimâigga's sister. For their son was Mahêndra, and here in **Sp 30** we have Nolamba and Mayinda or Mahêndra, together with a Chôlu-Perimmânadi, all three ruling up to the Knu-tore or little river as their boundary<sup>1)</sup>. In **Mb 248** the Gangas and Pallavas are said to have both opposed Pândya (of Uchchangi).

The actual territory ruled by the Nolambas is seldom specified, most of the inscriptions merely saying that they were ruling the kingdom, or the kingdom of the world. But **K1 79** above shows Nolambâdhûâja ruling the Ganga Six Thousand under the Gangas, and in **Bp 64** Mahêndra (his son) is ruling the same province, though not acknowledging Ganga supremacy. It seems evident that he assumed independence in 878, for **S1 38** (Vol XII) of that year says that he had uprooted and destroyed Chôla and other rivals (also in **S1 24**), and in token of his success made an offering of his palace to Mahâdeva, setting up the god Mahêndrâeshvara. In support of this view we are told (**NJ 269**) that Bûtuga, the younger son of Nitimâigga, defeated him in several battles. Eventually he was killed in war by Bûtuga's son Ereyappa, who thence has the title Mahêndrântaka. After continual fights which followed between the Gangas and Nolambas (see **M1 71, 27, 39, S1 26**)<sup>2)</sup>, the Ganga king Mârasimha claims to have destroyed the Nolambas (in about 970), and

<sup>1)</sup> What river is intended is not clear. Perdore or the big river is the Krishna, though sometimes it appears to indicate the Tungabhadra, and in **Cg 2** and **4** seems to mean the Lakshmana-firtha. The Kuru-dore is also mentioned in **Bg 62** as the Vaidumba boundary.

<sup>2)</sup> The area of the wars was apparently between the Northern Pennar and the Vêdâvati.

is therefore distinguished as Nolambakulāntaka. Meanwhile, Mahēndrā's son Ayyapa appears in 920, as before stated, ruling the Nolambavādi Thirty-two Thousand, with his own son Annayya as a governor under him (J1 29). In about 925 Annayya Bīra-Nolamba was himself on the throne (Cl 6, 56). When in 1072 the Nolamba king was again ruling Nolambavādi, as above stated, he is also said to be extending the Peñchevu<sup>1)</sup> kingdom (Si 9).

To continue the notice of inscriptions in the present volume,—CB 28 informs us that it was in the reign of Nolambādhīrāja, or about 860, that a tower was erected to the temple at Nandi, which shows the antiquity of that building. In Bp 64 we have Mahēndrādhīrāja ruling the Ganga Six Thousand. In Mb 227 there appears a Mayindīa-Vikrama, and in Sd 39 a Mayinda Dharmmāśi-Rāja. These may be Mahēndrā himself or subordinates with his name attached. In Bp 41 Mahēndrā-Nolamba is ruling the kingdom of the world. Si 38 of 878 (Vol XII) has already informed us of his independence and how he tried to increase his territory by sowing dissensions among his neighbours. Mb 38 relates to his death and supplies a number of details. His mother (the Ganga princess), on his death, had a pond made in his name. She seems to have survived both her son and her grandson, for it says that by the erection of temples to Śiva and Vishnu she was promoting *dharma*, and looking forward to the time when her younger son (properly great-grandson) should come to the kingdom. Mahēndrā's wife was a Kadamba princess, named Divalabbarasi or Divāmbikā. Her greatness was increased, it says, on the birth of a son Iīva-Nolamba. But this must have been her grandson. For according to the Hēmāvati pillar Mahēndra's son was Nanniga or Ayyapa, whose sons were Anniga (Bīra-Nolamba) and Dilipa or Iīva-Nolamba, his wives according to Si 39 being Nāgīyabbe and Heleyabbe. Moreover, at the beginning of the inscription it says that she established an agraḥāra in her husband's name, while her son was acting worthily in the kingdom. On the death of Viīa-Mahēndra-Nolambādhīrāja, who has the title Nolamba-Nārāyanā, she, in addition to other works of charity, had a Nolamba-Nārāyanāśvara temple made in Āvani, and presented it with a sin-destroying bell. Among the inscriptions of Ayyapa-Dēva's time, Mr 52 mentions Ereyappa.

We next come to Anniga or Bīra-Nolamba<sup>2)</sup>. In Sp 28 he is called [Pallav]āditya śrī-Annayya. Gd 4 represents a Ganga prince, Pilduvipati's<sup>3)</sup> son, as having joined Bīra-Nolamba against the Śāntara king, whom he slew and delivering Śāntara's head and shield to his ruler (Nolamba), died. Sp 64 seems to attribute Śāntara's death to a Battamaisa, whose son appears in Sp 58.

<sup>1)</sup> Peñjern or Heñjera, now Hēmāvati, on the northern border of Sira taluk.

<sup>2)</sup> Of this period, though no king is mentioned, are the two inscribed stones dated 904 and 943 (Bp 1 and 2) which are worshipped in a temple under the name of Gangamma.

<sup>3)</sup> That is Prithvipathi's.

The most numerous are the inscriptions of Dilipayya or Iriya-Nolamba, two of which, near the end of his reign, are dated, namely **Mb 126** in 961 and **Kl 245** in 966. In **Kl 198** he is also called Nolipayya, and under him Vikramāditya-Tiruvayya was ruling the Ganga Six Thousand. **Bp 4** shows that Tiruvayya was a Vaidumba, and in **Mb 198** we have his son Chandrasekhara. Tiruvayya repaired the breach in the Vijayādityamangala (or Bētmangala) tank, which must have been in about 950. And in order to ensue it against damage in the future he granted the *bittuwatta* (or permanent right of sowing) of the rice fields bounded by lines forming the common boundary of the Vijayādityamangalam village, Kannanūr and Manayūr, to the five hundred Brāhmans of Kayvāra, whose interest it thus became to see that no injury befell the tank. Bētmangala and Kayvāra must thus have both been included in the Ganga Six Thousand. Kayvāra is in Chintāmani taluq, near the head-waters of the Pālāi, by damming which the tank is formed<sup>1)</sup>. In **Mb 51** Dilipayya remitted for the god the twelve petty taxes of the Āvani temple, and set up an iron post. **Mb 93, 94**, and **264** show that Tribhuvanakāittai was the head of the Āvani religious establishment. **Mb 162** records the killing of a big tiger which had carried off a young cow. Having made a vow to kill it, Mandikal Kumbaladāna slew it in one watch, the tiger and his dog dying together. Several inscriptions mention Vikramāditya as the engraver, famed for his good qualities. **Kl 245** calls him a *kāsiga* (or stone-cutter) of Koyattū (?) Coimbatore). **Mb 108** gives his father's name as Bijayitāchāri. He also engraved **Mb 161, 162** and **163**.

**Mb 126**, dated 961, shows the Mahāvali king Sambayya ruling Bidirū under Iriya-Nolamba. The Bānas had therefore lost their independence. The last of Iriya's inscriptions is **Kl 245**, dated 966.

In 969 Nanni-Nolamba, son of Dilipa Iriya-Nolamba, had come to the throne (**Mb 122**). He may be the Nolambādhūrāja Chōrayya mentioned in **Mb 84** in 974 and in **Ct 118** in 1010. Also the Nolambādhūrāja of **CB 45** in 977. In **Sp 7** mahārāja-Nolambarasa is styled the best of the many famous door-keepers (*pratihārī*). This seems to point to the supremacy over the Mahāvalis of Bānas, who, as we have seen above, had become subordinate to the Nolambas. According to he was killed in the rout of Āhavamalla's army at In 1000 and a few years after we find Nolambas as generals under the Chōlas (**Mb 208**, **Sp 14**).

### *Kāduvetti.*

Here may appropriately be added a few lines about Kāduvetti, a name frequently used for the Pallavas or some branch of them, and which is repre-

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<sup>1)</sup> This tank has now been taken up for the water supply of the Kolar Gold Fields

sented in the modern Karveti-nagara in North Arcot District. The earliest mention of Kâduvetti occurs so far back as about 480 in the Siragunda stone (Cm 50, Vol VI). The Ganga king Šrîpurusha slew a Kâduvetti in battle in about 750 (Nr 35), and Rakkasa-Ganga's granddaughter Chattala-Dévi was married to a Kâduvetti in about 1050 (Nr 35), whence she obtained the title of the Kâdavamahâdêvi. Kâdava is used to designate the Pallavas to much later times.

In the present volume the first mention of Kâduvetti is in Sp 6, of about 750. Then in about 850 there is mentioned in Kl 79 a Pompalla who is said in Mb 84 to be of Kâduvetti descent. In Sp 30 of about 880 a Kâduvetti appears. In Ct 143 is Râchâla Pompalla in ? 956. Mb 84 has already been referred to, where in 974 is a Nanna , who is of the Pompalla-kula and Kâduvetti-vamša. In Ct 31 the death is recorded of Râjendra-a-Chôla Pompala-mârâya in about 1050, on the occurrence of which his servant Chelva-ganda had his head cut off in order to die with him, in accordance with a custom mentioned in previous volumes. There is a reference to Kâduvetti again, lord of Kâñchipura, in 1123 (Ct 160). And in Ct 45 and 52 of 1297 we have a Mukkana Kâduvetti, who in the former is subordinate to the Hoysala king Viśvanâtha, but in the latter, which is of about the same date, styles himself champion over the three worlds, sun among the Pallavas, glory of the Pallava race, and ornament of the Pallavas.

### *Kadambas.*

The Ganga plates Gd 47 and Kl 90 mention Krishnavarmmâ as the Kadamba king whose sister was married to Tadangâla Mâdhava, 4th century. Krishnavarmmâ is described in the Bennur plates (Bl 245) as the fifth king of the Kadamba line, while Mâdhava was the fifth of the Gangas.

Mb 38 and 50 contain notices of the Kadamba princess Divalabbarasi or Divâmbikâ who was married to the Pallava king Vira-Mahendra Nolamba-Nârâyana. An account is given of the memorials she erected to him on his death, in about 890. These were an agrahâra, and in Âvani the temple of Nolamba-Nârâyaneśvara, which she endowed, and presented with a sun-destroying bell.

### *Ganga Pallavas.*

This is a conjectural name for certain kings who appear to have been Pallavas under the Gangas. We have here Mb 227 of the 24th year of the king Vijaya-Nârasimhavikramavarma, written in old Tamil characters<sup>1)</sup>, and Mb 211 of the 12th year of the king Vijaya-Íśavaravarma, written in Vatteluttu characters<sup>1)</sup>. Both are *vîrakal*, and contain references to Bânarasa,

<sup>1)</sup> Also published in *Ep Ind* VII, 22, 24, with one of the 17th year of Vijaya-Íśavaravarma at p 28. One of the 18th year of Narasimhavarma appears in IV, 177.

while the former mentions also Mayindiramikkirama or Mahēudia-vikrama. Their period is thus about 880 and 900. They are of special interest on account of the antique characters in which they are inscribed.

### *Vaidumbas.*

Not much is known of these kings. They may have been connected with Tumba in North Arcot. The Chōla kings Parāntaka and Vira-Rājēndra subdued Vaidumba kings<sup>1)</sup> in the 10th and 11th centuries, and the Kalinga Ganga king Kāmārnava VI had for his queen Vinaya-mahādēvi, a Vaidumba princess, who became the mother of Vajahasta V<sup>2)</sup>, crowned in 1038.

In the present volume we have in **Bg 62** a Vaidumba-mahārāja, described as Ganda-Timētra, ruling the kingdom of the world (that is, independent), with the Kiru dore or little river as his boundary. This river I am unable to identify<sup>3)</sup>. He made a grant for some one who died in battle with the Nolambāni-mahārāja. In **Sp 85** we have Vaidumba-mahārāja, also ruling the kingdom of the world. In this case Pallava-mahārāja makes a grant for some one who fell in fight. The dates of these two inscriptions may be about 900. In **Bp 4** we have Vikramāditya Tiruvayya under Irīva-Nolamba, and he repaired the breached tank at Vijayādityamangala or Bētmangala, as already noticed above. **Ct 49** gives us the fixed date 951 for Tiruvayya, and he makes a grant in association with Nolamba. In **Mb 198** we have Tiruvayya's son Chandrasekhara, under Dilspayya, who was the same as Irīva-Nolamba.

In **Ct 9**, of about 1100, it is stated that the title Vaidumba-gāmunda was given by the lord of the Kalavāra-nād to Virudakāraṇa or Kongiraiyam, together with the grant of Mādimangalam in the Koygaikkurai-nād of Mēlai-Mātājapādi<sup>4)</sup>. Several generations of his successors are named.

### *Āvani.*

The religious establishment at this place was of importance from a very early date (see above, under Mahāvalis). The head of it is generally described as ruling the kingdom of penance. Two of their inscriptions have fixed dates, 931 in **Mb 65** and 1007 in **Mb 91**. The earliest appears to be **Mb 67**, in which Mahēndra-bhatta is said to have made a temple for the Kali-yuga Rudra. This title belonged, according to **Mb 65**, to Tribhuvanakarttara-dēva, who, having ruled the Āvani sthāna for 40 years, during which he had erected 50 temples and constructed 2 big tanks, died in 931. In **Mb 93, 94** and **264**,

<sup>1)</sup> So *Ind. Ins.* II, 379, III, 68

<sup>2)</sup> *Ind. Ant.* XVIII, 164, 175

<sup>3)</sup> See above, p. 18.

<sup>4)</sup> This means Upper Mahārājavādi. For Mahārājavādi see above, p. viii.

we have a Tribhuvanakarita ruling under (the Nolamba king) Dilipayya In **Mb 91** a Tribhuvanakarita-bhatara was ruling in 1007, with no overlord mentioned Tribhuvanakarita seems to have been the standing designation of the high priest of the place

### *Rāshtrakūta.*

The only inscription to be placed under this head is **Mr 94**, in which some one is mentioned as Kannara's Java (or Yama)

### *Chōlas.*

The Chōla inscriptions, as might be expected, are numerous. Some are in Kannada, especially early ones, but the majority are in Tamil. A certain number contain Śaka dates, but as a rule the regnal year alone is given. It was the custom with the Chōlas to have their inscriptions engraved, not on separate slabs of stone prepared for that purpose and set up at the site of the grant, but on the basement and walls of temples. These, for example the ones on the Kōlāramma temple at Kōlār, are not continuous in one place, but inscribed wherever there was a vacant space. It is only by joining the connecting words that the continuation of the inscriptions can be determined, especially where there are many on the walls of one building, as at Kōlār, intermingled with one another. This method adds greatly to the difficulties of decipherment, and of course increases the chances of error, as parts of different inscriptions may be similar. For the dates of the Chōla kings the calculations of Dr Kielhorn are the authority, based upon inscriptions in the present series and others supplied to him from the Tamil country<sup>1)</sup>. The first definite date was discovered in the Ātakur stone<sup>2)</sup>, Mandya taluq (**Md 41**), and others in Mysore District furnished additional clues (see Mysore volume, Part I). One difficulty in identifying the kings arose from their adopting as surnames what are ordinarily mere royal titles, such as, Rājārāja, Rājādhīrāja, Rājēndra and so forth. Another difficulty which arises in connection with Tamil inscriptions is the numerous aliases for the names of persons, not only of kings, but of men of all degrees.

It was in the middle of the 10th century that the Chōlas first came into contact with Mysore, and in 1004 they captured Talakād and brought to an end the Ganga sovereignty which had lasted for over eight centuries. This was followed by the conquest of the south and east of the State, up to a line

<sup>1)</sup> *Ep Ind* IV, V, VI and VII, ending with p 169, and App M, 113 ff. A connected pedigree is given by Dr Hultzsch in *So Ind Ins* III, 196

<sup>2)</sup> Now in the Bangalore Museum. Also published in *Ep Ind* — the last time in VI, 50

roughly from Aikalgud in the west to Seringapatam, and from there north to Nidugal. But in 1116 Talakad was taken by the Hoysalas and the Cholas expelled from Mysore territory. Their dominion in so much of this country as they had acquired continued therefore for little more than a century.

The earliest Chola inscriptions are three belonging to the local chiefs of the Nidugal and Hémavati country styling themselves Chola-mahârâjas, of whom many records have been presented in the Tumkur District (Vol XII). We have here, as there, Chôlîga Muttaasa (**Gd 76**), and he was ruling the  $\textcircled{9}$  Râjavâdi Six Hundred, which included the Râmadi Three Hundred. **Gd 69** shows a Mayindama Chola-mahârâja, and **78** and **75** may refer to the same person.

The imperial Cholas begin with **Mb 203**, which is of the 28th year of Madure-gonda (the capturer of Madura), Kô-Parakêsañvarmmâ. This indicates Parântaka I, who came to the throne in 906. The date would thus be 934. But this is an isolated inscription of such early date, and possibly it may belong to a later king. It is in Kannada.

The inscriptions of Râjarâja I follow. He came to the throne in 985, and in his reign the overthrow of the Gangas and the conquest of the south of Mysore by the Cholas took place. The first is **Kl 75**, of his 7th year, in which he is said to be lord of seven beautiful cities, whatever they were<sup>1)</sup>. Râjendra-Chola Pallavarâditya Mukkâasa-Kâduvetti has a temple built and endows it. The inscription shows Kuvalâ-nâd in Nigârîchola-mandalam, the name given to the Kôlâr District by the Cholas. **Kl 106<sup>a</sup>** is of his 12th year. In **Mb 208** and **209**, which are of his 16th year, and in Kannada, he is called Râjârâja Mummadî-Chola. He sent his army and conquered the circle of the nine continents, a conventional name for the earth, that is India. His general was Nolambâdhûâja, who gave Perbanna (Hebbani) to the plunderer of Kâdiyanna (? Kâduvetti), and a fairer there repaid the big tank, which was breached. **Mb 123** is of his 19th year, and he has the title Râjakêsarvarmmâ. He was rejoiced that the Earth goddess had become his faithful wife, as well as the goddess of Fortune. The exploits of his reign are described as—the destruction of the ships at Kândalûr-Šâlai (a seaport in Kérala, on the Malabar coast), the conquest of Vengai-nâd (the Eastern Chalukya territory near Râjamahêndri) and the lower course of the Gôdâvarî, Gangapâdi (the Ganga kingdom in Mysore), Nulambapâdi (the Nolamba territory in the north of Mysore), Tadigarâvali, Kollam (Quilon), Kalingam, Kudamalar-nâd (Coorg and the Western Ghats). His army then crossed the deep sea and captured the impregnable Ni-njram, and deprived the Šelinar or Pândyas of their glory. **Kl 106<sup>b</sup>** is of his 22nd year, when he made a giant for the

<sup>1)</sup> *pu marutya polit elu*—this epithet has not been met with elsewhere.

goddess Pidāriyāī (Kōlārīamma) Ct 118 is of his 27th year, given as Śaka 933 The Pallava king Nolambadhrūja Chōrajya was ruling

With Sp 14, 17, and Ct 153 we come to the reign of Rājendra-Chola-Dēva, distinguished as Gangaigonda, the capturee of Gauga, as he was in command of his father's army when it took Talakād and overthrew the Ganga power Kl 28 is of his 6th year, and Kl 106a of his 8th year In the latter he has the title Pañkasesaivarma He was rejoiced that the goddesses of Fortune, the Earth, Victory, and Fame had become his great queens, and the following were his achievements He conquered Idātūrai-nāl (Yedatore on the Kāvēri), Vanavāsi (Banavāsi in the north-west of Mysore), Kollipākkai, Mannai-kkadakkam (Manne in Nelamangala taluk, Bangalore District, the Ganga royal residence in the 8th century), captured the crown of the king of Ilam (Ceylon) and the more beautiful crown of his queen, also the splendid crown and necklace of India which the king of the South (the Pāndya) had formerly given up to the kings of Ilam He also took the whole island, and captured the celebrated crown and ruby gairland which were heirlooms of the Kēralas (the kings of Malabar) He farther conquered many ancient islands, and secured the crown of pure gold which Pañksevāma had deposited for safety in the inaccessible Śāndima island, when he twenty-one times uprooted the race of kings in battle Nigālīchōla-mandalam is here made to extend to Nulambapādi or Nolambavādi A giant was made for the goddess Pidāriyāī, among other things, of five good she-buffaloes, which it says "must neither die nor grow old";—that is, they must not be allowed to do so, but be renewed from time to time Kl 112a is of his 11th year, and describes him as having taken the East country and Ganga Seated in a temple at Kāñchi, he made for the goddess Pidāriyāī of Kuvālala or Kōlār a giant of a village with effect from his 7th year This order was communicated by the royal secretary to the chief secretary, who with three others having passed it, directed that it should be entered in the revenue register Accordingly the revenue officers (eleven named) and the revenue accountants (seven named) met together and made the entry in the revenue register on the 29th day of the 13th year (of the reign) This indicates a praiseworthy minute attention to business routine, but a considerable amount of circumlocution in the government offices A difficulty must no doubt have arisen from the unusual course of antedating the endowment four years, the revenue accounts of that period having probably been closed some time before<sup>1)</sup> Ct 47 is also of the king's 11th year, and in addition to the East country and Gangai, he is here said to have taken Kadāram (apparently in Burma or Farther India)<sup>2)</sup>

<sup>1)</sup> See below, under Kl 111

<sup>2)</sup> See *So Ind Ins* III, 195

**Kl 44**, of his 12th year, repeats the statements in **Kl 106a** above, and continues the recital of his exploits, from the seizure of the crown deposited by Paśurāma, as follows — He gained the renowned Ihattapādi Seven-and-a-half Lakh country (Rattavāḍi, the territory of the Rattas or Rāshtrakūṭas), together with the unbounded fame of Jayasīga (the Western Chalukya king), who turned his back (that is, fled) at Muyangi and hid himself, captured Śakkarāgottam (Chakrakotta, in Central India), Madura-mandalam (the Pāṇḍya territory), and various other places, including Ottavishaya (Orissa), Vangādēśa (Bengal) from which Gōindachandra fled, and Uttara-Lādām (Lāta in Gujarat). Eventually he seems to have made a grant for the god on the Śīpati hill (Siti-betta in the west of the Kōlāi taluq), which is said to be in Nulainbajāḍi. **CB 13** is dated in Śaka 949. Here the king is described as capturer of Ganga and the East country. The inscription is in Kannada. **Kl 111** is of the same year, and is dated on the 240th day of the 16th year. Kadāīam is added to the above two conquests. The king was in the palace at Vīkramachōlapura in Kaīvāīa-nād (Chintamani taluq) and granted a village for the goddess Pidāriyāī of Kuvalāla. The method of carrying out the order was similar to that in **Kl 106a** above, but from the grant not being as in that case antedated, and the king being in residence close at hand, the record in the revenue register was more expeditiously effected, namely on the 281st day of the same year, or only 41 days after the order was given.

**Kl 109a** is of the 22nd year, and makes clearer some of the conquests mentioned in **Kl 106a** and **44** above towards the end. Thus, he subdued Māśuni-dēśam, and in a battle at Ādinagaravai captured Indirāśan of the Lunai race, together with his relations and family treasures. And besides Ottavishaya (Orissa), he took Kōśalai-nād (in Central Provinces), Tandabutti after destroying Dhāmapāla, Southern and Northern Lāta (in Gujarat), defeated in battle Mahivāla of Śāngoltal and captured his women and treasures. He also sent ships across the sea and captured Changnāma Vijayottungavāīma, the king of Kīdāram, together with his elephants and the riches he had honestly amassed, with a tōrana and two jewel-set doors as trophies. Several other places he captured are named, of which the following are identified,—Mā-Pappāla (a fort in the Talaing country of Burma), Mā-Nakka-vāram (the Nicobar islands). By order of the king, the general Uttama-Chōla had the brick portions of the temple of Pidāriyāī or Kōlāīamma at Kōlāī rebuilt with stone, and made grants for it. **CB 19** is of the same date, 1033, and states that the people of a certain sect assembled at Periya-Nandi in Kalavara-nād, and having constructed a sluice on the west of the outer gate and converted the land into a flower garden, made a grant of it. **Kl 14** is of the king's 24th year, and **Kl 149b** of his 30th year.

**Ct 30** is dated in Śaka 970 (1048 A.D.), and brings us to the reign of Rājādhīrāja-Dēva, who has the title Rājakēśarivarma. His notable deeds are the taking of Viśa-Pandyā's head, and of Sēriama's (the Chēra king's) Sāla. This is called the 30th year of his reign, as he ruled conjointly with his father Rājēndra-Chōla from 1018. We have here the dandanāyaka Appimayya as governor of the Mālājavāḍi Seven Thousand, with Vallū as his chief seat.<sup>1)</sup> **CB 21** is of the king's 52nd year. He assisted his father in conquering Gangai in the north, Ilangai in the south, Mahōdai in the west, and Kadāram in the east. He cut off on the field of battle the head, which was adorned with large jewels and never without the golden crown, of Maṇabhaianam, the famous king of the south (Pāndya), sent the king of Vēnāl to heaven, slew the king of Kalinga, destroyed the ships at Kāndalū-Śālai on the (western) sea-coast, and gained the name of Jayangonda-Chōla. An officer of his presented a gold band to be worn by the god on the Nandi hill. **Mb 105c**, of the 33rd year, further credits the king with the conquest of Ilangai and Irattapādi. **Kl 19**, of the 34th year, records a grant made on the 222nd day and recorded in the revenue register with procedure similar to what has been described above (p. xxv) so soon as the 223rd day, which seems very expeditious.

**Kl 112b** is of the 35th year, but relates to Viśaya-Rājēndra-Dēva, Paṇakēśarivarma, who is credited with the same exploits as his brother above, and is further said to have set up a pillar of victory at Kalyāna (the capital of the Western Chalukyas, in the Nizam's dominions). He was evidently associated with his brother and succeeded him on the throne in this year. For **Kl 107** is of his 3rd year. He is here said to have conquered the Rattavāḍi Seven-and-a-half Lakh country, and set up a pillar of victory at Kollāpōram, also terrified Āhavamalla (the Chalukya king) at Koppam on the Pēriāl or big river<sup>2)</sup>, and captured his elephants, horses, women and treasures. A grant of two lamps for Kōlāriamma was made on the 86th day. **Mb 107** of his 6th year gives further details of the above exploits.

In **Ct 161** we come to the 6th year of Viśa-Rājēndra-Dēva, 1069. He assumes all the usual Chalukya titles, and describes himself as glory of the Solai race, the best of the Pōla race. This latter has not elsewhere been met with. He claims to be the destroyer of the Pāndya race and to have five times vanquished Āhavamalla (the Chalukya king). He also has the titles Rājaśekhaia, Rājāśiaya, Rājarājēndra Viśa-Chōla and Karikāla-Chōla. On the death of a landholder in Mēlai-Mālāyapādi<sup>3)</sup>, this man's wife entered the fire and was burnt with his body.

1) See above, p. viii

2) See above, p. xxviii

With **Kl 108** begin the inscriptions of Rājēndra-Chōla II, afterwards known as Kulōttunga-Chōla. This is of his 2nd year, 1071, and he has the title Rājakēsariyāma. He overcame the deceit of his enemies<sup>1)</sup>, captured troops of elephants at Vayirāgaram, took tribute from the king of Dhārā at Chakrakotta, and swayed his sceptre over every land in Jambu-dvīpa or India. An officer of his held an inquiry in the temple of Pidāriyātī (or Kōlāramma) into the distribution of grain from the endowment lands of the temple, and gave orders for its proper allotment to each of 14 separate deities (named), laying down long and minute regulations for various ceremonies, which are continued in **106d Mb 49a** is of the 3rd year. The inscription records that the heads of the Right-hand class of the Eighteen districts had the śāsana engraved, notifying that there was no tax on cows or she-buffaloes ever since the rise of the Chōla family, in the Chōla-mandala 78 nāds, or in the Jayangonda chōla-mandalam 48000, in both of which they had settled by the favour of Rājēndra-Chōla,—and that consequently no such tax should be paid in the Rājēndrachōla 18 districts and in Kandamādam in which they were now settled. They also specify that the government share is one-fifth of the produce of forest tracts and dry crop lands, and one-third of that of rice-lands under a tank. They also go on to state the rate of tax for *kumāri* cultivation, for washermen, cattle, Jains, etc.,—that the female servant in a house, and every house in which there are two women should supply free labour,—the tax to be levied on houses, except those of the schoolmaster, the temple manager, the village watchmen, and those who have paid the above minor tolls. Finally, that land is to be measured with a rod of 18 spans, each span 12 fingers broad. **Mb 119** and **Sd 92** are other similar inscriptions of the same date. In **Mb 105b** of the 4th year we have the designation of the queen,—Puvanamulud-udaiyāl (mistress of the whole world).

**Kl 91** is of the 7th year and gives the Śaka date. From this time the king is always called Kulōttunga-Chōla-Dēva (though this title is also given to him in one instance in the 4th year, **Mb 105b**). In **CB 24** a gold plate given to the god Nandiśvara of Nandi is said to be weighed by the standard of the city, and to be of gold superior in fineness to the gold coin called Madurāntaka.<sup>2)</sup> **Mb 42b**, of the 29th year, gives a detailed account of the king's exploits which have also been to some extent mentioned in the preceding inscriptions. When still a Yuvalāja he had wedded the goddess of Victory by his heroic deeds at Chakrakotta, and captured troops of elephants at Vayirāgaram. He also put to flight the army of the kings of Kuntala, and put on the garland of victory over the North, and inherited at the same time

<sup>1)</sup> The translation to be corrected accordingly. Also in **Mb 49** and **119**,

<sup>2)</sup> Then, as now, gold seems to have been of special importance in the Kolai country.

the crown of the South and of the country adorned with the Ponnî (or Kâvēti) His white umbrella shone like moonlight over the whole earth, and his tiger banner fluttered as far as on mount Mêru Rows of elephants stood before him given as tribute by kings of remote islands in the sea, while outside his golden city lay the head of the runaway king of the South (Pândya), pecked by kites. The taunt of Vikkalan (the Chalukya king Vikrama),—who had said that his glory should be tarnished like the spots on the moon, the emblem of his former family<sup>1)</sup>,—he falsified, and without bending his bow drove him back to his own kingdom in the West, only too glad to get there, leaving his elephants dead along the whole way from Nangili (in the east of Kôlâr District) as far as the Tungabhadra in Manalû, his pride broken, his boasted valour gone, by the passage of his defeated armies the backs of the mountains being bent and the rivers driven to breach their banks He thus seized the two countries Ganga-mandalam and Singanam (? Sindavâdi) He then resolved on the conquest of Pândi-mandalam, and invaded it with an immense army that appeared as if the northern ocean was coming to overflow the southern ocean The five Pândyas turned their backs and fled in terror, taking refuge in the forests, where they were laid up with fever These forests he cleared, subdued the country and took possession of the pearl fisheries, with all the south as far as the Podiyam mountain, where the three forms of Tamil (prose, poetry, and drama) flourished, the Sahya (Western Ghats) abounding in elephants, and Kannî He established colonies in Kottâlu and all other directions, the western hill chiefs being sent to heaven, and the Kungalar scattered He next took possession of Kalinga, the land of many rivers,— and then permanently seated himself on the throne, with his queen Puvanamulud-udaiyâl on his left, and his queen Elulugam-udaiyâl (mistress of the seven worlds), an accomplished musician, on his right A giant was made by some person for the god Râmëshvara of Âvanî Mb 54 of the 33rd year contains the same history In Sd 91 the donors swear by Thru (Lakshmi) and by Âvanimulud-udaiyâl (the queen) not to do anything opposed to the conditions of the giant The last of this king's inscriptions is Sd 30 of his 49th year

We then come to Vikrama-Chôla-Dêva, called Râjâlâja Sd 8b and 9 are of his 2nd year, and have the Šaka date. In the latter a chief of Nallûr erects a temple of Sômêshvara at Suguttûr and has it consecrated with much ceremony Ct 160, of his 5th year, credits him with the destruction of

<sup>1)</sup> On his father's side, who was the Eastern Chalukya king, he was of the Lunar race, but on his mother's side, who was a Chôla princess, he was of the Solar race, and he succeeded to the throne of the Chôlas, into whose empire the Eastern Chalukya kingdom was absorbed

Kalinga and the conquest of Kadalmalai. Sp 61 is of his 10th year and has the Śaka date. The queen is styled here and in Ct 70 Mukkōkilānadigal (she who has the heads of the three kings at her feet)

But the authority of the Chōlas in Mysore had now passed away and the next of their records, Mb 44b, though dated in the 12th year of Kulōttunga-Chōla II, with the Śaka equivalent, says that (the Hoysala king) vīra-Ballādēva was ruling the earth. Mb 125 is dated even in his 32nd year.

Meanwhile, in Kl 218 we have a mahā-mandalēśvara Timmaya-Dēva Chōla-mahārāja. He is probably the same as the Tūumalāasa of CB 34, who had the Nārasimha crest, and whose son has engraved his crest—the Gajasiṁha—on the Nandi hill.

We then have a large number of Tamil inscriptions of the 13th century connected with Jayangonda-Chōla Ilavañji-rāyan and his descendants, to whom or to whose time by popular tradition is attributed a general restoration of the temples in the Kōlā country. But from the inscriptions then donations seem to be confined to Āvani, Tēkkal and Kuriudimalai, in each of which there are groups of temples. Kl 221 calls him a Mudaliyāī, also Mb 245 Mb 53 and 56a of 1225, the first that are certainly dated, mention Kūttādun-dēva. In Mb 70 we have his wife Šengāndai. According to Mb 73 the first of the family was named Mālālvāī, whose son was Kūttādun, and he married Šangālvār, daughter of Vāsudēva, the Nulambāda-rāya of Āvani-nād. From Bp 35b of 1228 Kūttādun-dēva is represented as if independent, ruling the earth. In Bp 79 of 1231 comes in Tēkkal-rāyan or Šembondayāgī. In Mb 18 of 1234 we have the rājādhinīāja mahārāya, raised up of the Kāñchivamśa, mahārāya-Vīra-Rāya's son Yalavañji-Rāya, restoring and liberally endowing the Sōmēśvara temple, but this is only a copy of a copper plate which is not forthcoming, and is therefore of doubtful authenticity. More reliable is the Vāsudēva or Jayangonda-Šōla Ilavañjya-rāyan of Mb 61 in 1254. Mb 178 shows that he was the son of Kūttādun. His wife was Šettālvāī, who was the daughter of Šelvāndai (Bp 32). In Bp 37b he is said to be ruling over the earth. In Mr 33 Tēkkal-rāyan appears again. In Bp 60 of 1268 we have once more a Kūttādun, son of Nāyan Vengādai, and the next year Ilaiya (or the junior) Vāsudēvar, his son (Bp 34) ruling the earth. Also in Mb 429. In Bp 38a there appears to be another member of the family. In Mr 36 of 1281 we have Kūttādun, son of Tekkal-rāyan, making a grant, and in Bp 37 the people add to the grant, for the benefit of the Poysala king vīra-Ramānātha-Dēva.

In Ct 13 is mentioned some one, whose name is gone, who was the family guru to the Chōla Pāndya and Kērala kings. This and a group of six other Tamil inscriptions are of the time of a Vīra-Nārāyana whose name was

Râghava-Dêva He was the mandalîka of Koygaikkun-nâd In **Ct 38** he is styled mahâ-mandalêśvara, and claims a victory in 1280 over Ganga-Perumâl From **K1 92** and **99** he might be put under the Hoysalas In **K1 239** Ilavañji-räya himself is said to be one of the ministers of the Pôysala king

With **Mb 189** we go on again with Kuttâdun, son of Vâsudêvan, Jayangonda-Chôla Ilavañji-räyan As previously noticed, the family was evidently Mudaliyâr (see **Bp 26**) In **Mr 7** we have a Chôlapa-Perumâl in 1336, and in **Mr 15** of the same date Šembondiyâgan The Vijayanagar empire was established in this year and soon absorbed all the country But **Gd 58** and **59**, which are in Kannada, (the employment of Tamil now coming to an end), contain a reminiscence of the Chôlas in a Pommana, who had been *āadhyâ* or priest to Râja-Râjendra-Chôla

### *Hoysalas.*

The Hoysala inscriptions in this District, with very few exceptions, are in Tamil (which had been the official language during the Chôla occupation), and the greater number belong to the time of Râmañtha-Dêva He was one of the sons of the Hoysala king Sômêśvara, who on his father's death in 1254 received as his half share Kôlai, along with the Tamil country down to Šîrangam, near Tiruchinopoly, while the other son Nârasimha III at the same time inherited the ancestral kingdom in Mysore and the Kannada country

The first inscription here is **CB 17** of the time of Vira-Ganga Bitti-ârasa, better known as Vishnuvardhana He is described as capturer of Talakâd (with which victory began his expulsion of the Chôlas from Mysore), and as having conquered Kongu (the Salem and Coimbatore districts), and set up a pillar of victory When he was at Koppa in Talakâd, he confirmed certain endowments for the temple at Nandi

Then follow several inscriptions of the time of his son Nârasimha, who receives his father's titles, including the credit of his conquests In **K1 100a** and others, grants are made to the god at Velliyyû or Bellû, which was an agrahâra named Vishnuvardhana-chatnî vêdimangalam **K1 169** is about the big Sômâmbudhi tank on the Pálâi, but the details are unfortunately effaced **Bp 9** on the other hand is complete and of much interest and importance The senior general Chokkimaayya, who calls himself Vishnuvardhana-Dêva's Gaûuda, was encamped at Nangli, apparently after signal victories over kings named Šankha and Panajotta, and over the rulers of Kâñchi and Kongu, in which he had captured superior elephants He may have been invested with some share in the government, as he is said to be exercising authority over the Gangavâdi Ninety-six Thousand In order to commemorate his success, he distributed gifts among the poor and helpless,

and also—a most worthy undertaking—restored in a sound manner the great tank at Vijayādityamangalam (Bētmangalam), which had been breached for a long time<sup>1)</sup>, had the big sluice built, and erecting there a temple of Durgayār, endowed it with lands, and established the mahā-gīāma. This was in 1155. Some years later, in 1167, the commander-in-chief Amareśvara-dandanāyaka built a permanent encampment at Bētmangala and lived there (Bp 8).

**Kl 159** brings us to Ballāla-Dēva. In Gd 41 a certain Pochiya Keriyānāyaka seems to have given his head in order to ensure success to a force that was marching to war. **Kl 44b**, although of Ballāla's reign, is dated in the year of Kulottunga Chōla. **Ct 46** is probably of the time of Nārasimha II.

With **Mb 121a** begin the inscriptions of Rāmanātha-Dēva. This is of his<sup>2)</sup> 14th year. They become more numerous from the 30th year (Bp 82). All the titles of the other Hoysalas are given to him in **Kl 27**. In **Kl 234** a Kāduvetti makes a giant Ilavañji-iāyai is mentioned as one of the king's ministers in **Kl 239**, along with Mañjīya-māvuttai, who in Bp 23 and 25a is called the king's son. The last of Rāmanātha's inscriptions is Bp 25a, of his 41st year, 1295. **Ct 45** follows, of the 31st year of (his son) Visvanātha-Dēva, 1297, in which Mukkanna-Kāduvetti makes a giant.

But meanwhile in **Kl 102** has appeared, in 1293, Ballappa-dannāyaka, son of Nārasimha-dannāyaka, son of vīra-Ballāla-Dēva. This seems to deny the royal title to Ballāla III and his father Nārasimha, who was Rāmanātha's rival. But whatever designs may have been formed on the part of Rāmanātha's family to continue the partition of the Hoysala territories, they must have been frustrated. For in **Gd 49** we find Ballāla III securely seated on the throne, and no more is heard of the other branch. The Hoysala territories were once more united under one head. Ballāla is here said to be in Hosavīdu, in **Kl 173** called Pudapadavídu in Tamil, which has the same meaning, —new camp or capital, as opposed to Halebidu, the old capital. It may possibly be Hosūr in Goribidnu taluq, or perhaps the Vīüpākshapattana-Hosadurgga (new fort) mentioned in other later inscriptions, and conjectured to be, from the name, Hosadurga in Chitaldoog District. In 1301 the king, perhaps with the object of securing the support of the priesthood, issued notifications (**CB 20**, **Mr 71** and **100**) remitting the taxes on temple endowments, and making fresh grants to the temples, throughout all the nāds of which a list is given. These probably formed the territory of Rāmanātha above the Ghats, called apparently the Kundani kingdom. Kundani was Rāmanātha's royal residence, and may be the present Kundana in Dēvanhalli taluq.

<sup>1)</sup> We have already seen above p xx that this tank had breached and was repaired in about 950. It lately breached in 1903.

**Mr 100** calls it the Hesai-Kundam kingdom. Hesai appears in the name Hesarghatta in Nelamaugala taluk. **Kl 10** mentions the big tank of Vittimangala (Bētmangala) in 1323.

Then follow several Tamil inscriptions dated 1328 (**Mr 10, 12, 13**) of Ballappa-dannāyaka, who is described as the younger brother of Dāti-Singa-dannāyaka, the son of the Poysala king vīra-Ballāla-Dēva. He seems a different person from the Ballappa-dannāyaka above mentioned, under **Kl 102**. He appears also in 1333 (**Mr 28**), in 1337 (**Ct 53**), 1338 (**Bp 10**), and 1339 (**Bp 28**).<sup>1)</sup> In **Mr 18** and **Mb 160** we have Vanan, the son of Ballappa. In **Gd 16** the king's minister, his son-in-law Māchiya-dannāyaka's son Gangidēva-dannāyaka, was ruling in Penugonda.

In **Mr 82** of 1341 vīra-Ballāla is said to have erected a pillar of victory at Sētu (Adam's Bridge at Rāmēśvaram, between the Madura coast and Ceylon). The last Hoysala inscription here is **Mr 16**, dated in 1343, where we have Ballappa-dannāyaka again.

### *Nīpatunga-kula.*

In **CB 41** we have in 1270<sup>2)</sup> a Vembī-Dēva, evidently the same as the Byembi-Dēva of **CB 14**, where he is said to be of the Nīpatunga-kula. In the former he is styled mahā-mandalika, Tīrbhuvanamalla, and in both has the title 'lord of Nandagiri'. From information given in *Ep Ind* IV, 181, it would appear that Nīpatunga was of Pallava descent, but traced his remote origin to the Gangas. Hence their title of 'lord of Nandagiri' borne by his descendants. He might therefore be put under Ganga Pallavas. His grandfather is said to have been Dantivarman, and his father Nandivarman. The former may be identical with the Pallava king Dantiga whom the Rāshtrakūta king Gōvinda claims to have conquered in about 804<sup>3)</sup>. Nīpatunga's mother was Śākhā, daughter of the Rāshtrakūta king Nīpatunga Amōghavarsha, after whom he was probably named.

Vembī-Dēva has also the epithet *annan-anakārā*, elder brother's warrior, but no mention is made as to who his elder brother was. Perhaps the Bembārasa of **Ct 68**, dated 1378, may be connected with the same family. The latter was under Vijayanagar.

### *Vijayanagar.*

Of the Vijayanagar inscriptions, some are in Tamil, but the majority in Kannada. **Bg 70** professes to be of the date 1336, the very year in which

<sup>1)</sup> **Kl 54** calls him Periya-Vallappa dannāyaka, son of vīra Vallāla Dēva.

<sup>2)</sup> This date is fixed from an inscription of his in Dēvanhalli taluk (Bangalore District) dated 1288.

<sup>3)</sup> See *Ind Ant* XI, 126.

usurped the throne, taking the name Niśimha. His son Immadi-Niśimha succeeded him, but being murdered, their general, also called Narasinga, of a Tuluva family, in his turn usurped the kingdom. In the time of Niśimha-Rāya, the Bāhmani Sultān invaded the Vijayanagar territories, and had advanced so far as to lay siege to Mālū (Kōlār District), said to be “the greatest of the forts of that country”<sup>1)</sup>. Niśimha took to flight, and afterwards tendered his submission, but the Sultān marched on to Kāñcī, “situated in the centre of the dominions of that malignant one”, and plundered the town and temples “which were the wonder of the age”.

**Mr 3** informs us that Gōpa-Rāja’s minister had the image of Ganda-bhēunda brought from the place where it was in Pāla-nād, and set it up at Tēkal in 1431, in a mantapa opposite the Varadaīāja temple. In **Mr 1** Gōpa-Rāja directed his minister to rebuild the inner and outer forts of Tēkal, originally erected in the time of Ballāla-Rāya, but which had been overthrown and gone to ruin. On the completion of the bastion called Rāja-gambhīra, Gōpa-Rāja and his son Tippaya had tigers brought there and hunted them. In this their hound named Sampige distinguished itself by its courage (**Mr 2**). In 1435 the minister made a tank called Gōpasamudra, and built palaces for Gōpa-Rāja and for himself, from which they could see the spire of the Varadaīāja temple.

**K1 33** states that in 1467 Kathāri Sāluva Narasinga-Rāja (the above Niśimha) restored to the Bhairava temple at Sihatti (Siti-betta) the villages formerly granted as endowments by Rājendra-Chōla and Vira-Ballāla, but which had fallen into the hands of mischievous persons, causing the worship to cease. This temple is held specially sacred by the Morasu-wokkalu tribe.

In **Gd 77** we have an account of the origin and genealogy of the Narasinga dynasty. Narasa’s conquests, and the numerous places in which he made the great gifts, are detailed. Particulars are also given of the gifts made by his son Niśimha. The inscription was composed by Narasimhārya, and differs in some respects from the numerous flowery compositions of Sabhāpati. There is nothing of importance calling for special notice in the inscriptions which follow. **Mb 1** is of some interest in connection with the Mulbāgal Śripāda-rāya matha of the Mādhva sect. **Mb 60** is a grant by Śiśi-Ranga-Rāya in 1645 to the Āvani matha, which belongs to the Smārta sect. It contains the long account of the origin and genealogy of the Rāmarāja dynasty of Vijayanagar, which have been already published in several other inscriptions. It was composed by Sabhāpati’s grandson, and Kāmakōti’s son, the poet Rāma, Sōmanāthārya, grandson of Kāmaya Ganapayārya, wrote the śāsana.

<sup>1)</sup> See Major King’s account of the *Bushan-i Ma’asni* (*Ind Ant* XXVIII, 184).

*Āvati.*

There are several inscriptions of the Āvatinād piabhus CB 40 shows us Kālepura Bane, son of Doddā-Baire-Gauda, grandson of Maṇi-Gauda, and great-grandson of Mari-Baire-Gauda It states that Nandi-mandala, five leagues in extent, which was assigned for the god Pañcha-Nandiśvara, had been favoured to him,— and as a proof that he was devoted to the maintenance of its worship, he made ? in 1428 a grant of Kālepura, south of the Nandi mountain, to Nandiśvara-guru, son of Nandiśa-guiū, grandson of Skanda-guiū, and great-grandson of Gauḍa-guiū, descended in the line of Agastya, through a Skanda-guru who was originally brought by the chief of the gods to the Pañcha-Nandi-sthala to regulate the worship

In 1565 Sonapa-Gauda made a grant (Gd 52), and others down to 1792 (Sd 95) In Bg 36 a grant was made to Chalamayya in 1753, at the time of making the sixteen great gifts on the birth of a son to the chief, in consideration of his being an old dependent, and his stating that he had not enough to live upon

*Sugatār.*

The Sugatār chiefs have the general name Tamme-Gauda For some military service the title of Chikka-Rāya was conferred upon them by Vijayanagar The earliest grant belonging to them here is dated in 1451 (Mb 241), and they continue down to 1669 (Mb 114). In Mb 76 the chief's sister through her *purōhita* made offerings in 1500 at Āvani, which is called the southern Gayā, and offerings in which are, it is said, declared by Vālmiki to secure the same reward as offerings made in Kāsi, Gayā and Prayāga And in 1629 the chief, with his wife and others, had the *agnishtōma* sacrifice performed in the same place by Kūshma-sōmayājī (Mb 62)

*Rāyadurga.*

The only inscription of this family is Mb 97, dated 1527, in which we have Típparasa and his son Bhōgaśasa

*Gummanāyakanpālīya.*

There are a number of inscriptions of this family, but they contain nothing of special importance

*Mahrattas.*

Kōlār formed a part of the *jāgīr* bestowed on Shāhjī, the father of Šivājī, by the Bijapuri State, and he committed the charge of the district to his son Sambhājī or Sambhōjī Of his time there are several inscriptions, dating

*Tādigol.*

This *pâlya* was in the Śînivâspur taluq, and in Sp 37 is called the Tâdigolla-Yêrukâluve-śîme. The inscriptions all belong to the 18th century, and call for no special remark.

*Kottapâllya.*

Very similar to the above

*Râlapâdî.*

Only one inscription, of no importance

*Itikedurga.*

The *jâgûndâr* of this place, which was in Bâgepalli taluq, was a Muhammadan. In Bg 32 he makes a grant in 1770 on account of a pond and wells.

*Halakûr.*

This place is in Goribidnur taluq. The *jâgûndâr* here also was a Muhammadan. Two inscriptions, of 1793 and 1798, refer to grants made to him for building a fort and a tank (Gd 43, 44).

*Mysore.*

There are only two inscriptions of the Mysore rulers, both of the time of Tipu Sultan. In 1786 the Amil at Kôlár made a tank, the water in which it is said was like the water of a river in heaven (Kl 119). In 1798 a grant was made to the Halakûr *jâgûndâr* on account of a new tank he had caused to be constructed (Gd 44).

*Architecture.*

The most important building in the District, architecturally, is the Nandiśvara temple at Nandi. It contains a mantapa of black stone with some very ornamental carvings. The original temple was older than the 9th century (see CB 26). But the numerous inscriptions at and on the building show that it was extended in the Chôla and Hoysala period, the 11th and 12th centuries. The god is called Bhôga-Nandiśvara in distinction from the Yôga-Nandiśvara on the top of the Nandi hill, which is connected with it and to

from 1653 to 1680 **Kl 227** calls him the son of Šivâji, of the Bhôśala-nîla, and **Mb 154** mentions a son of his. In **Kl 219** he makes a giant for the restoration of the Hôlû tank

One of the most interesting is an inscription of his on the Nandi hill (**CB 32**), dated 1680. It begins with a description of the hill. In the east of the Karînâtaka country (it says) is the mountain named Nandi, very lofty and impenetrable, with only one path, and filled with *champaka*, fig, orange or citron, and *tamâla* or *honge* trees. At the very top of the huge cliff is a temple. This great mountain was made a hill-foit for the Ballâpura kingdom, being considered secure from the fear of enemies. On one occasion a Mlêñchha (no doubt a Muhammadan) came with a great force to seize it, but was driven off greatly distressed. On the date of the inscription Šiva-chatrapati's (*Šivâji's*) son Šambhôji was ruling there, and Bâlaji Krishna, the governor of hill foits, who had charge of the Jagadêva hill-foits (those of the Channapatna kingdom), took over command of this fine hill-foit, in accordance with orders received from Raghunatha-pandita. This was *Šivâji's* minister.

**Kl 227, 224** and **254** are grants by Jayitâ-Bâyi, the wife of Sambhâji-Râja. **Ct 54** is a grant by his son Malukôji, who had received some nâd, the name of which is partly gone, as a *mîrasî* from the illustrious Chetrapati *Šivâji-mahârâjâdhinâja*. Kolâla is said to be one of the seven nâds under the government of *Šivâji*.

**Bg 45** of 1775 is a grant by order of Muîâiji Hindu-Râvu Ghôlapade, the Mahratta chief of Guti (Gooty), who was an ally of the Ballâpui family. They are mentioned in **CB 54**.

### *Bijâpur.*

Of the Bijâpur period there are a few inscriptions. **Mb 98** relates to a dispute in 1703 between two Šivâchâî gurus, one the head of the original or western Tiruvâlangâdu, and the other that of the new or eastern Tiruvâlangâdu. Both claimed the Bhava Bhêri merchants of Bélû as their disciples. Gulâm Ali Khân Sâheb took depositions from both parties, and from witnesses summoned from the Nagar country, and after inquiring into the old and new institutions of the sect, decided that the western branch was the oldest and the old disciples belonged to it, but that the people of Nagar belonged to the new or eastern branch. Apparently it was the same officer who made a grant in 1712 for a man who had been killed in the public service (**Kl 74**).

### *Mughals.*

Only two inscriptions come under this head. **CB 9** records a grant on account of the construction of a pond in 1730.

which a Chôla officer gave a gold plate in 1049 (CB 21)<sup>1)</sup> From CB 29 it may be conjectured that they were originally perhaps Jain temples

The other building of most interest, though of ordinary construction, is the Kôlâamma temple at Kôlâr This was a local deity, called in the Tamil inscriptions Pidâriyâi, and the Chôla kings, on their conquest of Kôlâi, evidently attached great importance to patronising it The former brick walls of the temple were rebuilt in stone by their orders in 1033 (KL 109 a) Under the entrance is a pit full of scorpions, which can be heard to hiss when disturbed A silver scorpion is the orthodox offering to the goddess The entire walls are covered with inscriptions, nearly all in Tamil The Sômêsvâra temple is a finer building, but more modern, of the Vijayanagar period

The group of temples at Âvani are also of interest, and their walls are likewise covered with Tamil inscriptions There are separate temples dedicated to Râma, Lakshmana, Bharata, Šatruघna, Vâli, and Sugîva

Of Muhammadan buildings the best is the tomb of a Bijâpur noble at Hine-Bidnur, near Goribidnur, of the 17th century There is also the Inâmbâra, the mausoleum of Haider Ali's father, at Kôlâr




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<sup>1)</sup> A similar gift was made for the Bhoga-Nandisvara in 1092 by another person (CB 24)

Classified List of the Inscriptions, arranged in chronological order.

| Date A D          | Name of Ruler                        | Taluq No | Date A D | Name of Ruler        | Taluq No |
|-------------------|--------------------------------------|----------|----------|----------------------|----------|
| <b>Mahâvalis.</b> |                                      |          |          |                      |          |
| 338               | Vadhûvallabha Malla-déva Nandivaimma | Mb 157   | c 850    | Vikramâditya         | Mb 86    |
| c 715             | Mahâvali Bânaîasa                    | " 261    | c 850    | Mâvali Bânarasa      | " 26     |
| c 725             | " "                                  | Bp 13    | c 850    | Mahâbali             | " 124    |
| c 750             | " "                                  | Kl 235   | c 890    | Mahâbali             | " 230    |
| c 750             | " "                                  | Bp 48    | c 890    | Mahâvali             | " 243    |
| c 750             | " "                                  | " 86     | c 900    | (Kaionnî Vânaîasa)   | " 244    |
| c 780             | Bâna-Vidyâdhara                      | Mb 92    | c 900    | (Kanda Vânâdi-âasa)  | " 211    |
| c 780             | Mahâvali Bânaîasa                    | Sp 5     | c 900    | Bijayitta Bânaîasa   | " 227    |
| c 780             | " "                                  | " 6      | c 900    | " "                  | " 243    |
| c 800             | Piabhuméiu                           | Ct 107   | c 900    | Bijayittaya          | Sp 40    |
| c 850             | Vânarasa                             | Mb 265   | 909      | Bijayitta Bânaîasa   | Mb 229   |
| c 850             | Mahâvali Bânarasa                    | Kl 200   | 961      | Sambayya             | " 126    |
| c 850             | " "                                  | Mb 228   |          |                      |          |
| <b>Gangas.</b>    |                                      |          |          |                      |          |
| c 360             | Vishnngôpa's son                     | Mb 263   | 762      | Šripurusha           | Gd 47    |
| c 370             | Mâdhavavaîmmâ                        | Mi 73    | c 765    | "                    | Sp 65    |
| 9 425             | Kongunivaimmâ                        | " 72     | 767      | "                    | Mb 80    |
| c 725             | Mâdhava Muttarasa                    | Bp 13    | c 767    | "                    | " 253    |
| c 750             | Šripurusha                           | Kl 229   | c 770    | "                    | Sp 57    |
| c 750             | "                                    | " 230    | c 770    | "                    | Sd 11    |
| c 750             | "                                    | " 232    | c 800    | Šivamâra             | Kl 231   |
| c 750             | "                                    | Bp 86    | 9 815    | "                    | Gd 54    |
| c 750             | "                                    | Sp 20    | c 850    | Nitumârgga           | Kl 79    |
| c 750             | Muttarasa Šîpurusha                  | Mr 96    | c 850    | Permanadigal         | Mb 228   |
| c 750             | Kongani                              | " 74     | 903      | Râjamalla Satyavâkyâ | Kl 90    |
| 751               | Konguni Muttarasa                    | Kl 78    | c 920    | Pilduvipati's son    | Gd 4     |
| 753               | " Šripurusha                         | " 6      | c 970    | Mârasingha-Deva      | Bp 47    |
| c 753             | " "                                  | " 8      | 974      | " "                  | Mb 84    |
| c 753             | " "                                  | " 11     | c 985    | Rakkasa-Ganga        | "        |
| c 760             | Šripurusha                           | Kl 7     |          | Râchamalla           | Sp 59    |
| 1198              | (Vikkirama Gangan)                   | Kl 131   | c 1220   | Gangan               | Kl 127   |
| 1216              | Vîra-Gangan                          | " 120    | 9 1222   | Sella-Gangan         | Mb 212   |
| 1216              | " "                                  | " 130    | 9 1225   | Vîra-Gangan          | Kl 121   |
| 1219              | " "                                  | " 120    | c 1250   | "                    | Mb 221   |
| c 1220            | (Vikkirama-Ganga's son)              | Kl 129   | c 1270   | Selva-Gangan         | Kl 171   |
|                   |                                      |          | 9 c 1270 | " "                  | " 248    |

| Date A. D. | Name of Ruler      | Taluq No | Date A. D. | Name of Ruler          | Taluq No. |
|------------|--------------------|----------|------------|------------------------|-----------|
| ? c 1270   | Uttama-Sôla-Gaṅgan | Kl 244   | c 1284     | Vîra Gaṅgan            | Kl 138    |
| ? 1273     | Ganga-Perumâl      | „ 242    | ? c 1284   | Ganga-Perumâl          | , 143     |
| 1278       | Kariya-Gôpâlan     | Sd 110   | ? c 1284   | „                      | Mb 16     |
| 1279       | „ Gaṅga-Perumâl    | Kl 49    | 1285       | „                      | Kl 55     |
| c 1280     | Veṭṭummârabâṇa     | „ 69     | 1286       | Vâsudêvan              | “ 45      |
| c 1280     | „                  | „ 76     | 1286       | nna-Ganga-perumâl      | „ 95      |
| c 1280     | „                  | „ 110    | 1289       | Gaṅga-Perumâl          | Ct 117    |
| c 1280     | „                  | „ 123    | ? 1298     | Irâjarâja - Karkkaṭa - |           |
| c 1280     | „                  | Mb 218   |            | mahârâja               | Kl 38     |
| c 1280     | „                  | Bp 55    | c 1300     | Uttama-Sôla-Gaṅgan     | Bp 54     |
| 1280       | Vâsudêvan          | Kl 48    | ? 1312     | „                      | Sd 36     |
| 1281       | „                  | „ 47     | ? 1321     | Vikkirama-Gaṅgan       | Kl 77     |
| 1283       | Gaṅga-Perumâl      | „ 46     | ? 1333     | Kumâra-Sikkadêva       | CB 18     |
| c 1283     | „                  | „ 50     | 1336       | Karkkaṭa-nârâyan       | Mr 14     |
| 1284       | Vîra-Gaṅgan        | „ 187    |            |                        |           |

## Kadambas.

|       |               |       |       |           |       |
|-------|---------------|-------|-------|-----------|-------|
| c 390 | Krishnavarmmâ | Gd 47 | c 890 | Dîvâmbikâ | Mb 38 |
| c 390 | „             | Kl 90 | c 890 | „         | „ 50  |

## Chalukyas.

|       |            |       |     |                            |       |
|-------|------------|-------|-----|----------------------------|-------|
| c 640 | Satyâśraya | Gd 48 | 757 | Kîrtivarma-Satyâ-<br>śraya | Kl 63 |
|-------|------------|-------|-----|----------------------------|-------|

## Pallavas.

|         |                 |        |       |                      |        |
|---------|-----------------|--------|-------|----------------------|--------|
| c 733   | Nandipôtavarmmâ | Kl 63  | c 880 | Nojambâdhîrâja       | Gd 5   |
| ? c 755 | Pallava-mârâja  | Bg 77  | c 880 | „                    | Ct 36  |
| c 800   | „ Râma          | Mb 59  | c 880 | „                    | “ 124  |
| c 800   | Nojamba         | Bp 46  | c 880 | Nojamba and Mayinda  | Sp 30  |
| c 800   | „               | Sd 59  | c 880 | Mayinda Vikrama      | Mb 227 |
| c 815   | Nojambâdiyaraṣa | Kl 233 | c 880 | „ Dharmmarâsi        | Sd 39  |
| c 820   | „               | Bp 45  | c 880 | Mayindamarasa        | Sp 19  |
| c 850   | Nojambâdhîrâja  | Kl 59  | c 880 | Mahêndra             | Gd 75  |
| c 850   | „               | „ 79   | c 880 | Mahêndra Nojamba     | Bp 41  |
| c 860   | „               | Mb 248 | c 890 | Mahêndrâdhîrâja      | „ 64   |
| c 870   | „               | Sd 32  | c 890 | „                    | Ct 116 |
| c 870   | „               | Sp 27  | c 890 | Vira-Mahêndra-Nojam- |        |
| c 880   | „               | Mb 102 |       | bâdhîrâja            | Mb 38  |
| c 880   | „               | Sp 50  | c 900 | Ayyapa-Dêva          | Sp 29  |
| c 880   | „               | Sd 33  | c 900 | „                    | Bp 112 |
| c 880   | „               | CB 26  | c 900 | „                    | Mr 52  |

| Date A.D. | Name of Ruler  | Taluq No. | Date A.D. | Name of Ruler                       | Taluq No. |
|-----------|----------------|-----------|-----------|-------------------------------------|-----------|
| c 920     | Añṇayya        | Sp 28     | c 950     | Dilipayya                           | Mb 198    |
| c 920     | Vîra-Noñamba   | Gd 11     | c 950     | "                                   | " 93      |
| c 920     | Bîra-Noñamba   | Sp 64     | c 950     | "                                   | " 94      |
| c 920     | Aññiga ,       | Gd 4      | c 950     | "                                   | " 264     |
| c 925     | Bîra-Noñamba   | Sp 58     | c 950     | Dilipa Noñamba                      | " 161     |
| c 925     | "              | Kl 9      | c 950     | "                                   | " 162     |
| c 925     | "              | " 57      | c 950     | "                                   | " 163     |
| c 930     | "              | Gd 85     | 951       | Iriva-Noñambâdhîrâja                | Ct 49     |
| c 930     | "              | " 86      | c 951     | "                                   | " 50      |
| c 930     | "              | " 87      | ? 956     | Noñambâdhîrâja Noñapayya, Dilipayya | " 143     |
| 931       | "              | Ct 43     | 961       | Iriva-Noñamba                       | Mb 126    |
| 931       | "              | " 44      | 966       | "                                   | Kl 245    |
| c 950     | Irivi-Noñamba  | Kl 158    | 969       | Nanni-Noñamba                       | Mb 122    |
| c 950     | "              | Mb 31     | 974       | Noñambâdhîrâja Chô-rayya            | " 84      |
| c 950     | "              | " 32      | 977       | "                                   | CB 45     |
| c 950     | "              | " 108     | 985       | Priñthvî - Noñambâdhîrâja           | Bp 3      |
| c 950     | " Nolipayya    | Bp 4      | 988       | Noñambarasa                         | Sp 7      |
| c 950     | " "            | Kl 198    | c 1000    | Noñambâdhîrâja                      | Mb 208    |
| c 950     | Dilipayya      | Mb 51     | 1010      | Noñambâdi Chôrayya                  | Ct 118    |
| c 950     | " Noñamba      | " 52      | c 1015    | Chôraya-Dêva                        | Sp 14     |
| c 950     | Dilipa Noñamba | Sp 25     | 1049      | Udayâditya-Dêva                     | Gd 57     |
| c 950     | Dilipayya      | Bp 40     |           |                                     |           |
| c 950     | "              | " 43      |           |                                     |           |
| c 950     | "              | " 44      |           |                                     |           |
| c 950     | "              | Mr 63     |           |                                     |           |

## Kâduvetti.

|       |                          |        |        |                    |        |
|-------|--------------------------|--------|--------|--------------------|--------|
| c 780 | Kâduvetti                | Sp 6   | c 1050 | Râjêndra - Chôla-  |        |
| c 850 | Pompallam-Odeyar         | Kl 79  |        | Pompala            | Ct 31  |
| c 880 | Kâduvetti                | Sp 30  | 1123   | Kâduvetti          | " 160  |
| ? 956 | Râchâla Pompala          | Ct 143 | ? 1200 | Mukkañña-Kâduvetti | Kl 221 |
| 974   | Nanna...                 | Mb 84  | 1297   | " "                | Ct 45  |
| 1047  | Râjêndra - Chôla-Pompala | Ct 30  | c 1297 | " "                | " 52   |

## Gaṅga Pallavas.

|       |                      |        |       |                    |        |
|-------|----------------------|--------|-------|--------------------|--------|
| c 880 | Vijaya - Narasimha - |        | c 900 | Vijaya-Íśvaravarma | Mb 211 |
|       | Vikramavarma         | Mb 227 |       |                    |        |

## Vaidumbas.

|       |                        |       |        |                   |        |
|-------|------------------------|-------|--------|-------------------|--------|
| c 900 | Vaidumba-mahârâja      | Bg 62 | 951    | Tiruvayya         | Ct 49  |
| c 900 | "                      | Sp 85 | c 960  | Chandraśkhara     | Mb 198 |
| c 950 | Vikramâditya Tiruvayya | Bp 4  | c 1100 | Vaidumba-gâmundan | Ct 9   |

| Date A. D.   | Name of Ruler               | Taluq No. | Date A. D. | Name of Ruler                  | Taluq No. |
|--------------|-----------------------------|-----------|------------|--------------------------------|-----------|
| Âvani.       |                             |           |            |                                |           |
| c 920        | Mahêndra-bhattâ             | Mb 67     | c 950      | Tribhuvanakartta               | Mb 94     |
| 931          | Tribhuvanakarttara-<br>dêva | „ 65      | c 950      | „                              | „ 265     |
| c 950        | Tribhuvanakartta            | „ 93      | 1007       | Tribhuvanakarttara-<br>bhatâra | „ 91      |
| Râshtrakûta. |                             |           |            |                                |           |
| c 950        | Kannara                     | Mr 94     | ..         | ..                             | ..        |
| Chôlas.      |                             |           |            |                                |           |
| ? c 750      | Chôlîga Muttarasa           | Gd 76     | c 1030     | Râjéndra-Chôla-Dêva            | Bg 8      |
| c 900        | Maymâda Chôla-mahâ-<br>râja | „ 69      | c 1030     | „                              | Kl 115    |
| c 900        | Chôla-mahârâja              | „ 72      | c 1030     | ..                             | Mb 120    |
| c 900        | „                           | „ 73      | 1033       | „                              | Ct 138    |
| c 900        | „                           | „ 75      | 1033       | „                              | Kl 109 a  |
| 934          | Parakèsarivarmma            | Mb 203    | ? c 1033   | ..                             | Bg 6      |
| 991          | Râjarâja-Dêva               | Kl 75     | 1033       | ..                             | „ 7       |
| ? 996        | „ „                         | „ 106     | c 1035     | ..                             | Kl 14     |
| 1000         | „ Mummađi-Chôla             | Mb 208    | 1041       | ..                             | „ 149 b   |
| c 1000       | „ „                         | „ 209     | 1047       | Râjâdhîrâja-Dêva               | Ct 30     |
| c 1000       | „ „                         | „ 256     | c 1047     | ..                             | Kl 56     |
| 1003         | „                           | „ 123     | 1049       | ..                             | CB 21     |
| 1006         | „                           | Kl 106 b  | c 1050     | ..                             | Mb 165    |
| 1010         | „                           | Ct 118    | 1050       | ..                             | „ 105 c   |
| c 1015       | Râjéndra-Chôla-Dêva         | Sp 14     | 1050       | ..                             | „ 106 a   |
| c 1015       | „                           | „ 17      | ? 1051     | ..                             | Kl 19     |
| c 1015       | „                           | Ct 153    | ? 1052     | Vijaya-Râjéndra-Dêva           | „ 112 b   |
| ? 1017       | ..                          | Kl 24     | 1054       | Râjéndra-Dêva                  | „ 107     |
| ? 1017       | ..                          | „ 25      | 1057       | ..                             | Mb 107    |
| 1017         | „                           | „ 26      | 1069       | Vîra-Râjéndra-Dêva             | Ct 161    |
| 1019         | „                           | „ 106 a   | ? c 1069   | ..                             | „ 163     |
| c 1020       | „                           | „ 112 g   | 1071       | Râjéndra-Chôla-Dêva            | Kl 108    |
| 1022         | „                           | „ 112 a   | ? 1071     | ..                             | „ 106 d   |
| 1022         | „                           | Ct 47     | 1072       | ..                             | Mb 49 a   |
| ? 1023       | „                           | Kl 44     | 1072       | ..                             | „ 119     |
| ? 1023       | „                           | „ 112 f   | 1072       | ..                             | Sd 92     |
| c 1025       | „                           | „ 112 e   | 1073       | ..                             | Mb 105 a  |
| c 1025       | „                           | „ 187     | 1073       | ..                             | „ 106 b   |
| c 1025       | „                           | Mb 216    | 1073       | Kulôttunga-Chôla-<br>Dêva      | „ 105 b   |
| 1027         | „                           | CB 13     |            |                                |           |
| 1027         | „                           | Kl 111    | 1076       | ..                             | Kl 91     |

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| 1079       | Kulōttuṅga-Chōla-Dēva            | Mb 47    | 1228       | Jayaṅgonḍa-Chōla Ila-vanji-rāyan | Mb 73     |
| 1080       | "                                | Sd 66    | 1228       | " "                              | Bp 35 b   |
| 1082       | "                                | Kl 43    | 1228       | " "                              | „ 37 a    |
| 1089       | "                                | " 149 a  | 1229       | " "                              | Mb 71     |
| 1092       | "                                | CB 24    | 1231       | " "                              | „ 72      |
| 1096       | "                                | Mb 42 f  | 1231       | " "                              | Bp 35 a   |
| ? 1096     | "                                | Bp 16    | 1231       | " Tēkkal-rāyan                   | „ 79      |
| ? 1098     | "                                | Mb 42 b  | ? 1234     | Yalavanji-Rāya                   | Mb 18     |
| c 1100     | "                                | " 49 c   | ? 1254     | Jayaṅgonḍa-Chōla-Ila-vanji-rāyan | „ 61      |
| c 1100     | "                                | Ct 166   | ? 1254     | Jayaṅgonḍa-Chōla-Ila-vanji-rāyan | „ 61      |
| 1102       | "                                | Mb 54    | ? 1256     | " "                              | „ 192     |
| 1102       | "                                | Sd 91    | 1260       | " "                              | „ 178     |
| 1104       | "                                | Mb 42 c  | c 1260     | Ilaia Vāsudēvan                  | Bp 37 b   |
| 1108       | "                                | Sd 83    | 1262       | " "                              | „ 32      |
| 1112       | "                                | Mr 101   | ? 1264     | Jayaṅgonḍa-Chōla-Tēkkal-rāyan    | Mr 33     |
| 1113       | "                                | CB 25    | 1268       | Kūttāḍun-dēva                    | Bp 60     |
| 1118       | "                                | Sd 30    | 1269       | Ilaia Vāsudēvar                  | „ 34      |
| 1120       | Vikrama-Chōla-Dēva               | " 8 b    | 1269       | Ilaia Vāsudēvar                  | „ 34      |
| 1120       | "                                | " 9      | c 1270     | "                                | Mb 42 g   |
| 1121       | "                                | Ct 78    | 1270       | "                                | „ 187     |
| 1123       | "                                | " 160    | 1271       | "                                | „ 55      |
| 1124       | "                                | " 162    | 1273       | Vāsudēvan                        | „ 184     |
| 1127       | "                                | Sp 61    | 1277       | Ilaavanji-rāyar                  | „ 186     |
| 1127       | "                                | Kl 186   | 1277       | "                                | „ 245     |
| 1130       | "                                | Ct 70    | 1278       | Tēkkal-rāyar                     |           |
| ? 1140     | (Timmaya-Dēva-Chōla)             | Kl 218   | ? c 1280   | Ilaavanji-rāyar                  | Bp 38 a   |
| ? c 1150   | Tirumalarasa " "                 | CB 34    | 1281       | Tēkkal-rāyan                     | Mr 36     |
| 1189       | Kulōttuṅga-Chōla-Dēva            | Mb 44 b  | 1281       | "                                | „ 37      |
| ? 1200     | Jayaṅgonḍa-Chōla Ila-vanjiyār    | Kl 221   | 1284       | "                                | „ 38      |
| ? c 1200   | ...                              | Mb 236 b | 1291       | Ilaavanji-rāyar                  | Kl 239    |
| 1210       | Kulōttuṅga-Chōla-Dēva            | " 125    | 1298       | Kūttāḍun-dēvan                   | Mb 189    |
| 1225       | Jayaṅgonḍa-Chōla Ila-vanji-rāyan | " 53     | 1299       | "                                | Bp 26     |
| 1225       | "                                | " 56 a   | 1302       | "                                | Mb 42 d   |
| 1228       | "                                | " 41     | 1306       | "                                | „ 57 a    |
| ? c 1228   | "                                | " 70     | 1336       | Šolappa-perumāl                  | Mr 7      |
|            |                                  |          | c 1408     | Sembondiyāgan                    | „ 15      |
|            |                                  |          | 1408       | ...                              | Gd 58     |
|            |                                  |          |            | ...                              | „ 59      |

## Hoysalas.

|        |                |       |      |                |          |
|--------|----------------|-------|------|----------------|----------|
| c 1135 | Vīra-Gaṅga     | CB 17 | 1153 | Nārasimha-Dēva | Kl 100 a |
| c 1150 | Nārasimha-Dēva | Gd 55 | 1155 | "              | „ 169    |

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| 1155             | ...            | Bp 9      | 1291     | Râmanâtha-Dêva     | Mr 43     |
| 1163             | Nârasimha-Dêva | Kl 177    | 1292     | "                  | Sp 62     |
| 1167             | "              | " 93      | 1293     | "                  | Mr 99     |
| 1167             | "              | Bp 8      | 1293     | "                  | Bp 23     |
| c 1180           | Ballâla-Dêva   | Kl 159    | 1293     | "                  | " 27      |
| 1180             | "              | Gd 41     | 1293     | Ballappa-daṇṇâyaka | Kl 102    |
| 1185             | "              | Mb 45     | 1294     | Râmanâtha-Dêva     | " 18      |
| 1189             | "              | " 44 b    | 1294     | "                  | Bp 33     |
| ? c 1200         | "              | Gd 40     | 1294     | "                  | Ct 88     |
| ? c 1200         | "              | " 51      | 1295     | "                  | Bp 25 a   |
| ? c 1230         | Narasiṅga      | Ct 46     | 1295     | "                  | " 25 b    |
| ? 1268           | Râmanâtha-Deva | Mb 121 b  | 1297     | Viśvanâtha-Dêva    | Ct 45     |
| ? 1269           | "              | " 121 a   | ? c 1300 | Ballâla-Dêva       | Gd 49     |
| 1271             | "              | Mr 45     | 1301     | "                  | Mr 67     |
| c 1280           | "              | Kl 13     | 1301     | "                  | CB 20     |
| c 1280           | "              | Mb 171 a  | 1301     | "                  | Mr 71     |
| 1281             | "              | Mr 37     | 1301     | "                  | " 100     |
| 1284             | "              | Bp 82     | 1307     | "                  | " 88      |
| 1284             | "              | Mr 38     | 1312     | "                  | Sd 36     |
| 1284             | "              | Kl 98     | ? 1314   | "                  | CB 8      |
| 1284             | "              | Ct 91     | 1319     | "                  | Kl 82     |
| 1285             | "              | " 100     | 1321     | "                  | " 128     |
| 1286             | "              | Kl 27     | 1321     | "                  | " 173     |
| 1286             | "              | " 95      | 1323     | "                  | " 10      |
| 1287             | "              | " 139     | 1325     | "                  | Mr 49     |
| 1287             | "              | " 140     | 1328     | Ballappa-daṇṇâyaka | " 10      |
| 1288             | "              | " 92      | 1328     | "                  | " 12      |
| 1288             | "              | " 99      | 1328     | "                  | " 13      |
| 1288             | "              | Bp 59     | 1330     | "                  | " 18      |
| 1288             | "              | Mr 98     | c 1330   | Ballâla-Dêva       | " 68      |
| 1288             | "              | Sp 36     | 1333     | "                  | " 28      |
| 1289             | "              | Mb 44 a   | 1333     | "                  | Gd 16     |
| 1289             | "              | " 48      | 1337     | "                  | Bp 63     |
| 1289             | "              | Ct 117    | 1337     | "                  | Ct 53     |
| c 1289           | "              | Mb 57 b   | 1338     | "                  | Mb 160    |
| 1290             | "              | " 100     | 1338     | "                  | Bp 10     |
| 1290             | "              | Ct 84     | 1339     | Ballappa-daṇṇâyaka | Kl 54     |
| ? 1291           | "              | Kl 28     | 1339     | "                  | Bp 28     |
| 1291             | "              | " 234     | 1341     | Ballâla-Dêva       | Mr 82     |
| 1291             | "              | " 239     | 1342     | "                  | Kl 32     |
| 1291             | "              | Bp 68 a   | 1343     | Ballappa-daṇṇâyaka | Mr 16     |
| Nrîpatuṅga-kula. |                |           |          |                    |           |
| 1270             | Vembi-Dêva     | CB 41     | 1378     | Bembarasa          | Ct 68     |
| c 1300           | Byembi-Dêva    | " 14      | ..       | ...                | ..        |

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| 1336        | Harihara          | Bg 70             | 1396       | Bukkaṇṇa-Uḍaiyar  | Mb 34       |
| 1344        | Bukka-Rāya        | Mb 158            | 1397       | " "               | Bg 10       |
| 1344        | "                 | Ct 89             | 1397       | Immaḍi-Bukka-Rāya | Mb 74       |
| ?           | 1346              | Kl 201            | 1397       | Harihara-Rāya     | Kl 248      |
| 1346        | Hariyappa-Uḍaiyar | Mr 39             | 1398       | " "               | Mb 29       |
| 1346        | "                 | " 61              | 1402       | Dēva-Rāya         | Gd 2        |
| 1351        | Kampaṇṇa-Uḍaiyar  | Kl 202            | 1402       | "                 | " 23        |
| 1356        | "                 | " 222             | 1402       | "                 | " 56        |
| 1359        | "                 | Bp 31             | 1403       | Harihara-Rāya     | Ct 86       |
| 1360        | Bukkaṇṇa-Uḍaiyar  | Ct 75             | 1404       | "                 | Kl 73       |
| 1360        | "                 | " 76              | ?          | 1406              | Mr 87       |
| 1361        | Kampaṇṇa-Uḍaiyar  | Kl 203            | 1406       | Dēva-Rāya         | Bg 33       |
| 1362        | "                 | Mb 58             | 1406       | "                 | Kl 94       |
| 1362        | "                 | Ct 95             | 1407       | Bukkaṇṇa-Uḍaiyar  | " 240       |
| 1363        | "                 | Kl 101            | 1407       | Dēva-Rāya         | Ct 39       |
| ?           | 1366              | " 162             | 1408       | Harihara-Rāya     | Gd 59       |
| 1367        | Bukkaṇṇa-Uḍaiyar  | Mr 79             | 1408       | "                 | " 58        |
| 1367        | Rājēndra-Vodeyar  | Kl 184            | 1408       | Dēva-Rāya         | Mb 175      |
| 1369        | Bukkaṇṇa-Uḍaiyar  | " 12              | c 1410     | "                 | Bp 22       |
| ?           | 1370              | Bukka-Rāya        | Gd 46      | "                 | Ct 81       |
| ?           | c 1370            | Virupaṇṇa-Uḍaiyar | Mb 36      | "                 | Mb 7        |
| 1371        | Bukkaṇṇa-Vodeyar  | CB 63             | 1417       | "                 | Kl 83       |
| 1373        | Kampaṇṇa-Vodeyar  | Kl 205            | 1417       | Vijaya-Rāya       | Bp 61       |
| 1375        | "                 | Ct 94             | c 1417     | "                 | " 15        |
| 1378        | Hariyappa-Vodeyar | Sd 112            | c 1418     | (Narasiṅga-Dēva)  | Bg 19       |
| 1379        | "                 | Kl 113            | ?          | 1422              | Bukka-Rāya  |
| 1380        | "                 | CB 43             | ?          | 1423              | Vijaya-Rāya |
| 1384        | Harihara-Rāya     | Kl 80             | 1426       | Dēva-Rāya         | Bp 83       |
| 1385        | "                 | CB 10             | 1428       | "                 | Kl 104      |
| 1386        | "                 | Sp 12             | 1430       | "                 | Bp 72       |
| 1388        | Immaḍi-Bukka-Rāya | Mb 11             | 1431       | Vijaya-Rāya       | Mb 2        |
| 1388        | " "               | Gd 6              | 1431       | Dēva-Rāya         | " 96        |
| 1388        | " "               | Bp 17             | 1431       | "                 | Mr 3        |
| 1389        | " "               | Mb 11             | 1432       | "                 | Gd 17       |
| ?           | 1389              | " "               | " 12       | 1433              | "           |
| 1390        | Harihara-Rāya     | Kl 105            | 1434       | "                 | Sd 94       |
| 1391        | " "               | Bg 16             | ?          | 1434              | Mr 1        |
| 1392        | " "               | " 15              | c 1435     | "                 | " 4         |
| 1392        | Bukka-Rāya        | Gd 68             | 1439       | "                 | Mb 130      |
| 1393        | " "               | Kl 150            | 1440       | "                 | " 101       |
| 1393        | "                 | Ct 114            | 1442       | "                 | Ct 157      |
| 1395        | Harihara-Rāya     | Sp 54             | 1444       | "                 | Bp 11       |

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| 1446      | Dēva-Rāya            | Gd 50     | 1532      | Achyuta-Rāya     | Gd 61            |
| ?         | 1454                 | " 22      | 1532      | "                | Ct 60            |
| 1462      | Mallikārjuna-Rāya    | Bp 24     | 1533      | "                | Bp 39            |
| 1465      | " "                  | " 18      | 1533      | "                | Bg 25            |
| 1467      | Narasiṅga-Rāja       | Kl 33     | 1533      | "                | Ct 55            |
| 1468      | Virūpāksha-Rāya      | Mb 20     | 1534      | "                | Bg 72            |
| 1469      | "                    | " 147     | 1534      | "                | Ct 28            |
| ?         | 1470                 | " 253     | 1535      | "                | Mr 51            |
| 1472      | "                    | Bp 19     | 1536      | "                | Bg 41            |
| 1478      | "                    | " 69      | 1537      | "                | " 4              |
| 1485      | "                    | Mb 104    | 1537      | "                | " 5              |
| 1489      | Kaṭhāri Sāluva . . . | Bp 14     | 1538      | "                | Kl 114           |
| 1493      | Immadi-Narasiṅga-    |           | 1538      | "                | Ct 87            |
|           | Rāya                 | Gd 80     | 1539      | "                | Bg 37            |
| 1495      | " "                  | Kl 34     | 1541      | "                | Kl 196           |
| c 1495    | " "                  | Gd 78     | 1542      | "                | Mr 32            |
| 1496      | " "                  | Kl 1      | 1542      | Venkaṭa-Rāya     | " 62             |
| 1499      | Narasiṁha-Rāya       | Mr 5      | 1543      | Venkaṭapati-Rāya | Sd 52            |
| 1504      | Narasiṅga-Rāya       | Gd 38     | 1544      | Sadāśiva-Rāya    | Bg 30            |
| 1505      | "                    | Mb 242    | 1544      | "                | Kl 84            |
| 1505      | Nṛsiṁhendra          | Gd 77     | 1544      | "                | Mb 22            |
| 1509      | Narasiṁha-Rāya       | Mr 6      | 1545      | "                | Gd 19            |
| 1510      | Krishṇa-Rāya         | Gd 28     | 1546      | "                | Mb 30            |
| 1510      | "                    | CB 4      | 1546      | "                | Sd 64            |
| ?         | 1511                 | " 12      | 1546      | "                | CB 50            |
| 1512      | "                    | Kl 22     | 1547      | "                | Mb 4             |
| 1513      | "                    | Sp 88     | 1547      | "                | Sd 96            |
| 1518      | "                    | Mb 19     | 1548      | "                | " 35             |
| 1519      | "                    | Ct 62 a   | 1549      | "                | Gd 21            |
| 1521      | "                    | Mb 3      | c 1550    | "                | " 32             |
| 1522      | "                    | Sd 10     | 1551      | "                | Ct 58            |
| 1523      | "                    | " 79      | ?         | 1552             | Gd 81            |
| 1523      | "                    | Gd 36     | 1557      | "                | Mb 149           |
| 1524      | "                    | Ct 56     | 1558      | "                | Kl 147           |
| 1524      | Sadāśiva-Rāya        | Mb 240    | 1558      | "                | Bg 82            |
| 1527      | Virūpāksha-Dēva-     |           | 1565      | "                | Gd 52            |
|           | Rāya                 | " 97      | 1566      | "                | Mr 75            |
| 1527      | Krishṇa-Rāya         | " 37      | ?         | 1568             | Ct 12            |
| 1527      | "                    | Ct 57     | 1570      | "                | Sd 88            |
| 1528      | "                    | Bp 5      | 1570      | "                | Ct 151           |
| 1528      | Achyuta-Rāya         | Sd 15     | 1574      | Śrī-Raṅga-Dēva   | CB 28            |
| c 1530    | "                    | " 18      | 1575      | "                | " 27             |
| 1531      | "                    | " 22      | 1576      | "                | Ct 65            |
| ?         | 1532                 | Mb 201    | 1576      | "                | " 82             |
| 1532      | Achyuta-Rāya         | Sd 104    | ?         | 1577             | Venkaṭapati-Rāya |
|           |                      |           |           |                  | Mb 1             |

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| ? 1578     | Śrī-Rāṅga-Rāya     | Kl 66     | 1617       | Rāma-Dēva        | Bg 75     |
| 1578       | "                  | Mr 41     | 1619       | "                | Kl 204    |
| 1578       | Tirumala-Dēva-Rāya | „ 57      | 1620       | "                | Mb 177    |
| 1579       | Śrī-Rāṅga-Rāya     | Bp 77     | 1629       | "                | „ 62      |
| 1580       | "                  | Kl 153    | 1630       | "                | Kl 164    |
| ? c 1580   | Sadāśiva           | Sd 2      | 1630       | "                | „ 165     |
| 1584       | Śrī-Rāṅga-Rāya     | Gd 25     | 1631       | Venkatapati-Rāya | „ 251     |
| 1584       | " "                | „ 26      | ? 1635     | "                | Gd 45     |
| ? 1585     | " "                | Sd 51     | 1637       | "                | Kl 246    |
| 1592       | Veṅkaṭa-Dēva       | Bg 38     | ? 1640     | "                | Sd 31     |
| ? 1605     | Veṅkaṭapati-Rāya   | „ 20      | ? 1641     | Śrī-Rāṅga-Rāya   | Kl 86     |
| 1608       | " "                | Kl 241    | 1641       | "                | „ 225     |
| 1609       | " "                | Sd 5      | 1642       | "                | „ 163     |
| ? 1609     | " "                | Gd 27     | 1645       | "                | Mb 60     |
| 1614       | " "                | Kl 157    | 1646       | "                | „ 139     |
| 1617       | Rāmachandra-Rāya   | Bg 40     | 1665       | "                | Gd 3      |

## Āvati.

|        |                    |       |      |                |       |
|--------|--------------------|-------|------|----------------|-------|
| ? 1428 | Baire-bhūpāla      | CB 40 | 1698 | Gopāla-Gauḍa   | Sd 53 |
| 1565   | Sonapa-Gauḍa       | Gd 52 | 1698 | "              | „ 56  |
| 1574   | Māraya-Gauḍa       | CB 28 | 1698 | "              | „ 57  |
| 1575   | "                  | „ 27  | 1753 | Rāṅgappa-Gauni | Bg 36 |
| 1617   | Havali-Baire-Gauni | Bg 40 | 1792 | Rāmasvāmi      | Sd 95 |
| ? 1640 | Immaḍi-Baire-Gauḍa | Sd 31 |      |                |       |

## Sugatūr.

|          |                    |        |        |                  |        |
|----------|--------------------|--------|--------|------------------|--------|
| 1451     | Immaḍi-Tamme-      |        | ? 1578 | Tammeya-Gauḍa    | Kl 184 |
|          | Gauḍa              | Mb 241 | ? 1585 | "                | Sd 51  |
| ? 1452   | Chikka-Rāya        | „ „    | Kl 2   | Immaḍi- „        | „ 14   |
| ? 1494   | Mummaḍi- „ „       | „ 64   | 1608   | Mummaḍi- „       | Kl 241 |
| ? 1497   | Chikka-Rāya        | „ „    | Mb 156 | „ „              | Sd 5   |
| ? c 1500 | " " "              | „ 76   | 1611   | Ayapa ..         | Kl 145 |
| 1526     | Tammapa-Gauḍa      | Kl 228 | 1614   | Tammapa-Gauḍa    | „ 157  |
| c 1530   | Mummaḍi-Tamme-     |        | 1616   | Mummaḍi-Tammaya- |        |
|          | Rāya               | Bp 67  |        | Gauni            | Ct 155 |
| 1533     | Timmarasayya       | Bg 72  | 1619   | Chikka-Rāya      | Kl 204 |
| 1543     | Immaḍi-Saṇṇa-Gauni | Sd 52  | 1628   | " "              | „ 220  |
| ? 1552   | Ayama-Gauḍa        | Mb 69  | 1629   | Immaḍi- „        | Mb 62  |
| 1565     | Tammaya-Gauḍa      | Kl 154 | 1630   | Chikka-Rāya      | Kl 164 |
| ? c 1565 | "                  | „ 156  | 1630   | " "              | „ 165  |
| 1575     | "                  | Ct     | ? 1637 | Immaḍi- „        | „ 247  |
| ? 1578   | "                  | Kl 66  | ? 1669 | Chikka-Rāya      | Mb 114 |

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## Râyadurga.

|      |           |       |    |    |    |
|------|-----------|-------|----|----|----|
| 1527 | Bhôgarasa | Mb 97 | .. | .. | .. |
|------|-----------|-------|----|----|----|

## Gummanâyakanpâlyâ.

|      |                     |        |      |                |       |
|------|---------------------|--------|------|----------------|-------|
| 1573 | Basava-Nâyini       | Bg 14  | 1736 | Guramma-Nâyini | Bg 22 |
| 1617 | Krishnappa „        | „ 75   | 1738 | Narasimha- „   | „ 31  |
| 1653 | Gumma- „            | „ 28   | 1741 | „ „            | „ 52  |
| 1671 | Narasimha „         | „ 73   | 1741 | „ „            | „ 53  |
| 1684 | Pedu-Vasanta-Nâyini | „ 74   | 1756 | Kadirappa- „   | „ 71  |
| 1707 | Kadirappa- „        | „ 59   | 1760 | Gummi- „       | „ 50  |
| 1712 | Tippa- „            | Sp 111 | 1760 | Vasanta- „     | „ 54  |
| 1723 | Narasimha- „        | Bg 65  | 1760 | „ „            | „ 55  |
| 1731 | „                   | „ 73   | 1769 | Lakshmi- „     | Sp 96 |

## Mahrattas.

|   |      |               |        |   |      |                       |          |
|---|------|---------------|--------|---|------|-----------------------|----------|
| ? | 1637 | (Šâmaṇṇa)     | Sd 49  | ? | 1673 | (Krishnappa)          | Mb 169   |
|   | 1653 | Sambâjî-Râja  | Mb 154 |   | 1680 | Sambhâjî-chakravartti | „ 117    |
|   | 1654 | „             | Kl 193 |   | 1680 | „ râṭ                 | CB 32    |
|   | 1660 | „             | „ 176  |   | 1685 | Malukôji-Râja         | Ct 54    |
| ? | 1662 | ? Eñkôji-Râja | Sd 47  |   | 1693 | Jayitâ-Bâyi           | Kl 254   |
|   | 1663 | Sambhâjî-Râja | Kl 219 |   | 1739 | Chetrapati-sâhib      | „ 63 bis |
|   | 1666 | „             | „ 227  |   | 1767 | Mallâri-Râvu          | Sp 77    |
|   | 1670 | Jayitâ-Bâyi   | „ 224  |   | 1775 | Hindu-Râvu            | Bg 45    |

## Ballâpur.

|   |      |    |       |    |    |    |
|---|------|----|-------|----|----|----|
| ? | 1646 | .. | CB 54 | .. | .. | .. |
|---|------|----|-------|----|----|----|

## Bijâpur.

|      |                |       |      |          |       |
|------|----------------|-------|------|----------|-------|
| 1703 | Gulâm Ali Khân | Mb 98 | 1712 | Ali Khân | Kl 74 |
|------|----------------|-------|------|----------|-------|

## Mughals.

|      |            |      |      |             |        |
|------|------------|------|------|-------------|--------|
| 1730 | Mîr Laliya | CB 9 | 1736 | Pâkhar Khân | Kl 167 |
| *    |            |      |      |             |        |

## Tâdigol.

|   |      |                    |       |      |                    |               |      |
|---|------|--------------------|-------|------|--------------------|---------------|------|
| ? | 1704 | Tirumalappa-Nâyini | Sp 98 | 1728 | Tirumalappa-Nâyini | Sp 101        |      |
|   | 1709 | „ „                | „ 100 | ?    | 1731               | Kadiripati- „ | „ 38 |
|   | 1710 | Râmappa- „         | „ 37  |      | 1732               | Râmaṇṇa- „    | „ 35 |
|   | 1715 | Tirumalappa- „     | „ 99  | ?    | 1733               | Râmappa- „    | „ 74 |

## CLASSIFIED LIST OF THE INSCRIPTIONS.

LI

| Date A. D. | Name of Ruler      | Taluq No | Date A. D. | Name of Ruler     | Taluq No. |
|------------|--------------------|----------|------------|-------------------|-----------|
| ? 1747     | Tirumalappa-Nâyini | Sp 80    | ? 1752     | Râma-Nâyini       | Sp 43     |
| ? c 1750   | ...                | " 48     | 1755       | Venkaṭappa-Nâyini | " 102     |
| 1751       | Râmappa-Nâyini     | " 72     | 1767       | ...               | " 76      |
| 1751       | "                  | " 73     |            |                   |           |

## Kottapâlyâ.

|        |                  |        |        |                  |       |
|--------|------------------|--------|--------|------------------|-------|
| 1735   | ..               | Sp 110 | ? 1754 | Nârasimha-Nâyini | Sp 84 |
| c 1750 | Kadirappa-Nâyini | " 83   | 1775   | Rângappa-        | Ct 1  |

## Râlapâdi

## Iṭikedurga.

|      |                |        |      |              |       |
|------|----------------|--------|------|--------------|-------|
| 1765 | Râmappa-Nâyini | Sp 107 | 1770 | Isumâl-sâhêb | Bg 32 |
|------|----------------|--------|------|--------------|-------|

## Halakûr.

|      |           |       |      |           |       |
|------|-----------|-------|------|-----------|-------|
| 1793 | Mîr Husén | Gd 43 | 1798 | Mîr Husén | Gd 44 |
|------|-----------|-------|------|-----------|-------|

## Mysore.

|      |             |        |      |             |       |
|------|-------------|--------|------|-------------|-------|
| 1786 | Tîpu Sultân | Kl 119 | 1798 | Tîpu Sultân | Gd 44 |
|------|-------------|--------|------|-------------|-------|





# INSCRIPTIONS IN THE KOLAR DISTRICT.

## KOLAR TALUQ.

### 1

At Âlahallî (Vakkalêri hobli), on a stone to the north-west of the village.  
svasti śrî vijayâbhudaya-Śaka-varusha 1418 neya Râkshasa-saīnvatsarada  
Mâgha-ba 30 lû \*dharma-mahâ-maṇḍalâśvara mēdînî-mîsara-gânda Kaṭhâri-  
Sâluva Sâluva-Yimmaḍi Narasiṅga-Râya-mahârâyaru râjyaṁ geyiuttiralu  
Muļuvâya-Amritanâta-bâgara-mâthada śrî-Râmachandra-dêvara amritapâdi-  
nandâdîpake Vivanasamudrad Apparasarû kotṭa bhû-dâna namma nâyakatanake  
saluva Hosakôṭe-sîmeya Âlahallî-grâmavanû tathâtithi-sûrya-grahaṇa-punya-  
kâladalu sa-hiranyaôdaka-dhârâ-pûrvakavâgi . . . . . â-chandrârkavâgi sarva-  
mânyavâgi anubhavisûdû endu kotṭa dharma-śâsana śrî-Raghunâtha

### 2

At the same village, on a stone near the village gate.  
śubham astu Ângirasa-saīnvatsarada . . . . śrimatu mahârâjâ-Chikkarâya . . . .  
Râjayyanavaru kotṭa darmâdâya . . . . .

### 3

At Tirumalakuppe (same hobli), on a stone in kodige-field, north of the village.  
svasti srî vijayâbhudaya-Śâlivâhana-śakâbdâḥ 1668 nê Akshaya-saīnvatsara-  
Jêṣṭha-śu 7 llu śrimatu Vakkalêri Channanñanavaru Dyâvarapa-gaudage  
hâki koṭa surage-mânya-śâsana Kôlâla-râjadhânige saluva Vakkalêri-hôbali-  
volagaṇa Tirumalakupa-grâma kodagu-mânya-hola 3 mügaḷa gade 3 mügaḷa yî-  
prakâra putra-pautra-pâramparavu anubhavisikondu yiruvadu

### 6

At Śivârapaṭṭana (same hobli), on a stone in front of the Īśvara temple.  
svasti śrî Goṅguṇi-mahârâja-Śrîpurusha prithuvî-râjya Vijaya-saīnvatsara ip-  
padâ-enṭaneyoļu Śivamâra Kadambûra âlê Kadambu. bhûmoṭṭayôṇ Kalukantê-  
śvañku poyta mammenta kalani kaṇḍugam eltu . . . . pâļu aytu-mâsê ponnindaļi-

\* So in the copy.

alidantaṭṭara Koḍimenūrum ḥālva-arasanu mādiśuvōr pokkisuvorai ponnila-nunni sirudulla . kannibodu atumā.. yu poliye koṇdu daltipu.. uvodu taṭikka tiṅkalī omān-ūṭṭuvodu mudal nūrkkaṇḍuga-bhakta poliye koṇḍ-ūṭṭuvodu ī-dharmamānn irakshichchidōnn-aḍi en-mande.lo ī-dharmamānn alivōn pañcha-mahā-pātakan akku .. ikkanduḍuga ayupula poytōlu

## 7

At the same village, on a stone in the corner of the pond of the Rāmēśvara temple. svasti śrī Śrīpurusha-mahārājar prithuvī-rājya geye Kūḍalūrppāḍi-odeya Nandikādanā Eranāganā vyavahārad-antaram sālam illām ekke sākshi Lōkāditya-Ela-arasar mmagandir mMalladiyūm Kadambūrā nālpadinbaru Vidattūru nāvida pandemu ariya īredettarā porulta.... ra munig ittu

## 9

At the same village, on a stone in front of the Āñjanēya temple. svasti samadhigata-pañcha-[ma]ḥā-śabda Pallavānvaya śrī-pṛituvī-vallabha Pallava-kula-tilaka śrīmat-Bīra-Noḷamba pritu[vī]-rājyaṁ geye Tombuvvōyana makkal Nāgayyanu Koṇḍayyanu śrī-Mēndimāṅgalada mahājanaṅge padinārū-gadyāṇa poi gotṭu koṇḍa dharmma irbba-Brāhmaṇan ikkanti uṇḍa dharmma nelanu chandranuv ullina salvudu idann alidom pañcha-mahā-pātakan akkuṁ

## 10

At Uḍupunetta, north-west of the same village.

(Grantha and Tamil characters.)

svasti śrī Pōṣala-vīra-Vallāla-dēvar pṛitvī-rājyam paṇṇi aruḷānilkka Šakābdam 1244 idin mēl šellāninra Dundubhi-samvatsarattu Pañgguni-māsam 5 tiyadi śrīmanu-mahā-sāmantādhipati Pemmi.. Varada-bhūppāli-nāyakkaruṁ Tēkkal-nāṭṭu-nāṭṭavarum śrī-Vittimāṅgala-parru Šeṭṭipālli nañjai puñjai nāl-p-pāl-ellai yum śrī-Vittimāṅgala peri-ēri-kile periya kāṇḍaga-virai vilukkirattāga-k-kaiṇḍaga-k-kalani oru pañgāga Totṭi śrī-Krishnānukku pañgu 1 Māligai Varadarukku 2 Kārṛare Alailakku 2 Gōmathattu Piḷlarukku 1 Uruppuḍa Ināśatānnukku 1 Kañjikkuri Varadarukku 1 Iruṅgaṇḍi Alailakku 1 Arappuḍattu Ilaiyārukku 1 Kokkarai Āṇḍānnukku 1 Gōmathattu Tambikkku 1 Muḍumbai Āśatānpilaikku 1 .....

## 11

At Rāmēnahalli, on a stone near the above village.

svasti śrī Koṇgoṇi-mahārāja-Śrīpurushar pṛithuvī-rājya geye Lōkādity-Ela-arasar kKadambūr aṭe Lōkākhyāla-arasar ttammā varshana kKāttige Kapuli-

ଶୁନ୍ତପ୍ରକାଶିତାଦ୍ୟ ରେଣ୍ଟି ମଧ୍ୟବ୍ରାହ୍ମଣ  
ପ୍ରେ ସରକ୍ଷାଗ୍ରହ୍ୟ ଦେହରେ ଜୀବିତରେ  
ଯେତେ କ୍ଷରଠାକେ ଦୂରକ୍ଷର୍ଵପ୍ରତିଦିନ  
ଶ୍ରୀକୃତ୍ସର୍ବାତ୍ମା ପ୍ରକଳ୍ପିତମନ୍ତ୍ରଜୀବିତ୍ୱାତ  
ରୋଗ ଆଶାତ୍ମା ବୈକୁଣ୍ଠକିରଣାତ୍ମି  
ରୁଦ୍ରକଟାପ୍ରକାଶକୁରିଥାରୁ କୃତ୍ୟାଦିକର  
ଶ୍ରୀକୃତ୍ସର୍ବାତ୍ମା କୁରକ୍ଷାପ୍ରାପ୍ତିରେ  
ଶ୍ରୀକୃତ୍ସର୍ବାତ୍ମା କୁରକ୍ଷାପ୍ରାପ୍ତିରେ  
ଶ୍ରୀକୃତ୍ସର୍ବାତ୍ମା କୁରକ୍ଷାପ୍ରାପ୍ତିରେ  
ଶ୍ରୀକୃତ୍ସର୍ବାତ୍ମା କୁରକ୍ଷାପ୍ରାପ୍ତିରେ

(KL-6)

ଓପୁଣ୍ଡିଲେଖାବକଣାର୍ଥ  
ମୁହଁର୍ତ୍ତିର୍ବ୍ୟାପିନ୍ଦିତ୍ତି  
ଦେଖିବିଶ୍ଵାସକଣାନ୍ତୁ  
ଦ୍ୱାଯୁଂଶ୍ଚକ୍ଷୁବ୍ଦିନ୍ଧିନ୍ଦିତ୍ତି  
ପଦପାଦିକୁଳିତ୍ତିପ୍ରମୁଖ  
ଉଦ୍‌ଦେଶ୍ୟର୍ତ୍ତିର୍ବ୍ୟାପିନ୍ଦିତ୍ତି  
ପକ୍ଷିବାର୍ଷିକିର୍ବ୍ୟାପିନ୍ଦିତ୍ତି

(KL - 7)



kKurunkki-bhaṭṭāraka poya pon nûru-gadyâname Sikka-Bânûra..nûra..  
t̄tu enṭāra kōṇḍa kalani uṛvakkaratti kaṭanî .pēndi kuṇḍalu mādi padinēly-  
ambum oppalliya señjevallakal paḍi-tūmbu Moragalûra-mâltiyull ay-dûbu intu  
tāgē mûraḍi-tūmbum dēva-bhôgam i-kalani phalamâ kōṇḍu belesi nâg-ommeyum  
sâle ûluvadu idarke sâkshi Belatûrâ mahâjanamum Kadatûrâ mahâjanamum  
Kadambûrâ nâlvadinvarum i-dharmmamâ kōṇḍu salisuvu. pâdañ ennâ tale-  
mêgaṇavu idan alidon pañcha-mahâpâtakan akku.... . . . . .

## 12

At Vêmgal (Vêmgal hobli), on the bund of the Tâlikere.

(Grantha and Tamil characters.)

.....1 šellâninra Sommiya-varushattu Vaiyyâši-mâdam mudal tiyadi  
śrî-vira-Bukkanña-uḍaiyar prithvî-râjyam paṇṇâniṣka śrîmanu-mahâ-sâmantâ-  
dhîpati Šon̄eya-nâyakkarum Nonapa.....ñjaša..... ðar ulliṭta nâttavar-  
rum Tambi-nâyanukku Vêmamaṅgala.....lan-êriyai kuḍaṅgaiy-âkki kuḍuttôm  
â-śandrâditi-varaikkum šellakkadavadu nâyakka .....vanâtha nâttâ-  
var-oppam śrî-Bhayiravanâtha..... . .

## 13

At the same village, on a stone below the Agasarakatte to the north-west.

(Grantha and Tamil characters.)

svasti śrî Poyšala-vîra-Ra.....davarkku yâṇdu.....vatsarattu Vai.  
.....dêvar magan Kûga.....vvo.ṅgal ai. ....  
vai pi.....

## 14

At Purahalli (same hobli), on a stone in a village grove.

svasti śrî Gaṅgeyum Kadâramum Pûrvva-dêsamum kōṇḍa uḍayâr śrî-Râjêndra-  
Chôla-Dêvargge yâṇdu irppatta-nâlkâvudu Kayvara-nâda Bêbugallaha-Bukayyan-  
alu Maṇiyâchariya aliya Pâlpaduvina Chôlâchari Tagadun-nâda Volleyûra  
turuvi kâllar kondu pôge turuva voṭti kallan-orbbaṇam kondu turuva magulchi  
\*Maṇdiyâchariy-aliyam Pâlpaduvina Chôlâchari iṣidu sarggastan âdam

## 15

At Kesavinâyakanahalli (same hobli), on a stone near the village.

Šubhakritu-samvatsarada Chayitra-su 1 lû Bhayirava-dêvara enṭu-mandi stânikâ-  
ru Cheñjimaleya gauṇḍa Chimi-jiyana maga Bayiranṇa â-tamma Chôku Bayicha  
yî-mûvarige koṭṭa sâdanada kramav ent endode niū Sihatti-hiriya-muripandaya  
kelage hostâgi karu-ṣâli katṭuva Bayichakereyanu kaṭi tûbanû yikki kîlêriyalli  
âyakaṭtanu katṭi tiddida gaddey-âyadolage dêvara-bhaṇḍârake darama bhâgise

\* So in the copy.

magad ondu-bhâgeyâgi vutama-madhyamâdhama-phalake nela hañchikondu nimma makkaļu-makkaļu-pârampare â-chandrârka-sthâiyigalâgi anubhavisûdu kale bahalavâgi kere tumbi vodadarû endendu kere nimma bhâgavâgi katîkondu panya-gaddeyanu bitti beledukombuvadu stâna-mânya pûrva-maryâda sva-hastada vappa šrî-Bayirava-dêvaru baradâta sê nabôva-Hiriyananu šrî šrî ūbham astu puṇya maha šrî šrî šrî Cheñjimaleya sîmeyalli Baichaṇanu katîtida hosa-kere šrî šrî

## 17

At Mallândahalli (same hobli), at the northern outlet of the tank.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâṇḍu âyirattorunûṛru-t-tonṇûṛru on.. râm âṇḍâna Šukla-vashattu Âtti-ayanattiniru Nigarili-Šoļa-maṇḍalattu-k-Kaivâra-nâṭtu Šrîpatiyil mudaligaļ Maṛaipukkarâman Šipati-nâyanum Vairattammanum ivviruvomuṇ-gûdi eingal gô-bhûmi Neṅgarkutṭaiyum idil edirvây nîrkoppum kîléri nîrpâyu-nilaṅgalum Peñmukkan-pulattîr padinêlu kaṇḍaga-k-kollaiyum sarvvamânyamâga. gamâga Maṛaipukkarâma-ch-chaturvvêdimaṅgalattu bhatṭargal padinêluvarkum šandirâdityavarai dânamâga-k-kuḍuttôm i-dharmatai rakshippâr šrîpâdamkkal talai-mêlê i-dhammattai-k-keḍuttavan Gaṅgai-karaiyil k-kurâ-p-paśu konṭâ pâvattai kelyâṇi i-kallu ippadî. nekkanarašagi.

## 18

At Kalluhalli (same hobli), in Gaṅgabasappa's field.

(Grantha and Tamil characters)

svasti šrî Šakarai-yâṇḍu âyirattirunûṛrorupattâñju řenru ârâm âṇḍâna Vijaya-samvatsarattu Tai-mâdam irubadân-diyadiyil tiyadiyil Tribhuvana-vidaṅga-Kshetrabâla-p-piḷlaiyârku manu-mahâpradhâni maṇḍalika-amârshan Tribhuvanâdan mûvarâyar gaṇḍan Šikkadêvaṇa-danṇâyakkam Anṇâmalaidêvarena in-nâyanâr dêvadânamâna Kallippalliyâna Tirumâdaivilâgattil tari-iṣai tattâr-p-pâtṭam Âśuva-k-kaḍamai nâṭṭâr-varivu ūr-p-paṭachcham irâyaśa-nimandi kêlvi-nimandi vâśal-nimandiyin-âyam šekkiṭai kadai-iṣai uṇmarrâtṭam marrum eppêṛpatṭa varivugalum dêvar Irâmanâda-dêvar vâlukkun-dôlukkum nanṛâga-p-pûṣai-konḍaruḷugira nâyanârku šandirâditta-varai sarvvamânyañ-jellumbaḍikku udakam-paṇṇi-k-kuḍuttê Šikkadêvaṇa-danṇâyakkam Anṇâmalaidêvanena it-tannattai mârrinavan Gamgai-k-karaiyîr kurâr pašuvai-k-konṭâ

## 19

At Mallappanahalli (same hobli), in Chikkamuniya's field.

(Grantha and Tamil characters)

... . . . . yâṇḍu 34 vadu mudal Karikâla-Šoļa-nallûr ennum peyarâl vanta Parântakanâna Râjarâja-ch-Chôļa-vêlânukkum ivan varkattârkuṇum yâṇḍu 34

vadu mudal tarma-k-kâṇiyâga kuḍuttôm en̄u tirumantiraôlai Jayaṅgoñda-  
 Śôla-p-Parambûr-nâṭṭu mûvîntavêlân eluttinâl pirasâdañ-jeydaruļi vanda mugap-  
 padiyum uḍaikûttattu puravuvartinâikkaļattu variyil iṭṭu-p-puravuvartinâi-  
 kkaļattu mugavetṭi Virattûr-kuđi-kiļavan eluttinâl yându 34 vadu nâl 222  
 nâl vanta ulvarippadi variyil idugav-en̄u adikârigaļ Viravichchâdara-mû-  
 vîntavêlâr êva pura[vu]varitinâikkaļa-k-kaṇkâļi Nallambar-udaiyân Aṇayaru-  
 ttaman âna Pâṛâpaśūlâmanî-mûvîntavêlânnum puravuvartinâikkaļa-nâyagam  
 Itṭaikudi-udaiyân Kidantân Šuppiramanniyânum mugavetṭi Širrânkâđ-udaiyân  
 Paṭṭâgai Niṣaṇintânum varippottagam Pallavanâraṇapuram-udaiyân Aiññûgru-  
 van Ârâvamudum variyil itṭa puravuvartinâikkaļa-nâyagam Itṭaikuđi-udai-  
 yân Kidantân Šuppiramanniyânum patṭôlai Kolvaymaṅgalam-udaiyân Mullûr  
 Venkâđanum iruntu yându 34 vadu nâl 223..... .

## 21

At Sulidênahalli (same hobli), on a stone in Banappa's back yard.  
 svasti śrî vijaya-Sakâbda-varusha 1421 ..... Raudri-samîvatsara-Chaitra-  
 ... śrî-mahâ-aracha-śaraṇa Liṅgasara... prithuvî-râjyav âluvantayam ..dy-  
 Narasiṅga-Râya-mahîpâla-râyara putra idâm. (back)... amritapadi.....  
 Narasiṅga-Râya..... . . . . .

## 22

At the same village, on a stone in the inâmati field of the worshipper  
 of the Gaurêśvara temple.

svasti śrî vijayâbhuyuda-Śâlivâhana-śaka-varushaṅgaļu 1434 ya Ângîrasa-  
 samîvatsarada Bhâdrapada-ba 1 śrîmat-râjâdhîrâja râja-paramêśvara śrî-vîra-  
 pratâpa-Krishna-Râya-mahârâyara pâlaneyalu Nara..ni-Nâyakara nâyaka-  
 tanake saluva Neluvâgila sîme-volagana Gaurêśvara-dêvara stânake saluva  
 Surabhidêvanapurada grâma 1 Urubûvanahallige pratinâmavâda Sômasamu-  
 drada grâma 1 ubha grâ 2 ke..deya hiriya-kereya kelage.....kela hâkida  
 .... mâdi tri-kâladallu dêvara amritapadi-naivêdya-nandâ.... . . .

## 25

At the same place.

(Grantha and Tamil characters.)

..... tṭu irai-taṇḍugîra Kôyîrramaney âdu onrukku taṇḍam pon aiñ-  
 gaļaňju kamutṭina âdugalâl taṇḍi-k-kolvârâgavum ip-parišu âdu idakkadavân  
 ip-parišu taṇḍikolâñâgil paſu-k-konra Brahnavatti pađuvâñagavum Âlginaṛal  
 yirramanukku nâṭṭu-k-kâmuñđanum ivv-ûr ûr-k-kâmuñđanum Kôyîrramanukku-  
 ch-chellâñâgil poppon nûrruk-kaļaňju pon nivanda-p-pađuvârgaļ ivargaļ nivan-

dappaṭṭa pon Âlginaral yiṛraman taṇḍi-k-koḷbān ip-pariṣu i-dharmattai rakshi-ttān śipādavān śrī Rājēndra-Śōla-dēvarkku ik-Kai .....

## 26

At the same place.

(Grantha and Tamil characters.)

..... varmarāna uḍaiyār śrī Rājēndra-Śōla-dēvarkku yāṇdu ārāvadu Nuļamba-pādiyāna Nigarili-Śōla-pādi Gaṅgapalla-purattu Kaiyvāra-nāṭṭu-nāṭṭom in-nāṭṭu-k-Kuṛat̄tiyar Šeyaṅgoṇḍa-Śōla-ch-chaturpēdimāṅgalattu bhaṭṭāraki.. muṇḍeśvarikku ik-Kaivvāra-nāṭṭu-nāṭṭom i-dēvarkku Ševvāytōrum..... Ševvāytōrum ḍrādu..... kkāvadu kuḍukka-kaḍavōmāgavum ip-pariṣu kuḍukka in-nāṭṭukku nāṭṭu-k-kāmuṇdu-šeiyvānnāga irukkālam padindu kuḍukka ....., ivan ip-pari .....

## 27

At Mađivāla (same hobli), at the village gate.

(Grantha and Tamil characters.)

svasti śrī-prithvī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭāraka Dvārāvati-pura-varādhīśvara Yādava-kulāmbara-dyumanī sarvajñā-chūḍāmaṇī malarāja-rāja malaivoruļu gaṇḍa gaṇḍabhēruṇḍa kadana-prachaṇḍa ēkāṅgavīra Śanivāra-siddhi giridurga-malla chalatamga-Rāma vairībha-khanṭhīrava Makara-rājya-pratishṭhāchārya Pāṇḍya-kula-samuddharāṇa niśaṇka-pratāpachakravartti Hoyiśala-bhujabala-śrī-vīra-Rāmanātha-dēvar-araśarukku yāṇdu 31 āvadu Māsi-mādattu apara-pakshattu Nayaṛu-k-kiḷamaiyum Pañjamiyum perra Attattin nāl Nigarili-Śōla-maṇḍalattu Kaiyvāra-nāṭṭu Ambaḍakki-p-pariū-p-Periya-nāṭṭavarōm Kuriṭṭi Ulaguyya-vanda-perumālukku-t-tiruppanikku vaittu-k-kuduttapadi kōli kūvina ūr eṅgum ūrāl oru paṇam šandrāditya-varai šellakkadavādāga vaittu-k-kuḍuttōm it-tanmattukku laṅganāñjeyavan Gengai-k-karai-yil k-kurāl-pašuvai-k-konṛan pāpttilē pōgakaḍavan

## 28

At the same village, at the Channakēśava temple.

(Grantha and Tamil characters.)

..... yāṇdu 37 vadu..... ttu Âdi-māsa-mudal Alagiyālan Kurittī Mađavilāgattu Ulaguyya-vanda-perumālukku mun-nāl Vanniyar kālam tuḍaṅgi in-nāyanārukku ivv-ūril taṇi-iṛai taṭṭār-p-pāṭṭam Âśuva-k-kaḍamai ur-p-paḷachcham Kāttigai-p-paḍi šekkiṛai mānibamāga kuḍakkayil nāmum ivv-ūril Kāttigai-p-paḍi ūr-paḷachcham taṇi-iṛai taṭṭār-p-pāṭṭam Âśuva-k-kaḍamai šekkiṛai kaḍai-iṛai marrumm ullana avalambalamum dēvar tōlukkum vālukkum

jayamâga-t-tirunantâvîlakku-ch-chandrâditya-varai šelvadâga viṭṭen Alagi-yâlan it-tammattai vilakkinavan Geigai-k-karaiyil kurâr-pašuvai konrân pâvattile viluvân

## 30

At Mađivâla (same hobli), on a stone in the kodige-field to the west.

Prajôtpatti-saṁvatsara-Mâgha-ba 2 Guruvâra Appâji-Râyaru Guṇdappage saha  
biṭa kerê-kaṭu-kodigê-hola bijavarî ka 1½

## 31

At Hosur (same hobli), on Uppu-bandé.

(Grantha and Tamil characters.)

sva . Šakarai-yându. 215 Nandana-varushattu Tai-mâšattil Pâlaparayyan-  
avaiyangal-m-magan.... .

## 32

At Holêrahalli (same hobli), on a rock south of the village.

svasti śrî Šaka-varusha 1264 ra mêle Chitrabhânu-saṁvatsarada Âśvîja-śu 13  
Sô Hoyisa-la-śrî-vîra-Ballâla-rasa-Dêvaru prithvî-râjyaṁ ge ..... . . . Sôma-  
ya-danñâyakara kumâra Balappa-danñâyakara pradhâna-kalâvatî[ā]ha Chavadiy-  
akkanavaru prabhu-Bairi-Dêva-bhû . . .

## 33

At Šitibetṭa (same hobli), at the bottom of the hill.

śubham astu Narasinga-Râja-vodeyaru sarvamânyavâgi kottâ dharma-śâsana ||  
svasti śrî vijayâbhuyaṁdaya-Šâlivâhana-šaka-varuśu 1388 sandu vartamâna-Vyaya-  
saṁvatsarada Pushya-ba 1 lû śrîman-mahâ-maṇḍalâśvara mēdinî-mîsara gonḍa  
Kaṭhâri-Sâluva Sâluva-Narasinga-Râyar-ayyarakâda mahâ-arasu Sihattiya Bay-  
rava-dêvarige puduvattige koṭta dharma-śâsanada kramav ent endare prâku-  
pûrvadalû Râjêndra-Chôlanu vîra-Ballâlanu dêvarige nayivêdyâ-aṅga-raṅga-  
bhôgake koṭu yidda Vesara-Nâgaṇana.... yalapanâda-volagaṇa Kaivâra-nâdalu  
bitṭu yidda grâmagalu ā....ra kâla nadadu-bandu naduvê hâvalikâraru....  
tiyaha grâmagalu kaṭṭikondu modalinda dêvarige pûjê-punaskâra-aṅga-raṅga-  
vaibhôga nadiyadê yinitu pûrva-maryâdeylû grâmagala koṭeka-pûjê-punaskâra-  
nayivêdyâ-aṅga-raṅga-bhôga-amṛita-paḍi-tirunâlu-tîṅgalâ-divasa-muntâda mahô-  
tsavaṅgalanu krama-tappadê naḍisi hosatâgi namma hesaralu madyânada ava-  
sarakkê nâlku-harivâṇa-nayivêdyâ vondu-harivâṇa-pâyasa vondu-harivâṇa appa  
tiru-mâlyaya-dande āru nandâdîpa āru alaṅkâra-dîpa innûru hanneradu-mandi-  
Brâhmarigê chhatravanu nitya-stiti naḍisuttâ bandeū puna[ḥ] pratishteyâgi

i-dharma sâguva hâge grâmagala kotta-prakâra (4 lines illegible) (back) pratâpa . . . . Rajêndra-Chôlanu Hoyisaña-vîra-Ballâlaru kotta Nâganana Havadiya Rusu-nâda-volagana Idaranâda Sihattiya-grâma 1 (others named) antu grâma 13 i-grâmagalige salluva kîléri saha hurubâlyalû dêvarige banda kâñikeyalû mahâ-maṅgalaku pûrva-mariyâdeyalu tappade mâdi hostâgi madhyânuada avasarake nâlkü-harivâna-naivêdyâ ondu-harivâna-pâyasa ondu-harivâna appa tirumâlye-dançê âru nandâdîpa âru alañkâra-dîpa innûru hanneradu-mandi-Brâmhârige Brâmhâna-bhôjanavanu saha stiti â-chandrârka-stâyiâgi chittayisôdu ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm ||

shashti-varsha-sahasrâni vishtâyam jâyatê krimih ||

dâna-pâlanayôr madhyê dânaçchhrêyô'upâlanam ||

dânat svargam avâpnôti pâlanâd achyutam padam ||

## 34

At the same place.

śubham astu śrî vijayâbhuyudaya-Śâlivâhâna-śaka-varusha 1414 neya Ânanda-samvatsarada Pushya-ba 5ralu śrîman-mahâ-maṇdalêśvara mēdinî-mîsara ganda Kathârî-Sâluva Sâluva-Yimmañi-Narasîngâ-Râya-mahârâyaru prithuvî-râjyam geyittiralu śrîman-mahâ-maṇdalêśvara Timmaya-Dêva-mahâ-arasugañla komâra Narasaya-Dêva-mabâ-arasugañla Sihattiya Bhayirava-dêvara stânikaru Gûliya pramukharâda stânikarige kotta šâsanada kramav ent endarê namma nâyakatanake saluva Kôlâlada sîmege nîvu prâku teruva kâvalu-kûli-bêdigê-kânikê saha ga 28 aksharadallu yippattu-enâ honnannu nimma stânada Bayirava-dêvara pâluñakôsara tirunâlanu hostâgi rathôtsahavanu mâduva sammanda rathôtsahada vombhatu-dinada yâgaśale-nandâdîpa-pûjê-adhika-mahâ-neyivêdyâ-muntâda vechagaligê tathâ-tithi-ekâdaši-puñya-kâladalu Narasiñga-Râya-mahârâyarigû namma taudegañla Chikka-Timma-Râjagaligêü dharmavâgabêku yendu namagê teruva kâvala-kûli-bêdigeya yippattenâ honnanu sa-hirañyôdaka-dâna-dhârâ-pûrvakavâgi varusha-varusham-prati rathôtsahavanu mâdôdu endu dhâreyan eredu kottevâgi nimma. . . . . pariyan tarâu â-chandrârka-stâyiâgi rathôtsavavanu varusha-varusham-prati mâdi sukhadalu yihadu endu kotta dhama-šâsana ||

sva-dattâd dvi-guñam punyam para-dattânu pâlanam |

para-dattâpahârêna sva-dattam nishphalam bhavet ||

(usual final verses) maṅgala maha śrî.

## 35

On a rock in front of the kalyâna-maṇṭapa at the bottom of the same hill.

Sarvadhâri-samvatsarada Jêshta-ba 2 Â lu śrîman-mahâ-sâvantâdhipati hadinenetu-mammara ganda Sâmbayaya-Nâyakara kumâra Chivuya-Nâyakaru Sihattiya Bayirava-dêvaru(ge) kotta šâsanada kramav ent endade â-Bayirava-dêvaruge

vondu-suvarṇa-nada-pâtrakke vondu-nandâdîvigegeui vondu....gulinda turuv-  
âyanu â-Bayirava[-dêva]rige dhâreyan eradu kotta sain....Maravâlahalliже  
vombhatu..... datta beddalu.....aramane.....  
....dhâreyan eradu koṭṭu.....

## 36

On a rock at the bottom of the same hill.

Sarvadhâri-samvatsarada Jêshṭa-bahula 2 Â-lu srîmatu-mariya-aramaneyâ-  
Râmarasara mane-adhikâri Apparasaru Basavaṇṇa.....Sihattiya-Bayirava-  
dêvarige kotṭa-sâsanada kramav entendade â-Bayirava-dêvarige bandu.....  
vâda nandâdîvige vondanu stânikan âda Bayirayyanu nađasi bahudu kaigondu  
Puli-nâda Tuṣuvâlahalliya-grâmade ..... aksharadallu mûru-honnu-mu-  
ppanavanu nâu dhâreyan eradu kotṭeu .... alisidâta ..... pâpadalli  
hôharu.....

## 37

On a stone in the way to the hill.

svasti srî Šaka-varusha 13.. neya Vikrama-samvatsarada Kârtika-ba 9 Âdi...  
.... Prativasattiya Baļudaya-makkalu Mâda-nâyakaru Sihattiya Bayirava-dêva-  
rige mâdida-dharma... vâgi amṛitapadi Âditya-Âdityavâra dina 1.....neya  
suṅkakke saluva-grâma-tereyalavanu Bayirava-dêvarige mânyavâgikoṭṭa-dharma  
yî-dharmavanu.... .....

## 38

On the same hill, at the Bhairava temple.

(Grantha and Tamil characters.)

svasti šrî ŠrîpatiyiṄ Tribhuvana-vîdaṅga-Kshêtrabâla-p-pillaiyârkku svasti šrî<sup>1</sup>  
Irâjarâja-k-Karkataka-mahârâjan Vêttajiyir-Šokkar ena dâna-pramânam panni-  
k-kuđutta pariśâvadu Mâliyûr-p-parril Nušavakkirai nañjey puñjey nârpal  
ellaiyilum kîñôkkina kiñârum mîl nôkkina maramum utppaṭṭa nilattil dêvadâ-  
nam tiruviḍaiyâdam nîkki allâda nilam adaṅgalum namakku âyur-ârôggiya-  
aiśvariyyam undâga Vilambi-samvatsarattu Mârgali-mâdatil inda Kshêtrabâla-  
p-pillaiyârk.....ttaśâma..... .....

## 39

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakâbdam 1315 din mîr-chellâniṅga Kali-varaśam 4494 idan mî...  
llâniṅga Šrîmukha-varushattu Âni-mâsam 15 ti Nigarili-Šôla-mândalattu Kaivâ-  
ra-nâṭṭu... Tandakâra râyar-gânda Nâgaṇṇa-udaiyar kumârar Nâgaṇṇa-udai  
pradhânar Brahmarasar magan Râjarasarum Kaiyâra-nâṭṭil nâyagañ-jeyvar âna

Pattiyür Šokkappan magan.....kkappanum Kurumburil Vaiyyappanum palarum ullitta nāttavarum Šīpatiyir stānattār .....yan̄arum.....  
 .....Šendabatṭtar Nārašanna Kālišyar Šon̄namattiyāṇa Šomāṇḍai Vaiyāṇa Avaiyāṇḍai.....ivargal ullit .....rāpati-  
 Vaiśyar āna vaṇikapāda-mānākar āna Vaiśya-vāṇiya-nagara-nantarāl Poyyaṅgi-  
 lar Pammi-šeṭṭiyār magan Periyaperumāl-šeṭṭiyār .....  
 1-nāyanār tiruvīḍaiyāṭṭamāna Šīpatiyil peri ériai katṭugaiyil inda peri ēri  
 terkka-k-kai-k-kōdiyilē Periya perumāl .....kku iru-kaṇḍaga kollai kuḍukka  
 kadāvar inda nilatilē.....katṭināl indav-ūril ırai šuikam.....yādonrum.  
 .....paḍi inda-p-periyēri uḍpaḍa varuṣam  
 onrukku yīrukum ga 13 ip-pon padimūnrum kuttagaiyāga.....m onru  
 .....ru mudal etṭu varushattalavu sarvamāniyamāga naḍatta-k-  
 kadāvar idan mēl inda ēri kīlil .....kałani .....kuḍaṅgai šella-k-kadā-  
 vadu inda tanmam Pammi-šeṭṭiyār magan Periyaperumāl.

**40 a)**

At the same place.

(Grantha and Tamil characters.)

svasti śrī Sakarai-yāṇḍ-āyiratt-orunūrru-t-tonūrrāṇa Prabhava-samīvatsarattu  
 Māši-māda-mudalāga svasti śrī Maṛaipukka-Rāman Šeṭṭidēvar magan Šīpati-  
 nāyanum Vaḍuganāgan magan Vaiyaritammanum Šīrīpati-nāyanārkku tiru-  
 mandira-pon 1 amudupadikkum... mudaiya.... Šōlaṅkāṭṭai viṭṭōm Šeṭṭidēvar  
 magan Šīpati-nāyanum Vaḍuganāgan magan Vairittammanum yinda tanma-  
 ttai māṇinavan Gaṅgai-k-karaiyil kurār-pašuvai-k-konṛa pāvattē pōga kadavan

**40 b)**

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍ-āyiratt-orunūrru-t-tonūrru-muvvām aṇḍāna Pramōdūta-  
 samīvatsarattu-p-Paṅguni-mādam āru ūṣenra nāl mudal svasti śrī Maṛapukka-  
 Rāman Vaḍuganāgan magan Vayirittammanena Šīpati-nāyanārkku-t-tirunandā-  
 vilakkku vaittēn

**41**

At the same place.

(Grantha and Tamil characters )

svasti śrī Šakarai-yāṇḍ-āyiratt-orunūrr-ēnbattonbadu ūṣenra edirām aṇḍāna Pra-  
 bhava-samīvarcharattu Šittirai-māsa-mudal Šīpati-Bairava-nāyanārkku uchchi-  
 šandikku amudupadikkuch-Chambu-kulōrbhavan Gōdāviri-vallavan virudarāja-  
 bhayaṅkara Trailōkka-rāyan āya Tammajayanena Šīriyanallālam nañjey puñṣai

nâ̄rpâlalaiyum pûrvamâga udakam-paṇṇi-k-kuḍuttê Tammapajayanena śandrâ-ditya-varai muṭṭâmal ūella-k-kaḍavadu ittai mârrinavan Gemgai-k-karaiyil kurâr-paśuvai konṇâ Maniyâśâri magan Śîpati vettina eluttu

## 42

At the same place.

(Grantha and Tamil characters.)

.....vâ yô harêta vasundhara shashṭi varsha-sabasrâṇi vishṭâyâm jâyatê kkami

## 43

At the same place.

(Grantha and Tamil characters.)

svasti śrî Kulôttunga-Śôla-dêvarku yâ̄ndu 13 âvadu Kuvalâla-nât̄tu-ch-Châttanûr pâlan Šauṇḍalya-gôtrattu.. vijyanâna Vîra-Śôla-Brahmârâyan puḍukkuvitta Kshêtrapâlar maṇḍapamum pîdamum

## 44

At the same place.

(Grantha and Tamil characters.)

svasti śrî Tiru manni vaṭara iru-Nila-maḍandaiyum poru-Śeyar-pâvaiyum Śîrt-tani-ch-chelviyun-dan perundêviyar âgi inb-ura neḍu-tuyil-uliyuļ Iḍaiturai-nâdun-duḍar-vana-vêli-p-paḍar-Vanavâsiyuñ-julli-šûl-madiṭ-Kollipâkkaiyum naṇṇaṛk aru-muraṇ-Maṇṇaikkaḍakkamum poru-kaḍal-İlattaraśar-tam-muḍiyum âṅg-avanhêviyar ôṅg-eḍil muḍiyum munn avarpakkal Tennavar vaitta šundaramuḍiyum Indiran-âṛamum teṇdirai-İlla-maṇḍala-muḍubadum eri-paḍai-k-Kêralalar muṣaimaiyîr-chûduñ-guladanam âgiya palar pugal-muḍiyum šen-gadir-mâlaiyum shaṅg-adir-vêlai-t-tol-peruñ-gâval pala pañan-divum šeruvîr-chinavi irubattoru-kâl araśu katṭa Paraśurâman mêlvaruñ-Jândima-t-tîvaraṇ karudi iruttiya šem-bon Tiru-tagu-muḍiyum payañ-godu paṭi migâ Muyaṅgiyil mudug-it olitta Jayaśiṅgan alapparum pugalođu pîdiyal Iraṭṭapâdi êlarai-ilakkamum nava-nidi-k-kula-p-peru-malaigaļum vikkirama-vîrar Śakkaragot̄tam-u-mudira-paḍa-vallai Madura-maṇḍalamum kâ-midai-vali Nâmaṇaiyakkonaiyum veñ-jilai-vîra-Pañjappaḍliyum pâsiḍai Mâšu. .... yâdinagavaiyil šandiran-tol-kula..... tu kiḷaiyodum piḍittu pala-danatto..... m šeri-mulai-Oṭṭa-vishaiyamum pûṣura-śér-nal-Kôśala ..... vand-urai-śolai Daṇḍabuttiyum Iraṇaśûranai mura..... mu Gôvintaśantan mâv-iñind-ôda taṅgarâša nal Vaṅgâla-dêša ..... jama-vilâgatt añjuvitt-aruli oñdiral-yânaiyu..... kadall Uttara-Lâḍamu veri-malar-tîrttatte.. ..

r-konđa Kôp-Parakêšari-parmar âgiya šrî Irâjê.....vadu Nuļamba-pâdiy-âna Nigarili-Šola.... . . . . t̄tu šrî-nâma-grâma Šripati-malaiyîr....  
.....

## 45

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâñd-âyiratt-irunûrr-ombad âna Vyaya-samvatsarattu Âni-mâsattu Šripatiyil Tribhuvana-viđańga-Kshêtrapâla-p-pillaiyârkku...ñkakkâra tutṭar-âditta Râja-Nârâyaña-Brahmâdhîrâjanena mMûvârrukk-adaitta nañjai puñjai nař-pârkellaiyum sarvamânyañ-jellumbadîkku udakam-paṇni kuđuttêr Bhairavařku Vâśudêvarena idh-dharmattai mârrinavan Gamgai-karaiyîr-kurâr-pašuvai-k-konrân

## 46

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâñd-âyiratt-irunûrr-ârâna Svabhânu-samvatsarattu-p-Puratṭâši-mâsattu Šripatiyil Tirupuvana-viđańga-Kshêtrapâla-p-pillaiyarku Maman-ñkakkâra-t-tutṭar-âditta Râja-Nârâyaña-Brahmâdhîrâjanena Mâđakki-raikku adaitta nañjai puñjai nâř-pârkellaiyum sarvamânyañ-jellumbadîkku udakam-paṇni kuđuttêr Bhairavařku-k-Kańga-p-perumâlena idh-dharmattai mârrinavan Gamgai-k-karaiyîr-kurâr-pašuvai-k-konrân

## 47

At the same place.

(Grantha and Tamil characters )

svasti šrî Šakarai-âñdu âyiratt-irunûrru-nâl-âna Vishu-varushattu Âni-mudal Ayyan-ñkakkâra-t-tutṭar-âditya Irâja-Nârâyaña-Brahmâdirâšar âna Gańga-p-perumâl magan Vâśudêvanena Šripatiyil Tribhuvana-viđańga-Kshêtrapâla-pillaiyârkku amudu-pađikku Mudugîrâiyum i-êrikku Kôyilânukkku nîngina puñjai-pulattil nâr-pâl-ellaiyil yen upâdiyum Gańga-p-perumâl-dêvarku itta tiru-mugapadiyê vîtten Vâśudêvanena i-tanmam iṛakkuvân Gaṅgai-k-karaiyil kurâl-pašuvai konrân

## 48

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yâñdu âyiratt-irunûrru-mûnâna Vikrama-samvatsarattu-k-Kârttigai-mâsattu Šripatiyil tTirupuvana-viđańga-Kshêtrapâlaka-p-pillaiyâr-

kku amudu-padikku Aīyan-aikakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāja Gaṅga-p-perumāl magan Vāśudēvanena Kaivāra-nāṭṭu-p-Puḍiyappallī nañjai puñjai nār-pāṛkellaiyil en paṅgum īngurukkīyil Agilāśan ēriyum iṛaiy-ili dēvadānam âga viṭṭēn Vāśudēvanena it-tanmattai māṛrinavan Geṅgai-k-karaiyil kurāṛ-pašuvai-k-konrān

## 49

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu ḥayiratt-irunūṛṛ-āṇḍāna Pramādi-saṁvatsarattu Āui-mudal Śrīpatiyil Tirupuvana-vidaṅga-Kshētrapāla-p-piḷlaiyārku svasti śrī An̄nan-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāja-ch-Chelva-Gaṅgan magan Kariya-Gaṅga-p-perumālenā tiru-maṇḍapañ-jeyvittēn idārku ūṇ âga Kaivāra-nāṭṭu Puḍiyamballī nañjai puñjai nār-pāl-ellaiyil ennopādi paṅgu iṛaiy-ili dēvadānam âga šandrāditta-varai šelvad âga udakam-paṇṇi-k-kuḍuttēn Kariya-Gaṅga-p-perumālenā it-tanmattai māṛrinavan Gaṅgai-k-karaiyīr-kurāṛ-pašuvai-k-konrān

## 50

At the same place.

(Grantha and Tamil characters.)

svasti śrī Māman-aṅkakāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāyan Gaṅga-perumāl ch-Chīpatiyil Tirupuvana-vidaṅga-Kshētrapāla-piḷlaiyārku... . . . . . iṛaiy-ili dēvadānam âga viṭṭēn ittai māṛrinavan Gamgai-k-karayil kurāṛ-pašuvai konrān

## 54

At the same temple, on the outer wall to the right of the wicket gate in the east.

(Grantha and Tamil characters.)

svasti śrī Kaliyuga-varusham nāl-āyirattu-nānūṛṛu-nāṛpadu idanuṇīṅgiya Śakābdam āyiratt-irunūṛṛuttonru inmēṛ chellāninra Pramādi-saṁvatsarattu Kāttigai-mādam mudal śrī-Pōṣana-vīra-Vallāla-Dēvar kumāran Periya-Vallappa-danṇāyakkār vālukkum tōlukkum jayam âga Koḍambuliyūr Dēvapparena Śrīpati Kallapallī ivv-iraṇḍūril. . . . . tṭār-pāṭṭam uṇmarāṭṭam māṛrum eppēr-paṭṭa terigaiyum Śrīpatiyil Trībhuvana-vidaṅga-Kshētrapāla-piḷlaiyārku sarvamānyam âga viṭṭēn idil. . . . . šelutta-k-kadavar it-tanmattai. . . van Geṅgai-k-karaiyīr-kurāṛ-. . . vai-k-konrān

## 55

At Kadagattur (same hobli), in Kaṇagalā sthalā.

(Grantha and Tamil characters.)

svasti śrī gôtra-gô .. râ ūntâna-śuddhar âna śrimal-Lakshâddhyâyi-mudaliyarâ ūntânatru ūmat-Prasanna-Śivaṭṭaiyâr âna prathviṣura-Chôla-Pâṇḍyargaṇukku gurukkaḷ âna Šurami-dêvar shishyargalil Šâṇḍalya-gôtrattu râja-gurukkaḷ âna śrī Viṣvēśvara-Śiva-udaiyâr pillaigalil nâyamâr..... nâyânârukku Šômîśvara-dêvarukku svasti śrī Mâman-aṅkakâraṇ tuṭṭar-âdittan Irâja-Nârâyaṇa-Brahmâdhirâjar âna Gaṅga-p-perumâlenâ Pâtipa-varshattu Aipaśi-mâdam Kai-vâra-nâttîl Kâdaikkatṭûrkku adaitta nanseyum punsey nâr-pâl-ellaiyum kîl nôkkina kiṇaṛum ménôkkina maramum idârku adaitta kutṭaigaṇum idayarâyamum iv-ûrkku adaitta Šuvarnnamângalattil yullav-evum irai-ili-kâṇiyâga sarvamânyam âga pullum pûdayum šandirâditta-varai šella-k-kadavâd âga kuḍuttêñ Gaṅga-p-perumâlenâ

## 56

At Kyâlanûr (same hobli), at the side of the north sluice of the Mailasandra tank.

(Grantha and Tamil characters )

.....it-tiru.....lânđu ....pâdi.....lômum..... gattu vîlaṅgumarai.....nadu vîrrirunda Jayaṅgo.....Kôv-Irâjakêša.....  
.....śrî-Râjâdhîrâja-dêvar̄ku ..... li-Šôla-mandalattu ..... srî-Vikkirama-  
Šôla-Brahma ..... Râjâdhîrâja-ch-Chôla ..... šel .....  
kali.....ip-pariśu.....gâmundu.....širanum ullâ.....  
.....k-kađavarâgavum šeydamai. ....i-darma alitta.....ip-  
pariśu adi.....p-pađuvittâl....dayân vêlân kîlavanâga.....  
aram-aravarku ařamalladu tuṇay ille

## 57

At Kyâlanûr (same hobli), on a stone below the Mailasandra tank.

svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrî-prithivî-vallabha Pallavakula-tilaka ūrimat-Ayyapa-dêvana magam Bîra-Noļambaṁ sukhânu-râgadim râjyam geyyutt ire Patmaṅgerey-odeya Vachcha-gôtrada Kaṇḍam-mayyana maga Nirugammayyanum Madukammayanum Âkkanû. .. Keranûra mahâjanam ayva-dimbarggam ippattu-gadyâna pon gottu padadar nichchal ondu-parivâdiyan avargge ayvadimbaralli yeldum nadayisala saltôr... i-dharmmam Irugammayyag ondu Manukamayyaṅgam Avvabbega vondu-bhâgam salvudu nelanu chandrâdityarkkaḷ ullinam salvudu idan alidom Vâraṇâsiyam alidom ūriman Meyyam barado maṅgalâ mabâ srî

## 58

At the same village, on a stone in the paṭṭe-gadde.

śubham astu Naļa-samvatsarakke saluva Paiṅga-la-samvatsarada Bhádrapada-  
śu 7 llu Kaiyivara-nāda-prabhu Kelanūra Cholkappa-gāuṇḍara Parvata-gaūṇḍa-  
ppanū Timvadabâna-Hangaliṅganige koṭṭa-kunṭe . karuṇati-sammanda yī-  
kunṭē-balīyalū 4 holavanu gaddeya sāmānyavāgi koṭṭev... .... gavuḍapana  
dharma sri

## 59

At the same village, on a stone in the ināmati field near doddā-kere.

svasti samadhhigata-pañcha-mahā-śabda Pallavānvaya sri-prithuvî-vallabha  
Pallava-kula-tlaka srīmatu-Bhôlati-Râjara dharma....î-kereya bhûmiyoḍada  
bittukattinā rattavan nânâ-ko.....tâgi tri-bhuvana-gô.....

## 60

At the same village, in Papa's wet land under the Mailasandra tank.

(Grantha and Tamil characters.)

Konūril nāyanâyanâr Šaṅgichchuram-udaiyârku vīṭṭen Maiylgâmumundarena  
Maiyilšamuttirattile kaṇḍaga-k-kaḷani

## 61

At the same village, on a stone in Appaiya's field.

svasti srī Koranūra tuṣugalola Koranūra Mâpaliūra Sindâvariya makkala  
Kâdanum chandavaṁ tulagidola sattarana....paṭṭi posa-kere modal katṭinul  
aygulam kalani idan alisidam .....

## 63

On copper plates of Vakkalêri village.

[I b] svasti

jayaty avishkritam Vishnôr vvârâhaṁ kshôbhbitârṇṇavam |  
dakshinônnata-damshṭrâgra-viṣrânta-bhuvanaṁ vapuś ||  
srîmatâṁ sakala-bhuvana-samstûyamâna-Mânavyasa-gôtrâṇâṁ Hâriti-putrâṇâṁ  
sapta-lôka - mâtřibhis Saptâ-mâtřibhir abhivardddhitâṇâṁ Kârttikêya-pari-  
rakshaṇa-prâpta - kalyâna-paramparâṇâṁ bhagavan-Nârâyâṇa-prasâda-samâsâ-  
dita - varâha- lâñchhanékshaṇa-kshaṇa-vasîkritâśeṣha-mahîbhritâṁ Châlukyâṇâṁ  
kuṭam alaṅkarishnôr aśvamêdhâvabhîritha-snâna-pavitrîkṛita-gâtrasya sri-Pole-  
kêsi-vallabha-mahârâjasya sūnuṣ parâkramâkrânta-Vanavâsy-âdi-para-nripati-

maṇḍalah pranibaddha-viśuddha-kīrtti-srī-Kīrttivarmma-prithivī-vallabha-mahā-rājas tasyātmajas samara-saṃsakta-sakalōttarāpathēśvara-srī-Harshavarddhana-parājayaḥpatta-paramēśvara-śabdās tasya Satyāśraya-śrī-prithivī-va[II a]llabha-mahārājādhirāja-paramēśvarasya priya-tanayasya prajñātanayasya khaḍga-mātra-sahāyasya Chitrakanṭhābhidhāna-pravara-turaṅgamēṇaikēnaivōtsādītā-śeṣa-vijigīshōr avani-pati-tritayāntaritāṁ sva-gurōś śriyam ātmasātkritya prabhāva-kuliṣa-dalita-Pāṇḍya-Chōla-Kēraḷa-Kaṭabha-prabhriti-bhūbhṛid-adabha-vibhramasyānanyāvanata-Kāñchī-pati-makuṭa-chumbita-pādāmbujasya Vīkramāditya-Satyāśraya-srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-bhāṭṭārakasya priya-sūnōr Bālēndusēkharasya Tārakārātīr iva daitya-balām atisamuddhatāṁ traīrājya-Kāñchī-pati-balām avashṭabhyā karadīkrita-Kavēra-Pārasika-Simhalādi-dvīpādhīpa[II b] sya sakalōttarāpatha-nātha-mathanōpārjjī-tōrjjīta-pālīdhvajādi-samasta-pāramaiśvaryya-chinhasya Vinayāditya-Satyāśraya-srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-bhāṭṭārakasya priyātmajaś śaiśava-ēvādhigatāśēshāstra-śāstrō dakhiṇāśā-vijayini pītāmahē samunmūlita-nikhila-kaṇṭaka-saṁhatīr uttarā-patha-vijigīshōr gurōr agrata ēvāhava-vyāpāram ācharann arāti-gaja-ghaṭā-pāṭana-viśtryyamāṇa-kṛipāṇa-dhāras samagra-vigrahāgrēsaras susāhasa-rasikāḥ parāṇmukhīkṛita-śatru-maṇḍalō Gaīgā-Yamunā-pālīdhvaja-paṭa-dhakkā-mahā-śabda-chinha-māṇikya-mataṅgajādīn pītīsāt-kurrrvan paraiḥ ppalāyamānair āsādyā katham api vidhi-vaśād apanītō pratāpād ēva visha[III a] ya-prakōpam arājakam utsārayan Vatsarāja ivāna-pēkshītāpara-sahāyakah tad-avagrahān nirggatya sva-bhujāvashṭambha-prasādhitāśeṣa-viśvambharah prabhur akhaṇḍita-śakti-trayatvāt chhatru-mada-bhañjanatvād udāratvān niravadyatvād yas samasta-bhuvanāśrayas sakala-pāramaiśvaryya-vyakti-hētu-pālīdhvajādy-ujvala-prājya-rājyō Vijayāditya-Satyāśraya-srī-prithivī-vallabha-mahārājādhirāja-paramēśvara-bhāṭṭārakasya priya-putras sakala-bhuvana-sāmrājya-ļakshmī-svayamvarābhishēka-samayānantara-samupājāta-mahōtsāhab ātma-vamśaja-pūrvva-nṛipati-chhāyāpahāriṇah prakṛity-amitrasya Pallavasya samūlōnmūla[III b] nāya kṛita-matir ati-tvarayā Tuṇḍakavishayām prāpyābbimukhāgata-Nandipōtavarmmābhidhānam Pallavaīm rāṇamukhē samprahṛitya \*prapalāsyā kaṭumukha-vādītra-samudīaghōshābhīdhānam vādyā-viśēshān khaṭvāṅga-dhvaja-prabhūta-prakhyāta-hasti-varān sva-kiraṇānikara-vikāsa-nirākṛita-timirām māṇikya-rāśiṇ cha hastē-krityā Kaṭaśabhava-nīlāya-harid-aṅganāñchita-kāñchīyamānām Kāñchīm avināsyā praviśya satata-pravṛitta-dānānandita-dvija-dīnānātha-janō Narasiṁhapōtavarmma-nīrmāpita-śilāmaya-Rājasimhēśvarādi-dēva-kuṭa-suvarṇa-rāsi-pratyarppaṇōpārjjītārjjīta-puṇyah anivārita-pratāpa-prasara-pratāpita-Pāṇḍya-Chōla-Kēraḷa-Kaṭabha-pra-[IV a] bhṛiti-rājanyakah kshubhita-kari-makara-kara-hata-dalita-śuktimukta-muktāphala-prakara-maṇīchi-jāla-vilasita-vēlākulē Ghūrṇṇamānārṇṇōbhīdhānē

\* Perhaps a mistake for *prapalāyya*.

dakshinârñavê šarad-amala - šašadhara - višada - yašô-râsimayaṁ jaya-stambham atishthipad Vîkramâditya-Satyâšraya - śrî - prithivî - vallabha - mahârâjâdhîrâja-paramešvara-bhaṭṭârakasya priya-sûnur bâlyê susikshita-śastra-śâstras ūatru-shad-vargga-nigraha-paras sva-guṇa-kalâpânandita-hridayêna pitrâ samâiôpita-yauvarâjyâḥ sva-kuļa-vairñam Kâñchî-patêr nigrahâya mâm preshaya ity-âdêśaiñ prârthya labdhvâ tad-anantaram éva krita-prayânas sann abhimukham âgatyâ prakâsha-yuddhaṁ kartum asamarîtham pravishtha-durggam Pallavaṁ bhagna-śaktim kritvâ matta-mataṅgaja-mâñkyâ-suvarñna-kôtîr âdâya pitrê samarpitavâ[IVb]n êvaṁ kramêṇa prâpta-sârvvabhauma-padar pratâpânurâgavanata-sâmanta-makuṭa-mâlâ - rajaṛ - puñja - piñjarita - charaṇa-sarasir[u]hash Kârttivarmma-Satyâšraya-śrî-prithivî - vallabha - mahârâjâdhîrâja - paramešvara-bhaṭṭârakas sarvvân êvam âjñâpayati vîditam astu vôsmâbhîr nava-saptaty-uttara-shaṭchhatêshu Šaka-varshêshv atîtêshu pravardhamâna-vijaya-râjya-sam-vatsarâ ēkâdaśe varttamânê Bhîmarathî-nady-uttara-taṭastha-Bhandoragaviṭṭage-nâma-grâmam adhivasati vijaya-skandhâvârê Bhâdrapada-paurñamâsyâṁ śrî-Dôsi-râja-vijñâpanayâ Kâmakâya-na-gôtrâya Rig-Yajur-vvêda-pâraga-śiṁ-Vishnu-śarmmanâr pautevâ Krishiṣaśarmmanâr putrâya Mâdhavaśarmmanê Pânuṅgal-vishayê Aradore-nadî-dakshina-tatê Tâmara[Va]muge-Pânuṅgal-Kîruvalli-Bâla-vuru-ity etêshâṁ grâmâṇâṁ madhyê Neṅgiyûr-nNandivalî-sahitas Sulliyûrnâma grâmô dattas tad âgâmibhir asmad-vamšyair anyaiś cha râjabhir âyur-aiśvaryyâdînâṁ vilasitam achirâmśu-chañchalam avagachhadbhîr âchandrâr-ka-dharârñava-sthiti - sama - kâlam yaśaś chichîshubhis sva-datti-nirvviśêsham paripâlanîyam uktañ cha bhagavatâ vêda-vyâsêna Vyâsêna

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhîḥ ।

yasya yasya yadâ bhûmis tasya tasya tadâ phalam ॥

svan dâtuṁ sumahachchhakyam dushkham anyasya pâlanam ।

dânam vâ pâlanam vêtî dâñâchchhrêyô'nu pâlanam ॥

sva-dattâm para-dattâm vâ yô harêta vasundharâṁ ।

shashî-varsha-sahasrâñi vishtâyâṁ jâyatê krimir ॥

iti mahâ-sândhivigrâhika-śrîmad-Anivârita-Dhanañjaya-puñya-vallabhasya likhitam idam ūâsanam ।

## 64 (bis)

At the same village, on a stone in the kodagi-garden.

Sidârti-samvatsara-Pushya-ba 7 lu râja-srî Chatrapati-sâhêbara dinadalu râja-śrî Yantâji-basalê-subhêdâru Mâri-gavudage koṭṭa kaṭṭukodige Dâśerâhâlli-vûru-mundaṇa kere kaṭṭisidakkê mânya hola kha ¼ gadde yî-kere-kelage kha 1 yî-hola-gadde sarvamânyavâgi koṭṭu yidhêvê kerege maṇu-kelasa kallu-kelasa-dinda channâgi kaṭṭisikondu sukhadalu yihadu yandu kaṭu-godage

## 69

At Chikkaiyur (same hobli), on Jâra-bandé.

(Grantha and Tamil characters)

svasti śrī Kuvalâla-purandaran Gaṅga-kulôrbhavan Kâvéri-vallavan Nandigiri-nâdan Uttama-Śôla-Gaṅgan âna Veda . . . bâṇau Nadeūril . . . dâūr nañjai puñjai nâl-pâl-ellaiyil pâdî inaivârâga viṭṭen i-darumam mâṛrina avan Gaṅgai-karaiyil kurâl-p-pašuvai konra pâvattil pôvân aramara. . . . illai

## 70

At Harâbi Kottanur (same hobli), on the walls of the Sômêśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kaliyuga-varushattu nâlâyirattu-nânûṛru-muppattonyin.mêl šellâni-nra Pramâdôta-varushattu Vaigâši-mâdam ᳚ ti Tiṅgaṭ-kilamaiyum Dvâdaşıyum Attamum perra. . . . . Vîra-Vallâla-dêvar pradânaril Šîngaya-deṇṇâyakkâr makkaṭil manumâ-Prasâyittam Šedila.kâ. nin̄a nâl Kottanûril..mma.šeṭṭi ena eṅgaṭ tamaiyanâr-pérâl pratishthichcha Irukîśvaram-udai . . . . . ku. . . . . kâṇiy-âga Kottanûrku vaḍa-puṛattil nân kaṭṭuvitta Iruga-śamuttiram êrikkum kaļanikkum edîrvâkkum.ku. . . . . kku ellaikku uṭpaṭṭa puñjai-nilamum Vinavaṇakûrâyil Âla-peruṅgalani vîdaippadi pattu-k-kuṭaga. . . . . êriyilê vîdai. . . . . pattu-k-kuṭaga-kaļaniyum Paṭaiya-Kottanûrilê šeṭṭiyâr êriyilê vîdaippadi aiṅgu. . . . . paṭṭattil êriyilê aiṅguṭaga-kaļaniyum Kuvalâlanâṭṭu adikâri Pemmaṇanum Kuvalâla-nâṭṭavarum Mukkaṇ. . . . . šettiyârum nâlu-taṭattu stânîkarum Mâhêśvararum Ševîḍapâdiyil Mâhêśvararum Kaivârattu Vîmaśuram-u. . . . . nâṭṭu stânîkarum Mâhêśvarum Šîpati-dêvar-nâyinâr kôyil stânîkarum Mâhêśvararum pratishṭâ-kâlattilê mu. . . . . udakam-paṇṇi-k-kudutta paḍi pû. . . . . šandirâditta-varai šelluvad âga viṭṭen Pemma-šeṭṭienâ Kaivâra-nâṭṭu Kuṛukkimugaran êriyilê vîdaippadi pattu-kuṭaga-kaļaniyum viṭṭen in-nâyanârai eṅgaṭ nâyanâr Ulagukku-mûtta-nâyanâr maganâr Šellappillaiyar Tirumudugunṛattunṛum vandu tiru-pratishṭai paṇṇugaiyil i-kôyil kâṇiy-âga nâyanâr Šellappillaiyârrukum ivar tambiyâr Tirumudugunṛam-udaiyârkum nâyanâr magaṭ Nâchchiyâr magan Pemmaṇanukkum immûvark-kum Šiva-p-Pirâmaṇa-k-kâṇiyum paṇṣa-Šaivâchâriyamum marṛum eppêṛp-padanavum udaka-pûrvam âga šandirâditta-varai šelluvad âga viṭṭen Pemmi-šeṭṭienâ in-nâyanârkum padinetṭu šamaiyam vaittu kuḍutta paṭṭana-p-pagudi ânaikku pattu paṇamum kudiraikku oru paṇamum šelaikku iraṇdu kâṣum pâkku-podi onṛukku nâṛpadu pâkkum miḷagu-podi onṛukku âlâkkum verrilai-podikku oru kavaligaiyum uppu-podi onṛukku âlâkkum tavaśa-podi onṛukku uriyum adimai onṛukku kâṣu iraṇdu pachchavaḍattu iraṇdu kâṣum šelaikku ᳚ kâṣum marṛu ulavaiyum nâyanârku kuḍutôm i-tanmattukku leṅganam-paṇṇinavan Gemgai-k-karaiyil kurâl-p-pašuvai konra pâvattilê pôvan

## 65

At Garuḍanahalli (same hobli), on a stone in the suragu-mânya.

śubham astu Ānanda-samivatsarada Śrāvaṇa-bahuļa 5 llu namma rājyada sim-  
hāsanakke āptarāda Paṭṭada Guru-Nañjē-dēvarigē Sugutūra Mummadī-Tamma-  
ya-gaudaru sarvamânyaavâgi kotta Garudanahalli jaya-pura

## 66

At Gollahalli (same hobli), on a stone in the suragu-mânya.

svasti srī jayābhuyuda Śālivāhana-śaka\* 1540 nē Bahudhânya-samivatsarada  
Vaiśākha-śu 10 Śrīraṅga-Dēva-mahārāyaru ratna-simhāsanārûḍharâgi prithvî-  
rājyaṁ gaiyuttam irlu Sugatūra Tammay-a-gauḍaru binnahade Virya...kara  
makaļu Chikka-Vīrabhadrayyage kotta Kolâhalā... . . . . Tumbikuṇte .

## 67

At Śetti-Kottanâru (same hobli), on a stone in the netta-huṇisémara-field.

svasti śriman-mahâ-maṇḍalêśvara ari-râya-vibhâda Yindurâya-Suratrâṇa bhâ-  
shige-tappuva-rayara gaṇḍa râjâdhîrâja paramêśvara chatus-samudrâdhipati  
Harihara-Râyanu prithivî-râjyaṁ geyut-iralâgi khanḍikâra-râyara gaṇḍa Nâ-  
gaṇṇa-Vodeyarige âyur-ârogya-iśvaryâbhivṛiddhi âgabêkendu Nâgaṇṇa-Vodeyara  
kumâra Dîpaṇṇa-Vodeyarige yishta-kâmyârttha-siddhi âgabêkendu Nigirali-  
Chôla-maṇḍalada dakshîna-Dvârâpuri-paṭṭana-vrikshâśraya-sêvitam appa Kôlâla  
nâda mahâ-prabhugalu adhikâri Sâdaliya-Lakkarasappa-Mukkkanṇa-jîyaru-  
Soraṇa-jîyaru-Yiri[gi]-śettiyar-olagâda-samasta-gavudu-prajegaļu vobiyavâgi  
vottara-pramâṇam mâdi Šakâbda 1306 neya Rudhirôdgâri-samivatsarada Mâgha-  
śu 15 Sô sôma-grahaṇa-puṇya-kâladalı Kôlâla-nâda Haleya-Kottanâra-grâmada  
chatus-sîme-volagâda gadde beddalu tōṭa tuḍike paḍavareyalu guyyalu nidhi-  
nikshêpa-jala-pâshâṇa-siddha-sâdhya-akshîna-âgâmi vûrdhva-mukhavâda vriksha  
adhô-mukhavâda bhâvi ashta-bhôga-têja-svâmya-sahitavâgi dhârâ-pûrvakavâgi  
â-chandrârka-sthâyi âgi tâ 7 bâgeya mâdi ko.vuya hadinâru bhâgiya vivara |  
ada-vritti 1 Vishṇu-sthânake vritti 1 Sâdaliya Nâgarasara Lakkarasarige  
vritti 2 (8 lines gone) antu vritti 16

## 68

At the same village, on a rock to the south-west.

Prabhava-nâma-sam | Śrâvaṇa-bahuļa... Sugatūru-sammattu dêśa-kulakarṇi  
Veṅkaṭa-Râmayyanavaru kotta surugu-mânya ko .. gavuda.....

\* So in the original.

## 71

At the same place.

(Grantha and Tamil characters.)

svasti śrī-manu-mahā-patṭa-viyāpāri ubaya-nānā dēśikku mukkiyam âna Pammi-  
śetṭiyâr taṅgal tamayanâr Irugi-śetṭiyâr Šukla-varshattu Mārgalî-mâdam 21 ti  
Šîva-lôka-prâpti pannugaiyil Pramôdûta-varshattu Vaigâši-mâdam Šîva-lînga-  
pratishṭhaiyum paññuvittu kôyilum-eduppittu ériyun-gat̄tivittu Naḍavâgira-k-Ku  
varapa-kûttañ magan mâḍapattiyañ-jeyyum Pammananukku dhâra-pûrvam  
âga udakapañni kuḍuttêñ mâḍapattiyañattukku Iruga-śamuttirattilê.. p-padin-  
kulaga-kalâni šandırâditta-varai naḍakka kaḍavadu it-tanmattai mârrinavan  
Geṅgai kurâ-p-pašuvai-k-konṛān

## 72

On the basement of the same temple.

svasti śri Śakâbda 1327 neya mèle saluva Pârtthiva-samvatsarada Jêshta-ba 1  
Bu śrîman-mahâ-vadḍa-byavahâri ubhaya-Nânâ-dêsiyargge mahâ-prabhu-mu-  
khyar appa Yirige-setṭiyara makkañ Yirigi-setṭiyaru Yirugêvara-dêvara Sivâlya  
jîrnnavâg iralâgi Tendatṭa śrî-Mûlasthâna-dêvara sthânikaru Kappagavaṭṭa  
Nandiyappa-Bâmi-jiya-Châmaṇa yivarū-volagâdavarînge â-Yirugêvara-dêvara  
Sivâlya jîrnñôddhâravanu avare mâdîdavar âgi â-dêvarige saluvanta kshêtra-  
vanu â-dêvara pûje-punaskâra . . . . . yallavanu mâdikombiri.. bhâgadalli  
ullanthâ-kshêtra-ellavanu nimage naḍasi bahevu i-dharmma chandrâdityavara  
end endigu naḍadu sukhadîm yihudu endu silâ-liptavâgî kotṭevu

## 73

At the same village, on a rock to the west of the Virabhadra temple.

svasti śrî Śakâbda 1325 neya Târaṇa-samvatsara-Jêshta-su 1 Sô-lû srî vîra-  
Harihara-mahârâyaru râjyan geyuvalli śrîman-mahâ-vadḍa-byavahâri ubhaya-  
Nânâ-dêsiyarge mahâ-prabhu-mukhyar appa Yirigi-śetṭiyara makkañ Yirigi-  
setṭiyaru Virabhadra-dêvara Sivâlyavanu mâdîsi â-Virabhadra-dêvara amrita-  
padige kotṭanta kshêtra Benavaṅgereya keļage gaddê kham  $\frac{1}{2}$  (here follow details  
of gift) antu gadde yikkañduga hola hadimû-galavanu kotṭev â-Virabha-  
dra-dêvara stânavanu Âdinâtha-vodeyarige dhârâ-pûrvavâgi yeredeu â-dêvara  
pûjê-punaskâravanu mâduvaru yî-dharmma â-chandrârkka-stâiyâgi kottev yî-  
dharmmakke âr alupidaru Gaṅgeya tadiyal abaleya konda pâpadali hôharu  
maṅgala mahâ śrî

## 74

At Holérahalli (same hobli), on a stone in Chandakka's field.

svasti śrī vijayābhuyudaya Śālivāhana-śaka-[varshai]galu 1633ne Kharā-nāma-saṁvatsara-Māgha-śu 15 Ra Pātapannaha subhēdāru Lajaphara Bijāpura-sam-matu Havēli-paragane Kōlahāra sarakā Karṇāṭaka Aliyakhānu-sāhēbaru sannu 1121 lu Vakalēri Tammaṇṇa-komāra Bayichaṇṇage netra-godige pālisida vivarā yi-Bayichṇanu svāmi-kāryada mēle bandu nirvahisi antarisida-kāraṇa sāhēbaravaru tamma kārakūnarū phavujadā Kārokabēgu-Vōbayya-Śāmaṇa-sāhēbaru Vakkalēri Dēvanṇa yivarigē netra-godigeyāgi vondu grāma kodōdū yandu appaṇe āgalāgi yivarū Kōlāla-rājadhānige saluva Havēli taraphu Vakkalēri-valagana-Holērahalli-grāma 1 ndu netra-godigege biṭṭu yi-grāmakke saluva yale-chatus-simē-valagana nidhi-nikshēpa - akshīṇa-āgāmi-jala-taru-pāshāṇa-siddha-sādhyaṅgaḥ emba ashṭa-bhōga-tēja-svāmyaṅgalannu āchandrārka-stāyi-yāgi nimma putra-pavutra-pāramparayavannū sarvvamānyavāgi anubhvisi sukhadallu yihadu yandu hākisi kotta šillā-śasana.....

## 75

On Kendatti Hill (same hobli), on the basement of the Chandramallēśvara temple.

(Grantha and Tamil characters.)

svasti śrī pū maruviya polil ēlu Rājarāja-dēvakku yāṇdu ēlāvadu Kāñjipura-paramēśvaran Mukkaraśar Kāḍuvetṭiyān Rājēndra-Šōla-Palvarādittanena Nigariili-Šōla-maṇḍalattu Kuvalāla-nāṭṭu Šūrur Vīra-śrī-tiru-malaiyil Śōmīśvaram-uḍaiya Mahādēva-kōyil eduppichchu Mahādēvakkum pala-paḍi-nimandakkāḍukum Purakuṭṭaiyai dēvadanam āga viṭṭēn it-dharmam yirakkinān Gaṅgai-k-karaiyil kurāl-paṣu-k-konṛān Brahmavatti-paḍuvān yidukku kaḍavan Udaiyabattar

## 76

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kuvalālapura-paramēśvaran Gaṇ[ga]-kulōṛbavan Kāvēri-vallavan Nandi-giri-nādan Uttama-Šōla-k-Kaṇ[ga]nāna Vedummārabāṇa ena Šūruril Śōmīśvaram-uḍaiya-nāyanāṛku dēvadānattukku nilavari avichchu-p-pāṭṭa vālapana manaipaṇam eppōṛpaṭṭa varivu viṭṭō ittai laṅkhanam-panninavan Gaṅgai-karaiyil k-kurāṛ-pašuvai vadhhichcha Brahmhattiyilē viḷuvān it-tanmam sandiradittavarai šela-k-kaḍavadu pala-Māhēśvara-rakshai

## 77

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kuvalālapura[ra]-paramēśvaran Gaṅga-kulōdbhavan Kāvēri-vallabhan  
 Nandigiri-nāthan Uttama-Śōla-k-Kaṅgan magan Viśkirama-Gaṅganum en pradhānaraṄ Śananāḍālāvān Kōmuttan āna Taṭaiśya-rāyanum avan tambi Vīman āna  
 Gaṅgāda-rāyanum im-mūvōmum Rōdri-samvatsarattu Taiy-māśattu-k-Kuvalāla  
 pāṭṭu-ch-Chūrūril malai-mēli- Chōmīśvaram-udaiya-nāyanārku-ch-chen-ner-padi  
 kku en pāṭṭau pōdē dēvadānam āy varugīra Puṣakkuttai-k-kīl-nilattulē śrī-  
 Mūlastānam - udaiyārkku - ch-chen-ner-paḍikku. ga-k-kaṭani ēlu kaṇḍagamum  
 nārūkkāl nilaṁ-gaṇḍagamum āga nilam eṭṭu-k-kaṇḍagamum nikki allāda nila-  
 mum ēriyum en pāṭṭan pōde kāṇiyālan āy varugīra Śiva-Brāhmaṇan Haritava-  
 gōtrattu Bahudhānya-sūtrattu-p-Ponnabatṭanukku-k-kāṇiy āga-ch-Chūrūr-p-  
 parril Pallavakatṭil udaiyār Śrī-Kai[yi]lāsam-udaiya-nāyanārku-ch-chen-ner-  
 paḍikku dēvar Gaṅgapperumāl podu nīngina nilam Vanḍarpā.nāl kaṭani aru-  
 kaṇḍagamum vāḍa-parril Mudugīraiyl Vīmīśvaram-udaiyārkku-ch-chen-ner-  
 paḍikku Mudugīraiyl nīngina kaṭani aru-kaṇḍagamum dēvadānam āga viṭṭōm  
 en pradhānaril Taṭaiśya-rāyanum Virudar-kōvan āna Gaṅgāda-rāyanum šilā-  
 lēgai it-taumam irakkuvār Gaṅgaiyī-kurār-paśuvai-k-konrār pāvattilē vilu-  
 vār arāmaśavarāku arām alladu tuṇai illai tila-sarshapa-mātrēṇa dēvasvam  
 bhakshayē nara narakāṇata vartatē yāvat-chandra-divākarau śrī-pan-Māhēśvara-  
 rakshai

## 78

At the same village, on a virakal in Nañje-gauda's field.

svasti srīman-Koṇgoni-Muttarasarkku ippattā-ārane-varsha Du... puli nōdi  
 āptada vākkilu sagu... neđe elādu vīđo

## 79

At Mađivāla (same hobli), on a stone near the pond of the Mālēśvara temple.

svasti Nitimārgga-Koṇgonivarma-dharma-mahārājādhirāja paramēśvara  
 Nandagiri-nātha Kovalālapura-varēśvarā srīmat-Perīmānaḍigal Gaṅgavādi-  
 tombhattaru-sāsirama pratipālisi pṛithuvī-rājayaṁ geye 1 svasti samadhigata-  
 pañčha mahā-śabda Pallavānvayā śrī-pṛithuvī-vallabha Pallava-kola-tilaka srī-  
 Noḷambādhirājam Gaṅga-aru-sāsiravuman āluttire Noḷambādhirājara besadim  
 svasty-anēka-guṇo satya-śaucha-silāchāra-sampanna Beṅgadanātha-srīma[t]  
 Pompallam-Odeyam ūrgge pādiyoḥ odī Bāṇarasaru kādi palaran iṛidu bildu  
 bīra-lōkam eydida adakke mechchi Noḷambādhirājara binnapadinda Nitimārgga-  
 Perīmānaḍigalu Noḷambādhirājara Sūrūram bālgarchchu gotṭar Gaṅgara-

Noḷambârâ okkal â-chandra-târakam arsu geyvannegam i-dattiyam Pompalla-veṅgadara okkalge salipô satyamanta idan alivô Bâraṇâsi alida pañcha-mahâ-pâtakan akkum

## 80

On the left entrance of the same temple.

svasti śrî Śakâbda 1306neya saṁvatsarada mîlê saluva Raktâkshi-saṁvatsarada Bhâdrapada-su 3 lu svasti śrîman-mahâ-maṇḍalâśvara ari-râya-vibhâda bhâshege-tappuva-râyara gaṇḍa śrî-vira-Bukkaṇṇa-Vodeyara kumâra râjâdhîrâja râja-paramâśvara Harihara-mahârâyaru prithuvî-râjyam mâduvalli śrîmatu kanti-kâra-râyara-gaṇḍa Nâgaṇṇa-Vodeyara kumâra Dêbaṇṇa-Vodeyarige âyur-ârô-gya-aiśvaryâ-abhivîddhi-sakala-sâmrâjya âgabekendu avara maneya adhikâri Sâdaliya Lakkarasara Nîkarili-Chôla-maṇḍalada Kôlâla-nâda-prabhugaļu Mum-kaṇṇa-jîya Soṇṇa-gavuṇḍa Yirigi-šeṭṭiyaru Tendaṭṭa śrî-Kayilâsavâda śrî-Mûlasthâna-dêvarige amritapadî-aṅga-raṅga-bhôgakke yî-Kôlâla-nâda Chikka-Hayûrige saluva ūrdhva-mukhavâda vrikshâṅgaļu adhô-mukhavâgidda bhâvigaļu akshîni-âgâmi-nidhi-nikshêpa-jala-pâshâna-sahitavâgi śrî-Mûlasthâna-dêvarige kotṭa-darmma i-darmmakke âru tappidaru Gaṅgeya taḍiyalı kapileya kondapâpadali hôharu śrî maṅgala mahâ śrî

## 81

To the right of the same doorway.

(Grantha and Tamil characters)

svasti śrî Śakarai-yâṇdu 1315 mîl Bhâva-saṁvatsarattu Âni-mâdam 25 ti Tendaṭṭu-Mâdaivîlâgattil śrî-Mûlastânam-uḍaiyâr kôvilîl sthânattâril Kâṣyapa-gôtrattil Mâdavabattar piṭṭaṅgaļ nâyinâr Mâdavabattar Nâchchiyappan Kâmaṇnan Ponni-p-piṭṭaiy-ullîṭtârôm engâlîl-ch-chammadittu Šûrûru-ch-Chomîśuram-uḍaiyâr kovilîl sthânattâril Haritapa-gôtrattil Šâmandabatṭtar magan Šîru-ch-Chomananukku nângal kshêtram virra padî engal târâpûrvam âna śrî-Mûlasthânam-uḍaiyâr dêvadânattil engal paṅgu unda stânattil edam vonrum idil ulla manai manai-p-paḍaimbu gô-prachâram âgâmi gô-bhû-hiranâyâdi vastra-tâna grâma-tatâka-nidhi-nikshêpa-jala-pâshânam nañjai puñjai nâx-p-pâl-ellaiyum kîl nôkkiya kiṇaru mîl nôkkiya maraṅgalum šurullâ piḍâgaṅgalum bhûta-vattamâna-bhavishya-kâlaṅgalil nadakkum svâmyaṅgalum eppêrppatṭa sakala-šamuḍâyaṅgalum ulpaḍa nângal ivâṛkku dârâpûrvam âga-p-ponn aṛa-k-kondu maṇṇaṛa-k-kuḍuttôm šandirâdîttriya-varai sella-k-kadavadu

## 82

On the basement of the same temple.

(Grantha and Tamil characters)

svasti śrî . . . . . kâlattu Siddhâtti-saṁvatsarattu Vaigâshi-mâsam 5 tiyadi svasti śrîman-mabâmaṇḍalâśvara malerâja-râja maleprabhu-gaṇḍa chatu-samudrâdhi-

patiy-ây ulla śrî-Vira-Vallâla-dêvar prithuvi-râjyam-paṇḍâniṛka svasti[sti] śrî vaṭṭa-viyâpâri ubeya-nânâ-dêshiyarku mukkiyar âna Kolliyâdipan Upanelli-puravarâdišvaran Naṭavar-âdityan Nigarili-Šôla-maṇḍalattu Kôlâla-nâṭṭu nâṭṭu-nâyagañjeyyâr Irugi-śetṭiyâr Koṭâla-nâṭṭu Kottanûr-kîl Tendaṭṭu-Mâdaivilâgattil śrî-Kailâsam âna śrî-Mûlasthânam-udaiyâr kôyil eduttu inda Mâdaivilâgattukku-ch-chelluñ-jûlakkallukkuļ chatus-simayum Mângutṭai Taṭṭân-kutṭai Puṣakutṭai-yil mûnřil oru pañgu Arakkirayil kaṇḍagam Kottanûrîl Vî...ñguraiyil iru-kaṇḍagam kaṭani inda kshetrattukku udaiyavargal Malliyûrîl Kâsyapa-gôtrattil Maṇiyabaṭṭar pillaiga! Periya Karṣpakabaṭṭar Śîru-Karṣpakabaṭṭar iruvarkum nâlattonru Kâsyapa-gôtrattil Kéralabhaṭṭar Kauṣya-gôtrattil Kanakasvabhâpati-âlvâr magan Mûlasthânam-udaiyârku udakam-vâttu kuḍutta kshetrâm nâlattonru Prajâpati-varushattu Kâttigai-mâšattil Kâsiya-gôtrattil Pâlabatṭar magan Śâmi-nâyan Haritava-gôtrattil Nâchchabaṭṭar maga.....Tîru. mu-maiya nâyanârku..lum..trattil kâṇi ena pagurri ul̄adu ivârku nân udakam-paṇṇi kuḍuttôm Nâyinâr Nallappan Šômaṇa im-mûvarum pagund-uṇṇa kada-vargal

## 83

On the left wall of the same temple.

svasti srî Kalî-varusha 4518 Śakâbda 1339 neya mèle saluva Hêvilambi-sam-vatsarada Âshâdha-su 1 Sô srîman-mahârajâdhîrâja râja-paramêśvara śrî-vîra-pratâpa-Dêva Râya-mahârâyaru prithivî-râjyava mâduvalli srîman-mahâ-pradhâ-na-Nâgaṇṇa-danuṇâyakara nirûpadim Bayacheya-danuṇâyakara kâladallu srîman-mahâ-sâvantâdhipati-Hebbare-nâyakara Appaya-nâyakaru srîmatu Kôlâla-nâda-prabhu-Mukkaṇṇa-jîya-Sonṇa-gauṇḍa-Yirigi-śetṭiyaru svasti srî abhinava-Kailâsavâda Tendaṭṭi-Mâdivâlada srî-Mûlasthâna-dêvarige srîman-mahâ-prabhu-Yirigi-śetṭiyara makkaṇu Bayiri-śetṭiyaru koṭṭa-dharmâ-śâsanada kramav entendare Nikarili-Chôla-maṇḍalavâda Kôlâla-nâda Tendaṭṭi-samîpada Maḍivalavanu â-Mâdavalâkke saluvanta gadde-beddalu-tôṭa-tuḍake-vitalu-ayalu-guyalu akshîṇa - âgâmi-nidhi-nikshêpa-jala-pâshâṇa-vriksha-bhâvîgaṇu-sahita â-Mâdavalavanu sarvamânya-vâgi srî-Mûlasthâna-dêvarige aṅga-raṅga-bhôga-amritapadi-vaihbavakke dhârâ-pûrvakadim â-chandrârkka-sthâiyâgi koṭṭevu (usual final verses)

## 84

At the same place.

śubham astu srî vijayâbhuydaya Śâlivâhana-śaka-varusha 1466 neya Krôdhisaṁvatsarada Śâvaṇa-śuddha 15 lu srîman-mahârajâdhîrâja paramêśvara srî-vîra-pratâpa-Sadâśiva-Dêva - Râya - mahârâyaru prithivî-râjyam geutam yiralu avara pâlana....

## 85

At Pemmašettihalli (same hobli), on a stone at the village entrance.

Sidhârti-nâma-samvatsara-Šrâvanya-ba 5 Bhânuvârâ namma vajiratanadâ sîme . hâsina Saradâra-Khânaravaru Kottanûra daļavâyi Vire-gaudâna komâra Linje-gaudânige Pemmasetihalli-grâma sarvamânya kottadu šâsana-patra Šâli-vâhana-šaka 1661 ralu putra-pâramparya anubhavisôdu.....

## 86

At the same place.

(Telugu characters.)

śrîmatê Râmânujâya namah Viśu-samvatsaram 12 yalu srîman-Nalân-chakra-varti Veikatâchâryulayyavâriki Šîranga-Râyaluvâru Pemmišettihalli-grâmam dhârâ-pûrvakaṅga yichitimi šilâ-śâsanam śrî

## 87

At Sûlûr (same hobli), on a rock called Kâligunte-bandé.

Bilambi-samvacharadali Sômavâradali Baſetiya komâra Bayire-Šetiyaru Lakimi-bavina Jambukadi-Mappanakaru Kasmîra śri-Sargaki-vodala-Sataya-Dêpayyage puṇyavâgi bhûmi-danava yidana vadeyava.....

## 88

At the same village, on a stone in the north-east.

Raktâkshi-samvatsara-Âshâdha-sudda..-rallû śrîmatu Kottanûra-daļavâyi Bha-dre-gaudâna kere katṭukodige-hola kham ayigu ||

## 90

On copper plates in possession of the šyânabhôga of Narasâpura.

(I b) svasti jitam bhagavatâ gata-g[<sup>h</sup>]ana-gag(h)anâbhêna Padmanâbhêna srîmaj-Jâhnavêya-kulâmala-vyômâvabhâsana-bhâskarah sva-khadgaika - prahâra-khanḍita-mahâ-silâ - stambha - labdha - bala - parâkramô dâruṇâri-gaṇa - vidâranôpala-bdha-vraṇa - vibhûshana - vibhûshitaḥ K(h)âṇvâyana-sa-gotraḥ srîmat - Koṅguṇi-varmma-dharmma - mahâdhîrâjâḥ tasya putrah pitur anvâgata-guṇa - yuktô vidyâ-vinaya - (vinay a)vihita-vr̄ittas samyak - prajâ-pâlana - mâtrâdhigata - râjya-pra(II a)yôjanô vidvat-kavi-kâñchana-nikashôpala-bhûtô nîti-śâstrasya vaktri-prayôktri-kuśalô Dattaka-sûtra-vr̄ittêḥ pranêṭâ srîmân Mâdhava-mahâdhîrâjâḥ tat - putrah pitri - paitâmaha - guṇa - yuktô'nêka - châturddanta - yuddhâvâpta-chatur-udadhi - salilâsvâdita - yaśâḥ srîmadd-Harivarmma - mahâdhîrâjâḥ tat-

putrō dvija-guru-dēvatā-pūjana-parō Nārāyaṇa-charaṇānudhyātah śrīmad-Vishṇugōpa-mahādhirājah tat-putraḥ Tryambaka-charaṇāmbhō[ru]ha-rajah-pavitrīkṛitottamāṅgah sva-bhuja-bala-parākrama-kraya-krīta-rājyah Kali-yu (II b)ga-bala-pañkāvasanna-(d)dharmma-vṛishoddharaṇa-nitya-sannaddhaḥ śrīmān Mādhava-mahādhirājah tat-putraḥ Kadamba-kula-gagana-gabhaṣti-mālinah Krishṇavarmma-mahādhirājasya priya-bhāgīnēyō vidyā-vinayātiśaya-paripūritāntarātmā niravagraha-pradhāna-śauryyō vidvatsu prathama-gaṇya[h] śrīmān Koṅguṇi-mahādhirājah Avinīta-nāmā tat-putrō vijrimbhāmāṇa-śakti-trayah Āndari-Ālattūr-pPoruḷare-Peṇagarādy-anēka-s(h)amara-mukha-makha-huta-prahata-śūra-purusha-paśūpahāra-vighasa-vihastikṛita-Kṛitāntāgnimukhaḥ Kirātārjunīya-pañchada(III a)śa-sargga-tīkākārō Durvvinīta-nāmadhēyas tasya putrō durddānta-vimardda-vimridita-viśvambharādhipa-mauli-mālā-makaranda-puñja-piñjarākriyamāṇa-charaṇa-yugala-nañinō Mushkara-nāmadhēyah tasya putraḥ chaturddaśa-vidyāsthānādhigama-vimalamatih viśeshatō'navasēshasya nīti-śāstra-vaktri-prayōktṛi-kuśalō ripu-timira-nikara-nirākaranādayabhāskarah Śrīvikrama-prathama-nāmadhēyah taśya putraḥ anēka-samara-sampādita-vijrimbhita-dvirada-radana-kuliśābbhīhāta-vraṇa-samrūḍha-bhāsvadvijaya-lakshaṇa-lakshmīkṛita-viśāla-vakshasthalah samadhigata-sakala-śāstrārttha-tatvah samārādhita-trivarggō niravadya-charitaḥ pratidinam abhi-varddhamāṇa-prabhāvō Bhūvikrama-nāmadhē(III b)yah api cha ||

nānā-hēti-prahāra-pravighaṭita-bhaṭorah-kavāṭōtthitāśrig-dhārāsvāda-pramatta-dvipa-śata-charaṇa-kshōda-sammardda-bhīmē |

saṅgrāmē Pallavēndran narapatim ajayad yō Viṁḍābhbhidhānē

rājā Śrīvallabhākhyas samara-śata-jayāvāpta-lakshmī-vilāsah ||

tasyānujō nata-narēndra-kirīta-kōṭi-

ratnārkka-dīdhiti-virājita-pāda-padma[h] |

Lakshmyā svayam-vṛita-patir nNava-Kāma-nāmā

sishṭa-priyō'ri-gaṇa-dāraṇa-gīta-kīrtih ||

tasya Koṅgaṇi-mahārājasya Śivamārāpara-nāmadhēyasya pautraḥ samavanata-samasta-sāmanta-makuṭa-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanuh-khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalō Nārāyaṇa-charaṇa-(IV a)nihita-bhaktih śūra-purusha-turaga-nara-vāraṇa-ghaṭa-saṅghattā-dāruṇa-samara-śirasinihitātma-kōpō bhīma-kōpah prakāṭa-rati-samaya-samanuvarttana-chatura-yuvatī-jana-lōka-dhūrttō lōka-dhūrttah su-durddharānēka-yuddha-mūrdhni labdha-vijaya-sampad ahita-gaja-ghaṭa-kēsarī rājā-kēsarī | api cha |

yō Gaṅgānvaya-nirmmalāmbara-tala-vyābhāsana-prōllasa[n]-

mārttāṇḍō'ri-bhayaṅkaraś ūbha-karaḥ san-mārgga-rakshākaraḥ |

saurājyam samupētya rājā-samitau rājan gunair uttamaiḥ

rājā Śrīpurushaś chiram vijayatē rājanya-chū(IV b)dāmanih ||

Kāmō rāmāsu chāpē Daśaratha-tanayō vikramē Yāmadaguyah

prājyaiśvaryyē Balārir bahu-mahasi ravis s[v]a-prabhutvē Dhanēśah |

bhûyô vikhyâta-śaktîl sphuṭataram ak[h]ila-prâṇabhâjâm vîdhâtâ

Dhâtrâ śrîshâ-prajânâm patir iti kavayô yaṁ praśamsanti nityam |

sa tu prati-dinam pravritta - mahâ-dâna - janita-puṇyâha-mukharîkrita-mandirô-daraḥ Srîpurusha-prathama-nâmadhêyah Prithivî-Koṅgaṇi-mahârâjaḥ tat-putraḥ pratâpa - vinamita - sakala - mahîpâla - mauli - mâtâ - lâlita - charanâravinda-yugalô niya-bhuja-virâjita-niśita (5th plate is missing)

(VI a)kritaḥ || api cha

\*jâṭânâm saṅghâtair iha bhushi kritonyâna-vipadâm

kalânâm kshôdô budha-jana-hitô .. naya-parâḥ |

guṇânâm śuddhânâm api niyatam utpatti-bhavanañ

nriṇâlam nêtâ yaḥ kavir iti mataḥ kâvya-kuśalaḥ ||

guru-charana-sarôja-vinamana(h) - pavitrîkṛitottamâṅgah Mudugundûr- nnâma-grâma - pravishtha - Râshtrakûṭa - Châlukya - Haihaya - pramukha - pravîra - sanâtha - Vallabha - sainya - vijaya - vikhyâta - prabhâvah śrî-Śivamâra - Dêvah | tasya bhrâtâ Vijayâditya[h]

tasmâd abhût suta-varô jagatô hitâya

têjô-hatânya-timirô nuta-Râjamallaḥ |

bhûbhîrichchhirô-nihita-pâda-virâjamânô

râjambudhêr iva šaśi sakalam gatôghaḥ ||

śrî-Râjama(VI b)lla-dvitiya-nâmâ Satyavâkyô tat-putraḥ api cha

\*châpônmukta-śarôtkaraugha-varshê chanḍâsi-vidyut-tatô

kôpôddâma-gajêndra-nîla-jaladê rakta-pravâhê sanê |

bhîmê yudda-ghanâgamê haya-mahâ-vâtê ripûn ûrjitam

râjâ Râmaḍu-nâmni yas samajayâ râjâgraṇi lîlayâ ||

śrî-Nîtimârgga[s] tat-putraḥ api cha |

tasyâbhûd bâlya êva kshiti-bharaṇa-sahô yauvarâjya-prapannaḥ

putraś śrî-Râjamallaś šaśi-viśada-yaśo-ruddha-dik-chakravâlaḥ ||

Lakshmyâ svêchchhâ-vîratatvât patir akhilâ-dharâ-maṇdalasya pratâpa(h)-pradhvastârâti-varggas sakala-guṇa-nidbir vvandinâm kalpa-vrikshaḥ ||

śrî-Satyavâkyâ - Pe(VII a)rmmânađigal prithivî-râjyaṁ geye Šakâbdam eñtu-nûra irppatta-nâlkaneya Phâlguna-mâsada šukla-pakshada pañchamî-dinam

Budhvâram Rôhiṇî-nakshatram âgê udaka-pûrvvakam dattam | Kamuningareya Kaḍahura-bhaṭâra-sishyar Uttanindipurî - maṇdala - bhaṭârara shishyantiyar

KKamuṅgare-kantiyargge Polmada Haḍade-nandâkara magan Ayyamma-de-nandâkara magam Tenandâka-gâdeyam Kanṇamaṅgaladoļ vasadi mâdisi à-

basadige koṭṭa maṇnu basadiya paḍuvana ele-dôṇṭamum paḍuvana-toreya Mûḍaganeyâ posa-dôṇṭamum keṛeya kelage tembelattapalla-kaḷani mû-

gaṇḍuga-vede || Sottiyûr-Ereyama(VII b) Dammayyana maga Śrîvarmmayya Kanṇamaṅgaladoļ basadi mâdisi . . . koṭṭa maṇnu basadiya poragaṇa pittil

\* So in the original.

döñtamum \*tembäladolę engola-vede Elenomme-Divyaya magam Ayyapanam-meyana kötta mañnu basadige pađuvaña teňga-töñtamum temvoladol nâgola-vede palla-kalani

sarvān ētān bhāvinah pārthivēndrān  
 bhūyō bhūyō yāchatē Rāma-dēvalah |  
 samānyō'yam dharmma- śetur nri�ānām  
 kālē kālē pālaniyō bhavadbbhiḥ ||

91

At the same village, on the wall of the Bâneśvara temple.

(Grantha and Tamil characters)

Šakarai-yându 99 . svasti śrī Kô-v-Irâjakêšari-pammarâna šakkiravattigal śri-Kulôttunga-Šôla-dêvarkku yându êlâvadu Nigarili-Šôla-mândalattu Kaivâranâttu Velliyyûr âna Jananâta-ch-chatuppêdi-mângalattu Kumârândai Kât̄tamaiyanna Iru..di-Šôla-Mâyalatti Velliyyûr-t-toru mîtu ûr aliyâmai kâttu sva-ggastar ânâr avar magan Kéttirapâlanan Irumudi-Šôla-Mâyalatti kal nirutti-nân..... Kuvallâla..... . . . . .

92

At Bellûr (Narasâpura hobli), at the doorway of the Kanvêśvara temple.

(Grantha and Tamil characters.)

śvasti śrī Šakarai-yāṇḍu āyirattu-irunūrru-orupatt-onṛu ṣenṛa Kaliyuga-varusha  
 nälāyarattu-muṇūrru-tonṇūṛu ṣera näl sārvabhūma-chakravatti śrī-Pōṣala-vīra-  
 Rāmanāda-dēvarkku yāṇḍu mudu-nälāvattu Sarvadhāri-varushattu Kāttigai-  
 māsam mudal svasti śrī-Bhujabala-Vīra-Nārāyaṇan Toyvakura-nāṭṭu-maṇḍala-  
 kan Aṇṇan-aṅkakāṛa nälērgaṇḍan Śōmanā-dēvar magan Gaṅgādarena Velli-  
 yūr âna śrī-Vishṇuvaddhana-chaturvēdi-maṇḍgalattu śrī-Kailāsam-âna Tiru-k-  
 Kambīśvaram -udaiya nāyanārkkum śrī-Mūlastānam-udaiyārkkum uchchi-  
 samddhi amudupadi nāli ariśi amudu-ṣevvippadāga Kaivāra-nāṭṭu Ambaḍakki  
 paingu kāllu Velliyyūrillē onnā .diyāl ullā yiṛai antarāyamum sarvamāniya-  
 mum udaiyārkkku vittōm k-Kaṅgādaranena

93

At the same place.

(Grantha and Tamil characters)

..... hita śrīman-mahāmandalēśvara Tribhuvanamalla Taṭaikkādū Kongu Naṅgaliy-Uchchaṅgi Vanavasi Pānuṅgal Pelvalai-n-gonda Bhujabala-

\* So in the original.

Vîra-Gaîga-pratâpa śrî-Nârasimha-Pôshañîvara pritevi-râjyam-paññi aruñâniñka Sarvajit-sañvatsarattu Âdi-mmâsattu irubattêlân-tiyadiy-âna Nâyarru-k-kilamai nâl Kaiyvâ.....

## 94

At Bellûr (Narasâpura hobli), on a stone at the entrance of the Kançvêśvara temple. Śaka-varusha 1328 mêle Vyaya-sañvatsara-Mârgaśira-su 15 Guruvârayandu sôma-grahañ-a-punya-kâladali śrîman-mahâ-pradhâna Bommanñ-a-danñayakara kumâra Dêva-Râyara dharma-nirûpadim srî-Vishnuvardhana-chaturvêdimângalavâda Bellûra Sômaya-dêvarige aṅga-raṅga-bhôga-amrita-pañige Kannara-Dêva-Râyaru koṭṭa Bellûra sthalâda Bayilanakunṭe emba halli â-Dêva-Râyaru bitṭa Sujilahallîyanu i-yarañ-ûrige saluva chatus-sîmeyanu gadde-beddalu-tôta-tuḍike-nidhi-nikshêpa-jala-pâshâna-akshîpi-âgâmi-muntâgi ashta-bhôga-têja-svâmyavanu dhâra-pûrvakavâgi â-chandrârka-sthâiyâgi bitṭaru â-nirûpadim Duļi-Nîdivarâniyara maga Malidêvîrâniyaru â-sîmeya dêvara sthânikadalu sthânikara mane-modalâda madavalike salu..râya-kânike sunka teravâlike saha sarvamâ..â-dêvara.... gaļu teruva vibhûti.....

## 95

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrî Pôšala-vîra-Râmannâta-dêvaruku yâñdu muppatt-irañdâvadu Vyaya-sañvatasattu Mârgali-mâsattu Velliyyûr âna śrî-Vishnuvardhana-ch-chaturvêdi-maingallattu śrî-Kailâsam (sam)-uḍaiyyârkum śrî-Mûlastânam-uḍaiyarkum Aiyan-añkakâra tuðârâtta Šavâši-nâyan maga... .nna Gaṅgaperumâl-enна iv-ûril ennôpâdil..... Kailâsam-uḍaiyarkum śrî-Mûlastâna-uḍaiyarku dhânam viṭen viṭta iṛaiyaiy mârinâgavanâgal g-Gamkai-karai kurâ-pašuvai korana pâvatilê pôvân

## 96

At the same place.

(Grantha and Tamil characters.)

svasti śrî Irâjarâjapurattu Kuṛukkaiy-uḍaiyâr magaļai.chcha.kêttara-vittâl Ponnâñdâl ik-kôyiř-palliyyârai-Nâchchiyârai ugandaruļavittu tiru-kalliyânam-paññuvittu amudu-pađi nitta.nâliy-arišiyâl šelvadâgaum Pañgini-Uttiram grâma-pradakshanam elundaru.....

## 98

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrî sârva-bhuvana-šakavattigâl Pôšala-vîra-Râmanâta-dêvařku yâñdu muppatt-onrâvadu Târaṇa-varuśattu Mârgili-mâdam añjân-tiyadi Velliyyûr â

śrī-Vishṇuvaddhana-śaturvēdi-maṇalattu nāyanār Vāvanda-perumâlukku Tokkārāi-śāniyena tiru-vilakkuy udal āga viṭṭa kuli ḍarai ḍaraiyum kulakkaraiyir-k-kâlukku ..... kku mēṛku Irāyurargalukku teṄku śandrādityavarai šella kadavād-āga viṭṭēn Nedūngal-ēri kīlē Villiyārukku iru-kaṇḍaga-kkalani śandrāditya-varai šella-kadavādu Ādittagōṇdan-ēri vadakuḍaiilē ēlu-kuṭagam Nelliķirai Śāmāṇḍai kuḍaṅgai padinaii-guṭagamum Vālavanda-perumâlukku māṛrinavan Gengaiy-karaiil kurāl-pašuvai konṛādai kadavan

## 99

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyirattu-orunūṛṛuy-irubadu-onru ūenra nāl Kaliyugam nālāyirattu ..... sārva-bhuvana-śakkaravatti śrī-Poyṣala-vīra-Rāma-nātha ..... Sarvadhāri-varusham Kāttigai-mādam śrī-Bhujabala-Vīra-nukku ..... nāṭṭu maṇḍalika Aṇṇa ..... tiru-amudu-paṭikk-uḍal-āga Ambadakkikku ivv-ūrillē ..... dī munru tōri iv-ūra ..... in-nāyanār Vālavanda-perumâlukku ..... tiru-amudu-paṭikkum āga viṭṭēn inda dhammadattai ..... karaiyil kurāl-pašuvai konṛān paṭṭudu paḍuvargal ..... n

## 100 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrīmanu-mahāmaṇḍalēśvara Tripuvanamalla Taḷaikkādu Koigu Naṅgili Gaṅgapādi Nuḷambapādi Uchchaṅgi Vanavaśi Pāṇuigal koṇḍa Bhujabala-VīraGaṅga Jaganēkamalla śrī-Nārasimha-Poyṣala-dēvan prativirājjiyam-paṇṇiy-aruḷānīrka Nigarili-Šōla-maṇḍalattu Kaiyvāra-nāṭṭu Velliyyūrāna śrī-Vishṇuvatdhana-śatuppēdi-maṇgalattu Tigupelikōyilān śī-Nāraśīṅga-Viṇṇagara ..... n viṭṭa vritti onru šabaiyār viṭṭa vritti onru Mādēva-šeṭṭi koṇḍu viṭṭa vritti onru ivv-ūr Bhāgasuvāmi Pērāyiram-uḍaiyān-bhāṭṭan Brāhmaṇi Ālvanaṅgai-śāni Veṇṇaikkāmayaruļiya-v-Emberumānukku tiru-p-paḍimāṛrukku viṭṭa vritti arai iv-vritti araiyum Śrīmuka-saṁvatsarattu Śittiraimāḍattil tiru-p-Puṇarpūṣatti-nāl kuduttadu idil ivv-Ālyānaṅgai-śāni kuḍutta ivv-arai-bhāgamum Bhāva-sama.ttilē Periyapillai sannidhiyilē śrī-Vaishṇavaroḍuṅgūḍa ival kolundan ..... .

## 100 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakābdam 1302 kku mēṛ ūellānīra Raudri-varusham Arpaśi-mādam 13 tiyadi svasti śrī Velliyyūr-āna śrī-Vishṇuvaddhana-śaturvēdi-maṇgalattu

perumâṭ Vâlavanda-perumâṭ kôvilil nambimâr Vâlavanda-perumâṭ Periya-perumâṭ Šîṅgar ullit̄ṭâr ivv-ûril Šîṛappañšâri Nallapillai magan Maṇḍala-puruśarukku ik-kôvilil tiru-paṇi-nimittam-âga-k-kêttiram periya-éri Kêśavapillai-t-talaiyîṭtu Odaiyâr-pallattukku-t-terkku Ŝenbekayanukku terkku kollai-yum .lai manaigalil mélaiy-agamum sarvamân iyam-âga udakam-p-paṇi-k-kuḍuttôm šandirâditta-varai šella-k-kađavadu idukku alla en̄avan kural-pašuvaiy-k-kon̄âñ-âga kađavan

## 101

At the same place.

(Grantha and Tamil characters )

svasti samasta-vijaya-praśasti-sahitar-âna śrîman-mahâ-maṇḍalêśvara harirâya-vibhâta bhâshakku tappuva râyara gânda ubhaya-samudrâdhîpati śrî-vîra-Bukkañña-udaiyar kumarar Kampanña-udaiyar prithivi-râjyam-paṇuñâniṛkka ivar aramaṇaikku sarva-nirvâhakan Abhañga-Garuda-Nârâyaña-Chakrakola-vijaya-chûḍâmaṇi Duggaṇnan Šakâbdam 1284 kku mîl šellâninṛa Šôbhakrit-varushattu Âni-mâsattu pûrvva-pakshattu Uttiraṭṭâdiyum Velli-(ki)kiļamaiyum Dvâdaśiyum per̄ra nâl Velliyûr-âna śrî-Vishnuvaddhanas-chaturvêdi-mamkalattu perumâṭ Vâlavanda-perumâṭukku inda Velliyûr sthâ.....nañjai puñjai nâl-p-pârkk-ellaiyill ullanuvum mîl-pon stâvara makka-tîrai im šakkirai..... kku pûrvvâyam apûrvvâyam ulladuvum marrum eppêrppat̄ta pala-varîyum ullûr-p-pulattil ullâ prâpti nañjai puñjai nal-p-pâl-ellaiyum sarvamânyam-âga...inda Vâlavanda-perumâṭukkum Villiyarkum tiru-v-ârâdhanai tiru-vîlakku amudu-pâdi šattu-p-pâdi niṛitta-gîta-vâdyâ.....kkum sarvamânyam-âga viṭṭom

## 102

At the same place.

(Grantha and Tamil characters.)

svasti śrî Šakâbdam 1215 yidin mîl šellâninṛa Vijaya-sainvatsarattu Aippiśi-mâsam 2 m tiyadi svasti śrî-pratâpa-chakravatti śrî-Pôṣala-vîrâ-Vallâla-dêvar kumârar Narasiṅgapa-daṇṇâyakkâr kummarar Vallapa-daṇṇâyakkâr Velliyûr-p-perumâṭ Vâlavanda-perumâṭukku pramânam-paṇni kuḍutta pađi Kanyanâr Alaikku strî-dâyamâ tanta Kêśava-p-pillai...Allai-pakkal nâm konđa kuli on̄ukku on orukâl-paṇam âga pon pattukku konđa pañgu on̄ukkum adaitta Velliyûr yêrikil tôtta-k-kûrril kuli 8.talai-iđu iraṇḍâm-iđu mûnru-iđu nâlâm-iđu shambrantam Tollappai-kut̄ṭai marrum iv-ûr-k-kut̄ṭai Kadallî-kut̄ṭaigal iv-ûr-kollai-manai iv-ûril kiññâkkina kiñarum mîl-nôkkiya maramum ip-pañgu orukkum varum prâptigalû marrum âgâmi-âna gô-bhû-hiranñyâdi-sakala-prâptigalum ip-pon pattum pon ařa kuḍuttu maññ uřa konđa-p-pañgu on̄um

ip-paingu onrum Vâlavanda-perumâlukku amudu-pađi šattu-p-pađi tiru-vîlakkukku udal âga viitom Vallappa-dannâyakkar

## 103

At Talagunda (same hobli), on Kanigala-bandé.

Krôdhana-samvatsarada Phâlguna-su 1 Budhavâradalu Chimarasara maga Chokkarasanu mâdisida mêjagalî

## 104

At Achattanahalli (same hobli), on a stone to the west of the Nâgalakere bund. ūbhām astu svasti śrī jayâbhuyada-Śaka-varśa 1350neya Kîlaka-samvatsarada Vayiśâkha-śu 15 lu śrimatu Lakhaṇṇa-Vod̄ayaru Āśvalâyana-sûtrada Ātrêya-gôtrada Ruku-śâkheya Siṅgarasara makkaļu Annadâtagalige góṭa dharmâśâsana Muļavâyi-râjyakke saluva Bellūra sîmeyalu nimma Danakani-dêviya kaṭṭida kereyanu Vayiśâkha-śu 15 lu Tungabhadrâ-tiradalu heruha.....śrī Virûpâksha-dêvara sannidhiyalu Dêva-Râya-mahârâyarige dharmav âgabêk endu sahiraṇyôdaka-dâna-dhârâ-pûrvakavâgi koṭṭevâgi â-kerê-kelage nîru harivashṭu gadde yidakke saluvanta holana ashṭa-bhôga-têja-svâmya-sahitavâgi â-chandrâraka-sthâyi âgi sukhadi bhôgisudu yidan alidava.....

## 105

At Garuḍanapâlyâ (same hobli), on a stone to the west of the tank.

svasti śrī Śakâbda 1312 mêle Kali-yuga sanda 4491 myâlê salluva Pramôdûta-samvatsarada Āsvîja-ba 30 lu uparâga-sûrya-grahaṇa-kâladalli bitṭa dharmma svasti śrî-mahâ-maṇḍalâśvara râjâdhîrâja râja-paramâśvara ari-râya-vibhâda bhâshege tappuva râyara gaṇḍa śrî-vîra-Bukka-Râyara komâra chatus-samudrâ-dhipati Harihara-Râya su-prîtadi râjya-mâduvallı śrimatu kantikâra-râyara gaṇḍa Nâgaṇṇa-Vod̄eyarige saluva Nigarli-Chôlamanḍala-dakshiṇa-Dvârâvatî-vâṭa-vrikshâraya-sêvitam appa Kôlâla-nâda Mantrigundiyyâda Lakshmînâtapuravnu śrimatu Hibbare-Lakumayya-Nâyaka hâkidda dharma Kôlâla-nâla prabhugaļu Mukkaṇa Soṇṇa-gauḍa Yirigi-Šetṭi paṭṭanâs vâmiyu mattu iddanta dharma-purusharu mukhyavâgi â-Lakshmînâtapurake saluva chatus-simeyola-gaṇa gadde-beddalu-yêta-yereyalu guyyalu (stops here)

## 106 (a)

At Kolar, on the outer wall of Saptamâtrike temple.

(Grantha and Tamil characters.)

svasti śrî Tiru manni vaļara iru-Nila-mađantaiyum pôr-Śaya-p-pâvaiyuñ-Jîrt-tani-ch-chelviyun-tan-perun-têviyar âgi inb-uṛa nedu-tuyal-ûliyuļ Idaiturai-

nâđun-tuđar-vana-vêli-p-pađar-Vanavâsiyum šulli-ch-chûl-madit-Kollippakkai-yum nañnañk-arum-arañ-Manñaikkadakkamum poru-kadal-Îlatt-araišar-tam-muđiyum âng-avan-dêviyar-ông-elil-muđiyum munn-avar-pakkal Tennavan vaitta šuntara-muđiyum Intiran-âramum teñdirai-Îla-mañđala-muļuvadum eri-padai-k-Kêralan muraimaiyir-chûdum kuladanam-âgiya palar pugal-muđiyum řen-gadir-mâlaiyuñ-jañg-adîr-vêlai-t-tol-peruñ-gâvar-pala pañan-tîvuñ- jeruvir-chinavil-irubattorukâl-araišugalai katta Parašurâman mêvaruñ-Jânti-mat-tiv-aran-karudi iruttiya řemborrîru-t-tagu-muđiyum mâ-p-poru-danđâr-konđa Kô-p-Parakêšari-pammar-âna udaiyâr řri-Râjêntra-Sôla-dêvarkku yâñdu ettâvadu Sôla-mañđalattu Uyyakkondâr-vala-nât u-t-Tiraimûr-nât u-ch-Châtta-maňgalattu-ch-Châtta maňgalam-udaiyân Araiyen Râjarâjan-âna Vikkirama-Sôla-ch-Chôliyav-araiyar Nuļambapâdiy-âna Nigarili-Sôla-mañđalattu-k-Kuvalâ-la-nât u-k-Kuvalâlattu-p-Pidâriyârku řandirâditta-vara erikka-kađavad-âga vaiytta tiru-nundâvilakkku onrukku vaiytta šâvâ mûvâ nall-erumai aiñjum ivai it-têvarai ârâdikkum Šiva-Brâhmañan Kaušikan... liňta bhaňtan kaiyyil dhârai-ati-k-kuđutt-arulina dêvadânam Kuvalâla-nât u Araiyûrai sarva-bâdhâ-parihâram-âga-k-kuđutt-aruñinâr

### 106 (b)

At the same place.

(Grantha and Tamil characters.)

svasti řri Ko-Râjakêšari-pammar-âna udaiyâr řri-Râjarâja-dêvarkku yâñdu 22 âvadu Gaigâsâayarattu-k-Kuvalâla-nât u-k-Kuvalâlattu-p-Pidâriyârku-t-ta... chche...na pembuñama..it-têvarai ârâdikkum Šiva-Brâhmañan Kaušikan... liňta bhaňtan kaiyyil dhârai-ati-k-kuđutt-arulina dêvadânam Kuvalâla-nât u Araiyûrai sarva-bâdhâ-parihâram-âga-k-kuđutt-aruñinâr

### 106 (c)

At the same place.

(Grantha and Tamil characters.)

.....yâñdu 10.....2.1 nâl Nigarili-Sôla-mañđalattu-k-Kuvalâla-nât u Pâkkam.....in-nât u-k-Kuvalâlattu-p-Padâriyârku vêñđum nivantaňgalukku yâñdu 12.vadu .....iřuppad-âga dêvadânam-âga pugunta kelyi variyil it a padi.....

### 106 (d)

At the same place.

(Grantha and Tamil characters.)

.....pala-pañi-nivanta-k-kârarkku mâđâpattiyyam Kannâta....onrukku nel tûñi-p-padakk-âga....nûrr-arupadinukku nel nûrr-eñbadin kalam tiruvâ-

râdanai-şeyyu....hmañan Gautama-göttiran Mâraśinga-bat̄tanukku nâl onrukku nel padakkâga nâl munnû....nukku nel arupadin kalam-agappada kâšu iran̄dukku nel aiñ-galanê-tûni-p-padakku pa..hâra-mâñigal nâlvarkku nâl onrukku aiñ-ñâliy-âga nâl munnûrrukku nel elupatt-aiñ-galam-agapaða viša... .1 kâšu araiy-âga kâšu iran̄dukku nel aiñ-galanê-tûni-p-padakku tiru-mañjanâ-nîr vaip. .oruvanukku nâl onrukku nel nânâli. ga nâl munnûrr-arupadinukku nel padinaiñ-galam tiruppalli-t-tâmam parittu-t-tiruppalli-t-toṅgal-iḍuvâr iruvarkku nâl onrukku-p...nel nânâliy-âga nâl munnûrr-arupa. .ku nel muppadin kalam tirumey-kâppâr mûvarkku-p-pêrâl nel kkuruṇiy-âga nâl munnûrr-arupadinukku nel ttoṇṇûrru-kka....gappaða višam pêrâl kâšu onrâga kâšu mûnrukku nel en-kalanê-mukkurûni tiru-nantavana-k-kuḍigal iruvarkku-p-pêrâl nel kuruṇiy-âga nâl munnûrr-arupadinukku nel arupadin kalam yôgi-nigal nâl...kku-p-pêrâl nel nânâliy-âga nâl munnûrr-arupadinukku nel arupadin kalam yôgêvarar nâlvarkku-p-pêrâl nel aṛu-nâli...ga nâl munnûrr-arupadinukku nel ttoṇṇûrru-k-kalam Bhayirava-mudalivi-Râjêntra-k-Kaliyuga-Bhayiravanukku nâl onrukku nel padakk-âga nâl munnûrr-arupadinukku nel arupadin kalam Bhayiravar mûvarkku-p-pêrâl nel kkuruṇiy-âga nâl munnûrr-arupadinukku nel ttoṇṇûrru-k-kalam uvaichchan talaippaṛai-kottuvân oruvanukku nâl onrukku nel kkuruṇi-nâliy-âga nâl munnûrr-arupadinukku nel nar̄patt-aiñgalam mattalañ-goṭṭuvâr iruvarkkuñ-garaḍigai-kottuvân oruvanuñ-jêgandai-kotṭuvân oruvanuñ-gaimmañi-kotṭuvân oruvanum shaṅgut.. ûduvar iruvarum âga al elukku-p-pêrâl nel nânâliy-âga nâl munnûrr-arupadinukku nel nûrr-aiñ-gala kambâdaviyan oruvanukku ner-kuruṇiy-âga nâl munnûrr-arupadinukku nel muppadin kalam nañavayan oruvanukku nâl onrukku nel kkuruṇi-iru-nâliy-âga nâl munnûrr-arupadinukku nel muppatt-elu-kalanê-t-tûni-p-padakku.gappaða višattukku-k-kâšu onrukku nel iru-kalanê-iru-tûni-k-kuruṇi karaṇan oruvanukku nâl onrukku.....y-âga nâl munnûrr-arupadinukku nel muppadin-kalam-agappada višañ-gâšu orukku nel iru-kalanê-iru-tûni-k-kuruṇi dêvar-adiyâr penḍugal irupattu-nâlvarkku-p-pêrâl nel aṛu-nâliy-âga nâl munnûrr-arupadinukku nel aiññûrru-nârpadin kalam tiru-mâḍaippalikkku kuša-kûlam ullittu ven..ni..ñ-gušavan oruvanukku nâl onrukku nel nânâliy-âga nâl munnûrr-arupadinukku nel padin-aiñgam pariṣat̄tam-vâṭṭum karaṅgolli oruvanukku nâl onrukku nel nânâliy-âga nâl munnûrr-arupadinukku nel ppadinañ-galam jôdishañ-jolluvân oruvanukku nâl onrukku nel..ruṇiy-âga nâl munnûrr-arupadinukku nel muppadin kalam-agappada višañ-gâšu onrukku nel iru-kalanê-iru-tûni-k-kuruṇi vyâkaranamum yâmalamum vakkâṇippân oruvanukku nâl onrukku nel kkuruṇiy-âga nâl munnûrr-arupadinukku nel muppadin kalam agappada višañ-gâšu onrukku nel..ru-kalanê-iru-tûni-k-kuruṇi dêvakammi oruvanukku nâl onrukku nel kkuruṇiy-âga nâl munnûrr-arupadinukku nel muppadin kalam kôyil-ppudukkum

tachchan oruvanukku näl onrukku nel kkuṣuṇiy-âga näl munnur-arupadi-nukku nel muppadin kalam || âga ippadî niva.. . šeydamaikku ivai puravu-varitina-i-kalattu mugavet̄ti Nirupa-šikâmaṇi Vilupp..yann elut..ivai Vira-šikâmaṇi muvēnta-vēlānn eluttu || svasti śri

## 107

At the same place.

(Grantha and Tamil characters.)

svasti śri Iraṭṭapâḍi-élarai-ilakkamun-gomdu Kollâpurattu jaya-stamha-nâtti Pérârraṇ-garai Koppattu Âhavamallanai añjuvitt-avan ânaiyuñ-gudiraiyum peñdir bandâramuñ-gaikkondu vijaya-abishêkam-paṇni vîra-śingâsanattu vîrriund-arujina Kô-p-Parakéshari-pammar-âna udaiyâr śri-Râjéntra-dêvarkku yându mûnrâvadu Vijaiya-Râjéntra-maṇdalattu-k-Kuvalâla-nâttu-k-Kuvalâlattu-p-Pidâriyâr piḍaligaivâriyâl yându mûnrâvadu näl enbattâru-varai kûdi mudal-âna pašu-nađai uru arupattu-mûnrum dañdanâyaka-kañgâni Šôla-mandalattu Pâṇdi-kulâšani-vala-nâttu Vilâ-nâttu Tañdaṅgurai Tañdaṅgurai-udaiyân Vet̄tan Pañchanedi-vâñan-âna Madurântaka-t-Tamil-pperaiyan nilaiyuru-k-kondu šandirâditta-vara erippad-âga it-têvarai ârâdikkum Śiva-Brâhmaṇar Kaušika-göttirattu Saikaran Tiyambakan-âna Bûpâlarâja-Brahma mârâyanum Âlan Mâraśingan-âna Râjaparâkkirama-Brahmamârayanum erippad-âga vaitta tiru-nuntâviłakku iraṇdu ip-pašuvâl vanda âkka-p-perukkam taṅgalidâga-vum ip-parišu vaitta tiru-nundâviłakku iraṇdu ivai pam-Mâhêśvarar rakshai ||

## 108

At the same place.

(Grantha and Tamil characters.)

svasti śri Tiru manni viłaṅgum-i..ku...na.tan tôlum vâlun-tunaiy-ena-kKeļi.. nai kađantu Vayirâgarattu-kkuñjara-kkuñlâm pala vâri añjali-Šakkaragoṭṭattu-tTârâvarašanai-ttikku nigala-ttiřai-kond-aruļi arukkan-udaiya-ttišaiyil irukkuñ-gamalam-anaiya Nila-magal-tannai munniv-an-näl tiru-Mâl-âdi-kkelil-âgi yadu-ttanav-iyâduñ-jaliyâvagaiy-inid-eduttu-t-tan kudai-niļalil-inb-ura irutti tigiri-yum puliyun-tišai-toru nađâtti-p-pugalun-tarumamum.....niřutti vîramun-tiâgamu mânamuñ-garuṇaiyum urimai.. yâttala nigala jayamun-tânum vîrriuntu kulamaṇi-makuṭa muraiyîr-chûdi-t-tan-kaļal târâdivar šûda-ch-cheṅgôl Nâva..m puvitorum nađâttiya Kô-Râjakešarivarmar-âna..qayâr śri-Râjéntra-Šôla-dêvarkku yându iraṇdâvadu adikâri..la-maṇdalattu-k-Kâliyûr-kkoṭṭattu-p-Pembuliyûr-nâttu-p-Pâṇdiyampâkkattu-p-Pâṇdiyampâkkam-udaiyâr Ambala-van Tiruppontaiyâr-âna Vira-šikâmaṇi-mûvêntavêlär Vijaiya-Râjéntra-maṇdalattu-k-Kuvalâla-nâ .. .ttu-p-Pidâriyâr kôyilin-ullâl ttiru-ch-churru-maṇḍapattu-k-kôyiř-karuma-mârâyar..runtu it-têvar dêvadânam-âna ûrgalâl

vanta mādai nell-ākki it-tēvarkkum patipādamūla-ppat̄tuḍaiya.... pala-paṇi-nivantakkārkkum nivantañ-jeyda paḍi uṇḍō-v-enṛu it-tēvarkku mādāpattiyañ-jeygiṛa Kannāṭaka-paṇḍitaraiyum patipādamūla-ppat̄tuḍai-p-pañchāchāriyat-tēvakam migalaiyuñ-gētka udaiyār śrī.... ḥa-dēvarkku yāṇḍu iraṇḍāvadu-varaiyum nivantañ-jeydad-illaiy-enṛu šolla mēṛpadiyārgalaiyum puravu-vari-tiṇai-kaṭattu mugavet̄ti... yūr-k-koṭṭattu Araṇinilai Mummudi-Śōla-Nallūr... vēlān Kaṇbu... māna Nirupa-śikāmaṇi Vilupparaiyanai vaiyittu-kkoda.. tu adi-kārigaḷ Vīra-śikāmaṇi-mūvēnta-vēlar nivantañ-jeyda paḍi dēvadānam kuruni nel mādai nūṛr-eṇbattēlē-mūnṛu-mā|| Parakkamballi mādai irunūṛru-iraṇḍē-mākāṇi|| .. raiyūr mādai patt-araiyē- oru-māva... kaṭai... māṇṛan pa... ennūṛr-oruparsto ... lāga aiññūṛr-orupattēlē-mūnṛu-mākāṇiyināl mādai onṛukku kāṣu iraṇḍ-āga kāṣu āyirattu-muppattu-nālēlum-mā-v-araikkku kāś-onṛukku Rāja..... nelli. ira. tit., nelli iraṇḍāyirat... nē-tūṇiyināl kalai-galanē-tūṇi-nānāli vāsi... r̄i Arumolidēvan marakkālāl nelli iraṇḍāyiratt-eṇñūṛru-nārpattu-mukkalanēy-iru-tūṇi-mukkuṣuṇikkum nivantañ-jedapadi|| Vīrabhadra-dēvarkus... onṛukku tiru-v-amudariši nānāliyum kaṛiyamu iraṇḍum adaikkāyaya ..... mudu nālum Brahmāṇiyārkku santi onṛukku tiru-v-amudariši nānāliyum kaṛiyamudu iraṇḍum adaikkāyamudu iraṇḍum ilaiyamudu nālum Īśvariyyārkku santi onṛukku tiru-v-amudariši... kaṛiyamudu iraṇḍum adai..... n̄dum ilaiyamu ..... ārkku santi onṛukku tiru-v-amudariši nānāliyum kaṛiyamudu iraṇḍum adaikkāyamudu iraṇḍum ilaiyamudu nālum Vaiyishṇaviyārkku santi onṛukkn tiru-v-amudariši nānāliyum kaṛiyamudu iraṇḍum adaikkāyamudu.. .. ilaiyamudu nālum Vārāhi ..... yamudu iraṇḍu adaikkāyamudu iraṇḍum ilaiyamudu nālum Indrāṇiyārkku santi onṛukku tiru-v-amudariši nānāliyum kaṛiyamudu iraṇḍum adaikkāyamudu iraṇḍum ilaiyamudu nālum ūrāṇi- nānāliyum arda-yāmattukku tiru-v-amudariši nānāliyum santi nālukku kaṛiyamudu eṭṭum adaikkāyamudu eṭṭum ilaiyamudu padināṛum Gaṇapatiyār Arumukkiya... tu..... ārkku santi onṛukku tiru-v-amudariši nānāliyum.... .daikkāyamudu iraṇḍum ilaiyamudu nālum Mūlasthānattu Chāmuṇḍēvari-yārkku santi onṛukku tiru-v-amudariši nānāliyum kaṛiyamudu iraṇḍum adaikkāyamudu iraṇḍum ilaiyamudu nālum Yōgēśvariyyārkku santi onṛukku tiru-v-amudariši nānāliyum kaṛiyamudu iraṇḍum.... m ilaiyamudu nālum Kshētrapāla-dēvarkku santi onṛukku tiru-v-amudariši nānāliyum kaṛiyamudu iraṇḍum adaikkāyamudu iraṇḍum ilaiyamudu nālum Mahāśāstāvukku tiru-v-amudariši nānāliyum kaṛiyamudu iraṇḍum adaikkāyamudu iraṇḍum ilaiyamudu nā..... kku tiru-v-amudariši nānāliyum kaṛiyamudu iraṇḍum adai- kkāyamudu iraṇḍum ilaiyamudu nālum Sūrya-dēvarkku santi onṛukku tiru-v-amudariši nānāliyum kaṛiyamudu iraṇḍum adaikkāyamudu iraṇḍum ilaiyamudu nālum āga dēvargalukku nāl onṛukku..... munnūṛr-arupadinukku tiru-

v-amudariši irunūṛṛ-eļupadlin-kalattināl iraṇḍ-añjākki nel arunūṛṛ-eļupatt-  
 aīn-galam kariyamud-onrukku nel ulakk-āga nāl onrukku nel kuṇuni-oru-nāli  
 .... munnūṛṛ-arupadinu .. muppattu-mū .. . . . rukku adaikkāyamudu  
 muppattār-āga nāl munnūṛṛ-arupadukku adaikkāyamudu pannīr-āyirattu-toḷā-  
 yiratt-arupadukku adaikkāyamudu pattukku nel nāliy-āga padin-mukkalanē-  
 tūṇi-p-padakku nāl onrukku ilaiyamudu oru....nāl munnū.....kku-  
 t-tolāyirattu-irupadukku ilaiyamud-irupadukku nel nāliy-āga nel padin-  
 mukkalanē-tūṇi-p-padakk-āga dēvargalukku ḫr-āṭṭaikku nelli elunūṛṛu-muppatt-  
 aīn-galanē-iru-tūṇi-k-kuṇuni uttaram-ayana...nti nāl.....gaikku kalaśat-  
 tin kīl atṭa nel tūṇi ariši nānāliyāl nel kuṇuni snapana-dravyam vēṇḍuvana  
 kolla-k-kāšu kālukku nelli iru-tūṇiy-iru-nāli piradāna-kumbañ-jūla-p-pudavai  
 onrukku-k-kāšu arai...kku nelli tūṇi-oru-nāli perun-tiru-v-amudariši tūṇi..  
 ..ṇḍ-añjākki nel kalanē-mukkuruṇi kariyamudu nālukku nel-iru-nāli  
 adaikkāyamudu irupadukkum ilaiyamudu nārpadukku nel nānāli Yōgini-  
 Yōgēśvara-pūjaikku mattiya-pānam iru-kalattukku nel kala..tūṇiyināl iraṇḍ-  
 añjākki nel iru-tūṇi-p-padakku ..kāšu kālē-araikkālukku nel kalanē-  
 munnāli dakshaṇam-ayana-samkrānti nāl snapanam ādi aruļugaikku kalaśat-  
 tin kīl-atṭa nel tūṇi ariši nānāliyāl nel kuṇuni piradāna-kumbañ-jūla-p-puḍavai  
 onrukku kāšu araikkālukku nel tūṇi-oru-nāli snapana-dravyaiñ-golla-k-kāšu  
 kālukku nel iru-tūṇi-iru-nāli perun-tiru-v-amudukku ariši tūṇi-p-padakkināl  
 iraṇḍ-añjākki nel ..kalanē-mukkuruṇi kariyamudu nālukku nel iru-nāli adaikkā-  
 yamudu irupadukkum ilaiyamudu nārpadukkum nel nānāli Yōgini-Yōgēśvara-  
 pūjaikku mattiya-pānam iru-kalattināl neṛ-kalam ariši tūṇiyināl iraṇḍ-añjākki  
 nell-iru-tūṇi-p-padakku āḍ-onrināl kāšu kālē-araikkālināl neṛ-kalanē-munnāli  
 sūrya-grahaṇattu nāl snapanam-ādi aruļugaikku kalaśattin kīl-atṭa nel tūṇi  
 ariši nānāliyināl nel kuṇuni....mbañ-jūla-p-puḍavai onrukku kāšu araikkā-  
 lukku nel tūṇi-oru-nāli \*snapana-dravyattukku vēṇḍuvana kolla-k-kāšu kālukku  
 nel iru-tūṇi-iru-nāli perun-tiru-v-amudukku ariši tūṇi-p-padakkināl iraṇḍ-  
 añjākki nel kalanē-mukkuruṇi kariyamudu nālukku nell-iru-nāli adaikkāya-  
 mudukkum ilaiyamudu nārpadukkum nel nānāli Yōgini-Yōgēśvara-pūjaikku  
 mattiya-pānattukku iru-kalattukku neṛ-kalam ariši tūṇiyināl iraṇḍ-añjākki  
 nell-iru-tūṇi-p-padakku āḍ-onrukku-k-kāšu kālē-araikkālukku neṛ-kalanē-mū-  
 nāli Kārtigai-k-Kārtigai nāl snapanam ādi aruļugaikku kalaśattin kīl-atṭa  
 ne..tūṇi ariši nānāliyināl neṛ-kuṇuni piradāna-kumbañ-jūla-p-puḍavai onrukku-  
 k-kāšu araikkālukku nel tūṇi-oru-nāli snapana-dravyam vēṇḍuvana kolla-k-  
 kāšu kālukku nell-iru-tūṇi-iru-nāli perun-tiru-v-amudukku ariši tūṇi-p..  
 kināl iraṇḍ-añjākki neṛ-kalanē-mukkuruṇi kariyamudu nālukku ne..l-iru-nāli  
 adaikkāyamudu irupadukkum ilaiyamudu nārpadukkum nel-iru-nāli viłakk-  
 iđa enñai padinālikku enñai nālikku neṛ-padakk-āga neṛ-kalanē-iru-tūṇi

\* The succeeding portion of this inscription is by mistake printed as No 112 a in the Tamil text.

Yôgini-Yôgêshvara-pûjaikku mattiya-pânam iru-k..tukku neş-kalam arişî tûpiyinâl iranç-añjakkî nell-iru-tûnîkku.....onrukku-k-kâšu kâlê-araikkâlukku neş-kalanê-mûnâli ôr-âttai-nâlil Ŝevvây..rukku nâl onrukku-t-tiru-v-amudarişî kuşuniyum balikku arişiy-iru-nâliyum Astradêvarkku-t-tiru-v-amudarişiy-iru-nâliyum tirunâl onrukku arişî kuşuñi-nânâliy-âga nâl aimbattirançukk-arişî aşu-kalanê-tûni-p-padakkinâl-iranç-añjâkki neş-padinaşu-kalanê-mukku-ruñi nâl onrukku-k-kâriyamudu irançukku nel-iru-nâliy-âga nâl aimbattirançukku nel tûni-p-padakku-nânâli nâl onrukku adaikkâyamudu nânâlaga nâl aimbattirançukku adaikkâyamudu irunûrr-eştekkku neş-padakk-aññâli nâl onrukku ilaiyamudu eşteggâga nâl aimbattirançukku ilaiyamudu nânûrr-orupatt-âşukku nel padakk-aññâli añaşa-balikku nâl onrukku âd-onşâga nâl aimbattirançukku âd-aimbattirançu âd-onrukku kâšu kâlâga kâšu padinmûnrukku kâş-onrukku nel iru-kalanê-iru-tûni-k-kuşunî-âga nel muppattaiñ-galanê-iru-tûni-k-kuşuni bali-pôdu..pattu-vîlakkukku nâl onrukku eñnai uriy-âga nâl aimbattirançukku eñnai irupattarû-nâli eñnai nâlikku neş-padakkâga nellu nâş-kalanê-tûni kanniyâ-pûjaikku-p-peñ-pilaigâ eluvarkkum Vikkêshvara-mâni oruvanukkum nâl onrukku arişî kuşuniy-iru-nâliy-âga nâl aimbattirançukku arişî aiñ-galanê-aiñ-guruñiyinâl iranç-añjâkki ne.padinmukkalanê-tûni-p-padakku-nânâli nâl onrukku-k-kâri nâl lukku nel nânâliy-âga nâl aimbattirançukku nell-iru-kalanê-padakku nâl onrukku verungâya padinâş-âga nâl aimbattirançukku verungâ yaññûrru-muppattirançukku nell-iru-tûni-p-padakku-munnâli-ulakku nâl onrukku verrilai muppattiranç-âga nâl aimbattirançukku verrilai âyiratt-arunûrr-âşupaitunâlukku nell-iru-tûni-p-padakku-munnâli-ulakku ôr-âttai-nâlil tingal-samkrânti pattukku samkrânti onrukku-t-tiru-v-amudarişî kuşuni-nânâliy-âga nâl ppattukku-t-tiru-v-amudarişî kalanê-mukkuşuñiyinâl iranç-añjâkki nel mukkalanê-kuşuni-nânâli nâl onrukku kâriyamudu irançukku nel nâliy-âga aiñ-nâli nâl onrukku adaikkâyamudu irançâga nâl ppattukku adaikkâyamudu irupadukku nell-iru-nâli nâl onrukku ilaiyamudu nânâlaga nâl ppattukku ilaiyamudu nâşpadukku nel iru-nâli tingal tirunâl tiruvilâ-p-pannirançukku nâl onrukku tiru-v-amudarişî padakk-âga nâl pannirançukku tiru-v-amudarişî iru-kalattinâl iranç-añjâkki nel aiñ-galam nâl onrukku kâriyamudu nâlukku nel iru-nâliy-âga nâl pannirançukku nel mukkuşuñi nâl onrukku adaikkâyamudu nâşpatteştekkku nel nânâli-mulakkû nâl onrukku ilaiyamudu eşteggâga nâl pannirançukku ilaiyamudu toññûrr-âşukku nel nânâli-mulakkû nâl onrukku tiru-vîlakkû eñnai nânâliy-âga nâl ppannirançukku eñnai nâşpatteññâlikku nell-en-kalam Yôgini-Yôgêshvara....nâl onrukku mattiya-pânam iru-kalattukku neş-kalam-âga nâl ppannirançukku neş-panniru-kalam nâl onrukku arişî tûniy-âga nâl pannirançukku arişî nâş-kalattinâl-iranç-añjâkki neş-padinkalam nâl onrukku âd-onşâga nâl

ppannirañdukku âd-onrukku kâšu kâlê-raikkâl-âga-k-kâšu nâlaraikku  
 neñ-panniru-kalanê-tûñi-nânâli Pañguni-Uttira-t-tirunâ...vîlâ-v-eluntaruña-  
 t-tiru-k-kodi êrugaikkut-tiru-mulaiyatta-p-pâligaiy-iða-kkîl-añta neñ-kuruni  
 ariñi nâliyinâl nel iru-nâli Šâmuñdâ-kumbañ-jûla-p-pudavai onrukku-k-kâšu  
 araikkâlukku nel tûñi-oru-nâli tiru-v-amudariši iru-nâlikku nel aiñ-nâli  
 kariyamudukkum adaikkâyamudukkum ilaiyamudukkum nel nâli tiru-k-  
 kodikku-p-panniru-mula-p-pudavai onrukku-k-kâšu araikkku nelli-kkalanê-mu-  
 nnâli dhvajam-eñduvânukku kâšu araikkâlukku nel tûñi-oru-nâli âsâriya-  
 nukku udaiyum uttiriyamum iða-p-pudavai iranđukku-k-kâšu kâlukku  
 nell-iru-tûñi-iru-nâli tiru-nayana-môksham-pañnu....kku dakshañaiKKu-k-kâšu  
 araikkâlukku nel tûñi-iru-nâli Dhvaja-dêvañkku-k-kalašattin kîl añta nel  
 nânâli Dhvaja-dêvarkku nâl onrukku-t-tiru-v-amudariši iru-nâliy-âga nâl  
 êlukk-ariši kuruniy-añu-nâliyinâl iranđ-añjâkki nel tûñi-oru-nâli nâl onrukku  
 adaikkâyamuda iranđu ilaiyamudu nâlum-âga nâl êlukku adaikkây-  
 amudu padinâlum ilaiyamudu irupatteñukkum nel munnâli nâl onrukku-k-  
 kariyamudu onrukku nel ulakk-âga nâl êlukku nel nâli-mulakku..rum  
 nâlukku Dhvaja-dêvarkku âdu onrukku-k-kâšu kâlukku nel iru-tûñi-iru-nâli  
 dhvajam-ilichchu-nâl âd-onrukku-k-kâšu kâlukku ñell-iru-tûñi-iru-nâli Astrâ-  
 dêvarkku-ch-chârtti aruña-p-pariyatñam onrukku-k-kâšu araikkâlukku nel  
 tûñi-oru-nâli santi onrukku-t-tiru-v-amudariši iru-nâliy-âga santi iranđukku-  
 t-tiru-v-amudariši nânâliy-âga nâl êlukku ariñi mukkuruni-nânâliyinâl iranđ-  
 añjâkki nel iru-tûñi-añu-nâli santi onrukku-k-kariyamudu onrâga santi  
 iranđukku-k-kariyamudu iranđukku nel uriy-âga nâl êlukku nel munnâli-uri  
 tiruvilâ-v-añavânukku-p-pudavai onrukku-k-kâšu kâlukku nel iru-tûñi-iru-  
 nâli êlânâl-t-tiruvilâ-v-edukka-t-tiru-mulaiy-añta-p-pâligai-k-kîl añta nel  
 kuruni ariñi nâliyinâl nel iru-nâli Šâmuñdâ-kumbañ-jûla-p-pudavai onrukku  
 kâšu araikkâlukku nel ttûñi-oru-nâli tiru-v-amudukku ariñi iru-nâlikku nel  
 aiñ-nâli kariyamudukkum adaikkâyamudukkum ilaiyamudukkum nel nâli  
 Šâmuñdâ-hômattukku santi onrakkum uriy-âga santi iranđukku ney nâliy-âga  
 nâl êlukku ney êlu-nâlikku neñ-kalanê-padakku hôma-chcharu onrukku ariñi  
 iru-nâli âga santi iranđukku ariñi nânâli âga nâl êlukku ariñi mukkuruni-  
 nânâliyinâl iratñi nel êlu kuruni ellukkum porikkum toraikkum nâl onrukku  
 neñ-kuruniy-âga nâl êlukku nel êlu kuruni hômattukku nâl onrukku âdu  
 onrâga nâl êlukku âdu êlâga âdu onrukku kâšu kâl-âga kâšu onrê-mukkâli-  
 nâl nel nâñ-kalanêy-iru-tûñi-k-kuruni-añu-nâli Nava-dêvataiga..kku santi  
 onrukku pérâl tiru-v-amudariši iru-nâliy-âga santi iranđukku ariñi tûñi-  
 nânâliy-âga nâl êlukku-t-tiru-v-amudariši iru-kalanê-elu-kuruni-nânâliyinâl  
 iranđ-añjâkki nel añu-kalanêy-iru-tûñi-k-kuruni-añu-nâli nâl onrukku-k-kariy-  
 amudu iranđukku nel nâli âga nâl êlukku nel mukkuruni-nânâli nâl  
 onrukku...kkâyamudu muppattâr-âga nâl êlukku adaikkâyamudu irunûrr-

aimbatteṭṭukku adaikkâyamudu pattukku nel nâliy-âga nel mukkuṣuṇi-oru-nâli-mulakku nâl onrukku ilaiamudu elupattirand-âga nâl êlukku ilaiamudu aiññûrr-orupatt-ârukku ilaiyamudu irupadukku nel nâliy-âga mukkuṣuṇi-nânâli-mulakkku šârtti aruṭa-p-puḍavai onbadinukku-k-kâšu onrê-araikkâlukku nel mukkalanê-kuruni-oru-nâli šârtti aruṭa-t-tirukkâppu nâl onrukku-p-pon mûnru mañjâdikku-k-kâšu araiyinâl ner- kalanê-tûṇi-nânâli bali-chcharuvukku santi onrukku arisi iru-nâliy-âga santi iraṇḍukku arisi nânâliy-âga nâl êlukku arisi mukkuṣuṇi-nânâliyinâl irand-añjâkki nel iru-tûṇi-aru-nâli nitta-hômampaṇṇuvân oruvanukku dakshaṇai nâl onrukku-k-kâšu araikkâl-âga nâl êlukku-k-kâšu mukkâlê-araikkâlinâl... . . . lanê-tûṇi-elu-nâli nitta-t-tiruvilâv-eluntarulum nâl santi onrukku-t-tiru-v-amudariši padakk-âga santi iraṇḍukku-t-tiru-v-amudariši tûṇiy-âga nâl êlukku-t-tiru-v-amudariši iru-kalanê-tûṇiyinâl irand-añjâkki nel aiñ-galanê-iru-tûṇi-p-padakku nâl onrukku-k-kâiyamudu irandukku nel iru-nâliy-âga nâl êlukku ner-kuṛuṇi-aru-nâli nâl onrukku adaikkây amudu etṭâga nâl êlukku adaikkâyamudu aimbat.... nâl nel aiñ-nâli-uri nâl onrukku ilaiy amudu padinâr-âga nâl êlukku ilaiy amudu nûrr-orupa... ndi nâl nel aiñ-nâli-uri tiruvilâv-eluntarulum idattu tiru-vilakk-erikka nâl onrukku enñai padinâliy-âga nâl êlukku enñai elupadinâli enñai nâlikku ner-padakk-âga ner-padinoru-kalanê-iru-tûṇi kaputtirttam âdi arulumpôdu sâttiy-aruṭa-p-puḍavai onrukku-k-kâšu araikkâlukku nel tûṇi-oru-nâ... . . . tîrtt.. . . di šârtti aruṭa-p-pariyat̄tam onrukku-k-kâšu araikkâlukku nel tûṇi-oru-nâli Brahmaṭyam-paṇṇuvân oruvanukkum mantra-japam-paṇṇuvân oruvanukkum stôtram viññappañ-jeyvân oruvanukkum pérâl dakshaṇaikku-k-kâšu kâlum Irukkuvêdi oruvanukkum Sâmavêdi oruvanukkum Yaśurvêdi oruvanukku dakshaṇaikku-p-pérâl kâšu araikkâl-âga kâšu onrê-araikkâlukku nellu mukkalanê-kuṛuṇi-oru-nâli tiruvilâvil ševittârum âdinârkkum pâdinârkkum prasâdañ-gudukka-p-parisattañ-golla-k-kâšu nâlukku ner-padinoru-kalam mâtiru-santi seyya-t-tiru-mulaiy-atta ner-padakku toraiyum uluntum ullit̄tu vênduvana kollla ner-padakku pôdâdikkum idattu kan... yâv-oruttikku savvâpara.. tukku-p-pon arai-k-kalañjukku-k-kâšu onrukku nel iru-kalanê-iru-tûṇi-k-kuṛuṇi uḍukka-k-kârai onrukku-k-kâšu kâlukku nel iru-tûṇi-iru-nâli bhêri-vêṭṭikka-p-puḍa..... nrukku.... šu kâlukku nel iru-tûṇi-oru-nâli bhêri-kkîl atṭa ner-kuṛuṇi . sâ-kkodikku-p-puḍavai onrukku-k-kâšu araiyinâl nel kalanê-tûṇi-nânâli bali ida âdu onrukku-k-kâšu... lukku nel iru-tûṇi-iru-nâli tiru-v-amudukku santi onrukku arisi iru-nâli âga nâl êlukku-t-tiru-v-amudariši kuṛuṇi-aru-nâliyinâl nel tûṇi-munnâli santi onrukku kâiyamudu onrukku nel ulakk-âga nâl êlukku nel nâli-mulakkku santi onrukku adaikkây amudu irandâga nâl êlukku adaikkây amudu padinâlukku nel nâli-uri santi onrukku ilai amudu nâlâga nâl êlukku ilai amudu iru... tteṭṭukku nel nâli-uri santi onrukku-t-tiru-vilakku onrukku enñai oru ševid-âga nâl êlukku enñai

oru-şevid-âga nâl êlukku enñai âlakkê-iru-şeviðukku nel iru-nâli-uri yâga-şâlaçiyil irukkum Šâmuñdâ-kalaşam onrum nava... mbañgalum irukkum şayana-vêdikai mîl aῆta nel padakku arîsi nânâliyinâl neñ-kurunî kumbañ-jûla-p-puðavaikkku-kkâšu onr-araikku nel nâñ-kalanê-kurunî-nânâli nâl onrukku nantâvílakku onrukku enñai ulakk-âga nâl êlukku enñai nâli-muñakkînâl nel mukkurunî-nânâli kumba-devataigañ padinmarkkum Astra-dêvarkkum santi onrukku-ppérâl tiru-v-amudariši iru-nâliy-âga nâl onrukku arîsi padakku-nânâliy-âga nâl êlukku-ttiru-v-amudariši kalanê-ain-guruñi-nânâliyinâl iranđ-añjâkki nel mukkalanê-êlu-kurunî-aru-nâli santi onrukku-kkarîy-amudu iranđukku nel nâliy-âga nâl êlukku nel êlu nâli santi onrukku adaikkâyamudu irupattiranđ-âga nâl êlukku adaikkâyamudu nûrr-aiym...ttu-nâlukku...ruñi-êlu-nâli-uri santi onrukku ilai amudu nâñpattu-nâl-âga nâl êlukku ilai amudu munnûrr-ettukku neñ-kurunî-êlu-nâli-uri şîru-kâlai-palikkku arîsi iru-nâliyum madhyâna-balikku arîsi iru-nâliyum udira-balikku âdu onrum antiyampôdu arkki.. balikku arîsi iru-nâli ardha-yâma-balikku arîsi iru-nâliyum âdu onrum âga nâl êlukku arîsi kurunîy-âga nâl êlukku arîsi êlu-kurunîyinâl ner-kalanê-ain-guruñi.. nâli âdu padinâlinâl âdu onrukku-k-kâšu kâl-âga-k-kâšu mûnř-araiyinâl nel onbadin-kalanê-êlu-kurunî-nânâli graha-şântikkum arputa-şântikkum nâl onrukku âdu onrâga nâl êlukku âdu êlinâl kkâšu onrê-mukkâlukku nel nâr..lanê-iru-tûni-k-kurunî-aru-nâli balipôdu pîðattu-ppidivîlakku iranđukku enñai muñakk-âga nâl êlukku enñai aiñ-nâli-ülakkînâl nel iru-tûni-p-padakku-nânâli nava-hômattukku-ch-charu onbadukku nâl onrukku arîsi padakk-iru-nâliy-âga nâl êlukk-ariši kalanê-mukkurunî-aru-nâliyinâl nel mukkalanê-mukkurunî-mun..li hômattukku nâl onrukku ney nânâli-uriy-âga nâl êlukku ney muppatoru-nâli-uriyinâl ney nâlikku neñ-padakk-âga nel aiñ-galanê-mukkurunî Šâmuñdâ-hômattukku nâl onrukku âdu onrâga nâl êlukku âdu êlinâl âdu onrukku-k-kâšu kâl-âga kâšu onrê-mukkâlinâl nel nâr-kalanê-iru-tûni-k-kurunî-aru-nâ...yamu...şikku nâl onrukku-p-perunti tiru-v-amudariši kurunîy-âga nâl êlukku tiru-v-amudariši kalanê-mukkurunîyinâl iranđ-añjâkki nel mukkalanê-kurunî-nânâli nâl onrukku-kkarîy-amudu irandukku ne. iru-nâliy-âga nâl êlukku neñ-kurunî-aru-nâli santi onrukku-ttiruvîlakku iranđ-âga santi mûnrukku tiruvîlakk-âruk-enñai âlakkê-iru-şevad-âga nâl êlukku enñai nâli-iru-şevittekku neñ-padakk-oru-nâli samâptiyil erumaiy-ettu erumai onrukku-k-kâšu iranđukku nel aiñ-galanê-tûni-p-padakku..paşuvukku âdu onrukku-k-kâša kâlinâl nel iru-tûni-iru-nâli...nya-vadaikku âdu onrukku-k-kâšu kâlukku nel iru..ni-iru-nâli muttirâşâriyanukku udaiyum uttiriyamum itta puðavai iranđukku-k-kâšu araikku neñ-kalanê-tûni-nânâli dakshañaiKKU-p-pon mukkalañjukku-k-kâšu ârukku nel ppadinañu-kalanê-tûni-p-padakku šu..nukku udaiyum uttiriyamum-ida-p-puðavai iranđukku-k-kâšu araikku neñ-kalanê-tûni-nânâli udaiyum utti...mum-ida-p-p... iranđukku-k-kâšu araikku neñ-kalanê-tûni-nânâli

idu irat̄ippu dakshañai-p-pon kañañjukku-k-kâšu irañdukku nel aiñ-galanê-tûni-p-padakku bali-idum âśâriyanukku uðaiyum uttiriyanum-ida-p-pudavai irañdukku-k-kâšu nâlukku nel iru-tûni-iru-nâli dakshañtaikku-p-pon kañañjukku-k-kâšu irañdu.. nel aiñ-galanê-tûni-p-padakku nava-hômam-paññuvâr onbadin-markku dakshañtaikku-p-pêrâl kâšu araiy-âga-k-kâšu nâl-araikku ner-pannirukalanê-tûni-nânâli šânti-šeeyum êlu nâlum Yôgini-yôgêshvara-pûjaikku nâl onrukku mattiya-pânañ-galam-âga nâl êlukku mat.. pânam êlu kalattuk.. nel mukkalanê-tûni-p-padakku nâl onrukku âd-araiy-âga nâl êlukku âdu mûnra-araikku kâšu mukkâlê-arai-araikkâlinâl nel iru.. lanê-tûni-êlu-nâli nâl onrukku ariši padakk-âga nañ êlukku ariši kalanê-padakkinâl irañd-añjâkki nel iru-kalanê-iru-tûni-mukkuruñi šânti-šeeyum êlu nâlum mû.. rkkuñ.. kkum pâdinârkum-âdinârkum šôñrukku nâl onrukku ariši tûni-ppadakk-âga nâl êlukku ariši mukkalanê-tûni-ppadakkinâl irat̄ti..... . . . . .

### 109 (a)

At the same place.

(Grantha and Tamil characters)

svasti śrî Tiru...valara iru-Nila....ntaiyum pôr-Chaya-p-pâvai.....ni-ch.. ....perun-têviyar-âgi inb-ura ne..ti....l-Idaiturai-nâdun-tûdar-vana-vêli-p-padar-Vanavâsiyuñ-julli-şûl-madit-Kollippâkkaiyum nañnañark-arum-aran-Mannaikkadakkamum poru-kadal-îlatt-araiyar-tamudiyum âng-avan-dê.... ....kkar Tennavan vaitta šuntara-mudiyum I.....te..rai-Îla-mandala-muluvadum eri-paðai-k-Keralañ muraimaiyîñ-chûduñ-guladanam-âgiya palar pugal-mudiyuñ-jeñg-adir-mâlaiyuñ-jañg-adir-vêlai-t-tol-peruñ-gâvar-pala-palan-tivuñ-jueruvîñ-chinavil-irupattoru-kâl araišugañai kat.....tiv-arañ-karudi iruttiya šembor-Tiru-t-tagu-mudiyum bayangođu palî migâ Mušañgiyil mudug-itt-olitta Jayašiñgan alapparum pugañlodum piðiyal Irañtapâdi-êlarai-ilakkamum nava-nedi-k-kula-peru-malaigalum vikkarama-vîra. Šakkaragotñamum mudiravada-vallai Madu..ñdalamuni-gâ-mi..... yum veñ-jilai-vîrar Pañja-p-palliyum pâsadai-p-pañana Mañsunî-dêsamum ayarv-il van-kîrtti Âdinagaravaiyîr-chantiran-rol-kulatt-Intirâšunai vilaiy-amar-kalattu-k-kilaiyodum piñittu-p-paladanaitôdu niñai-kula-dana-kkuvaiyuñ-gittaruñ-jeri-milai Oñta-vishajyamum pû...šer nañ-k-Kôsalai-nâdun-Tanmapâlanai vemmurai alittu vanđ-urai-şolai-t-Tañđabuttiyum Irañsañuranai muran-uga-t-tâkki-t-tikk-añai-kîrtti-t-Takkaña Lâdamuñ-Gôvi.....du-kalar-Chañgottal-Mahipâlanai veñ-jamar-vilâ-gatt-añjuvitt-aruli onđirâl-yânai..m peñdir-bandâ.....la-neđuñ-gadal-Utti.. Lâdamum veñi-malar-t-tîrttatt-eri-punâr-Kañgaiyum alai-kadal-nađuvuñ-pala-kalañ-jelutti Šañgirâma-vijayôrtunga-panman-âna Kîdaratt-araiyanai vâr-ka-yam.....r.....ppiñakkamum ârtt-avan-aga-nagar-p-pôr-t-tolil vâšalili Vichchâdira-t-tôrañamum pottoli-punai-mañi-p-pu... na-mañi-kkadavamum

(ni)nirai-śri-Vijaiyamun-tuṛai-nīṛ-Pannaiyum van-malaiyūraiyyiṛ-ṛon-Malaiyūrum  
 ḥāl-kadal-a.. l-ṣūl Māyirudīngamuṇ-galaṅgā-val-vinai Ilaṅgāśobamuṇ-gāpp-uṛu..  
 ..... ppappālamu..... mum vīlai-p-pain-tūr-iḍai Vaṭaippandūruṇ-gala-t-  
 takkōr-pugal talai-t-Takkōlamun-tida-māval-vinai Mādamaliṅgamuṇ-galāmudir-  
 kađun-tīra Nil.muri-dēšamun-tēnakkalā-polil Mānakkavāramun-tođu-kaļar-  
 kāvar-kađu-murat-Kīḍāramu-mā-pporu-danḍār-konđa Kō-pParakēśaripanmar  
 āgiya uđaiyār śrī-Rājēntra-Śōla-Dēvarku yāṇđu 22 āvadu ... Śōla-maṇḍalattu-  
 k-Kaṅgāśāyarattu-k-Kuvalāla-nāṭtu-k-Kuvalālattu -p- Piḍāriyār kōyi.. munbu  
 it̄igaiyāl-eduttu ninđadu.. n̄gi uđaiyār śrī-Rājēntra-Śōla-Dēvar arulichcheyya  
 eduppittān Śōla-ma. lattu Uyyakkonđār-valanāṭtu Venṇāṭtu Amaṇakuḍiy-āna  
 Kēralāntaka-chaturvēdi-mamgalattu Nārkkaṇa-śrī-Krishṇan Raman āna Rājēn-  
 tra-Śōla-Brahmamārāyan magan Mārāyan-Arumoļiy-āna sēnāpati Uttama-Śōla-  
 Brahma-mārāyan ik-kōyil eduppittu i-dēvarku chantrāditya-vara erikkakada-  
 vid-ākkī Janavārkalpagam-ennu..... ta tirununtāviłakk-onṣinukku ik-kōyilil  
 Śiva-Brāhma(ma)ṇan Ālan Vinaganuṇ-Jaṅkaran Tiyambakanum ullit̄ār-vaśam  
 vaitta šāvā mūvā nall-erumai ēlu iv-viłakku ninṛ-eriya it̄ta nuntāviłakku  
 niṛai Āyiravanadu.. kōlāl nūrru-p-palam ivarkāy-t-tirukkōyil-eduppittān  
 Jayaṅgonđa-Śōla-maṇḍalattu Šengāṭtu-kkoṭtattu Māgiṇūr-vāṭtu-k-Kāṭṭumāna-  
 pakkattu Brāhmaṇan Mūtta-vagaittūdan Tiruppori Ambalattādī Kshatriśikā-  
 maṇi-valanāṭtu Velānāṭtu Eyinaṅguḍaiyān-āna Mūtta-vagai-ttiruppalli-t-  
 toṅgal-uđaiyān Šintāmaṇi Šaṅkaran Kuvalālattu-p-Piḍāriyārkku chantrā-  
 ditya-vara erippadāga it-tēvarai ārādikkum Śiva-Brāhmaṇar-vaśam oru santi  
 erippadāga vaitta šanti-viłakku onṣu

## 109 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī ip-piḍāñ-jeyvittān Anda..daiyān Mādavan pōr-ēru

## 110

At Kōlār, on the outer wall of Kōlāramma temple.

(Grantha and Tamil characters.)

svasti śrī Kuvalāla-pura-paiamēśvaran Gaṅga-kulōṛpavan Kāvēri-vallabhan  
 Nandigiri-nāthan Uttama-Śōla-k-Kaṅgan-āna Veṭṭummāra-Bāṇanena Kuvalāla-  
 Nāchchiyār dēvadānaṅgalilum dēvargal dēvadānaṅgalilum marrui-Kuvalāla-  
 nāṭṭil-ulla dēvargal dēvadānaṅgalilum tiruviḍaiyāttam pallichantaṅgalilum-  
 ulla nila-vari avichchu-p-pāṭṭamum manai-paṇamum vā.. paṇamu-marrulla vari-  
 vugalum viṭṭen it-tanmattai yaṛakkunān Gemgai-k-karaiyīr-kurār-pašuvai-k-  
 konṇān Piramavattiyilē viłuvān-āga idu pan-Māhēśvara-rakshai..śivam-astu  
 aṛam-aṛivark-aṛam-alladu tuṇaiy-illai

## 111

At the same place.

(Grantha and Tamil characters.)

svasti śrī Pūrva-dēšamuṇ-Gaṅgaiyuṇ-Gaḍāramuṇ-gonḍa Kō-Parakēsaripanmar-  
 āna uḍaiyār śrī-Rājēntra-Śōla-Dēvar yāṇdu 1.āvadu.240 nāl Nigarili-Śōla-  
 maṇḍalattu Kaivāra-nāṭṭu Vikkirama-Śōla-purattu viṭṭ-aruļina kōyilin-ullāl  
 ḥāṭṭattu-v-velikkūḍattu eluntaruļiy-iruntu Nigarili-Śōla-maṇḍalattu-k-Kuvalāla-  
 nāṭṭu-p-Piragampalī vellān-vagaiyil mudalil yāṇdu padināṛāvadu mudal tavirn-  
 tu ivv-ūr kāṇi-kkaḍan nelli nūṛru-elupattarū-kalanē-nāttūni-p-padakku-nānāli-  
 mulakkum pon nūṛru-muppattiru-kalañjē-mūṇru-maṇjādiyum aṇu mākkāṇi  
 yam in-nāṭṭu-k-Kuvalālattu-p-Pidāriyārkku vēṇdum nivantaṇ.. .yāṇdu padināṛāvadu  
 mudal iṛuppadāga dēvadānam-āga variyiliṭtu-k-kuḍukka-v-enṛu tiru-  
 vāymolintarulinār enṛu tirumantiravōlai Nittavinōda-vala-nāṭṭu Ven .. .  
 Gaṅgaikonḍa-Śōla.....luttinālum tirumantiravōlai-nāyagam Gaṅgaikonḍa-Śōla-  
 purattu Rājavijjādara-pperunteruvil Śonakanśāvūr Parañjōti āna  
 Rājēntra-Śōla-kKantiruva apperayanum Uyyakkondār-vala-nāṭṭu Venṇāṭṭu Kēra-  
 lāntaka-ch-charuppēdi-maṅgalattu Nārkkaṇa-mārāyan Rājarājan-āna Rājarāja-  
 Brahma-mārāyanum Kōvanāchchan-āna Gaṅgaikonḍa-Śōla An̄imuri-nāḍ-ālyā-  
 num Uyyakkondār-valanāṭṭu.....dayān.....tama-Śōla....karanum  
 oppiṭṭu-p-pugunta kēlviippadiyē variyiliṭtu-k-kolgav-enṛu Uyyakkondār-vala-  
 nāṭṭu Venṇāṭṭu Kēralāntaka-ch-charuppēdi-maṅgalattu Nārkkaṇa-mārāyan  
 Jananādanār-āna Rājēntra-Śōla-Brahmādirāyar ēva ivar ēvinapadiyē uḍan-  
 kūṭṭattu adikārigaḷ Mummaḍi-Śōla-maṇḍalatt-Añjippontakōlai adikārigaḷ  
 Nittavinōda-valanāṭṭu Âvūr-kūṛrattu Kiliñalūr-kilavar Viḍaṅgan Dēvanār āna  
 Jayangoṇda-Śōla-mūvēntavēlārum Kshatriyaśikāmaṇi-valanāṭṭu-t-Tirunāraiyūr-  
 nāṭṭu-ch-Chembiyanalūr-uḍaiyār Nin̄ān Paṭṭanārum vidaiyil adikārigaḷ Ksh-  
 triyaśikāmaṇi-valanāṭṭu Velānāṭṭu Śiṛukūṛrunallūr-kilavar Kollaiputtanār-  
 āna Uttama-Śōla-p-Pallavadarayaram Uyyakkondār-valanāṭṭu Ambar-nāṭṭu  
 Perumpola-uḍaiyār Kuditāngi Šeṭṭānārum Pāṇḍikulāṣani-valanāṭṭu Eyiṇāṭṭu  
 Pugaiyuṇikuḍi-uḍaiyār Ālaṅguļavan Śaṅgamaṇiyārum Arumolidēva-valanāṭṭu  
 Tenbali-nāṭṭu Ŝentamaṅgalam-uḍaiyār Kuru...riyār-āna Kadāraṇi-gonḍa-Śōla-  
 mūvēntavēlārum Nittavinōda-valanāṭṭu Vīra-Śōla-valanāṭṭu Ŝentamaṅgalam-  
 uḍaiyār Attikōvan-Ādittanārum...li-dēva-valanāṭṭu Puliyyūr-nāṭṭu Muruganal-  
 lūr-uḍaiyār Kāḍan Gaṇavatīyār-āna Irumaḍi-Śōla-mūvēntavēlārum Kshatriya-  
 śikāmaṇi-valanāṭṭu Paṭṭana-k-kūṛrattu...lāḍagai-uḍaiyān Nin̄ān Araṅganārum  
 Rājēntraśinga-valanāṭṭu-t-Tiruvintaļūr-nāṭṭu Madurāntakanallūr-uḍaiya...  
 kaḍavan Erintodiyār-āna Parakēṣari-mūvēntavēlārum ..kkum....di-nāṭṭu  
 Irājēntra-Śōla-valanāṭṭu Śōla-Pāṇḍiya-valanāṭṭu-t-Tirupputtūr..lāchchan Va-  
 santayāji śrī...shṇapura-Nārāyaṇa-battarum ēva-p-puravuvare-tiṇai.....ni

Râjarâja-Pândi-nâttu Râjêntra-Šôla-valanâtTU-k-Kilkuñdâru-ch-Chôlašikâmaṇi-nallûr-uđaiyân Âśanakampanum Šôla-maṇḍalattu Arumoli-dêva-valanâtTU Valivilakkûrrattu Vikkirama-Šôla-nallûr-uđaiyân Baladêvan Lôkašûlâmaṇiyum puravuvaritiṇaikkalâm Arumolidêva-valanâtTU Puṣṭangarambai-nâttu-k-Kula-lûr-uđaiyân Nâgana...yum Râjarâja-Pândi-nâttu Madurântaka-valanâtTU Alarîrûr-nâttu Jananâdanallûr-uđaiyân Kaiyilâyan Ambalamum mugavet̄ti in-nâttu Muđikonda-Šôla-valanâtTU Venâlkkuđi-nâttu Ilavenmai-uđaiyân Uttaman Araṅganum Aññûrûvan Ârâvamurdum varippotta-kkaṇakku Šôla-maṇḍalattu Râjêntraśinga-valanâtTU Maṇṇi-nâttu-ppaṭtam-uđaiyân Ŝevûrka..puramum variyiliđu Nittavinôda-valanâtTU Muđi-chChôñâttu Vâluva..ka..đayân Toigal Ambalamum patṭolai Puļiyaṅguđaiyân Šîriyân Venkâđanum dêvadânam variyiliđuvitta pura..varitinaikkalattu mugavet̄ti Aññûrûvan Ârâvamudum vâśitta varippottaga-k-kaṇakku Šôla-maṇḍalattu Râjêntra-śinga-valanâtTU InnambaranâtTU-p-Periyaṅguđaiyân Tiruviśalûr Kûttađiyum patṭolai-eludina Pândi-kulâšani-valanâtTU Eyil-nâttu Kovvaimaṅgalam-uđaiyân Battan Baṭṭa..... . . . yâñdu padinârâvadu nâl irunûrr-eñbatt-onñinâl yâñdu padinârâvadu mudal dêvadânam âga variyilit̄adu ivai puravuvaritiṇaikkalattu mugavet̄ti Aññûrûvan Ârâvamudan-en eluttu ivai puravuvaritiṇaikkalattu mugavet̄ti Ilavenbai-uđaiyân eluttu

## 112 (a)

At the same place.

(Grantha and Tamil characters.)

yâñdu padinonru nâl irunûrru-elupadu Pûrva-dêšamuñ-Gaṅgaiyuñ-gonđa Kô-pParakêśaripanmar âna uđaiyâr šrî-Râjêntra-Šôla-Dêvar Kâñchî-purattuk-kôyilin-ullâl âttattu veli mélai-maṇḍapam Râjêntra-Šôlanil eluntarulu iruntu Nigarili-Šôla-maṇḍalattu-k-Kuvalâla-nâttu Paśaipâla kârâñmai miyâtchiyum migudi-k-kuṛaimaiyum ullâdaṅga vellâñ-vagaiyil mudal yâñdu êlâvadu mudal tavrntu ivv-ûr kâñi-kkadân nellu nûrr-elupatt-eñ-kalanê-oru-nâliyum pon nûrr-orupatt-iru-kalañjê-irandu-mañjâdiyum irandu mâkkâñiyum in-nâttu-k-Kuvalâlattu-p-Padâriyârkku venđu-nivantaṅgalukku iruppâdâga yâñdu êlâvadu mudal dêvadânam-âga variyilitu-k-kuđukkav-enru tiruvâymolintarulinâr-enru tirumantiraôlai Râjêntra-Šôla-nallûr-kîlavan elutti-nâlum tirumantiraôlai-nâyagam Râjêntra-Šôla-kKantiruvapperaianum Râjarâja-Brahma-mârâyanum Madurântaka-p-Pallavaraiyanum Uttama-Šôla-ch-Chôlakônnum oppiṭtu-p-pugunta kêlvippadiyê variyilitu-k-kuđukkav-enru Uyyakkondâr-valanâtTU Venâttu-k-Kêralântaka-ch-charuppêdi-maṅgalattu Nârkkaṇa-mârâyan Jananâdanârâna Râjêntira-Šôla-Brahmâdhîrâjar êva ivar êvinapadiyê uđaṅkut̄attu adikârigal Uyyakkondâr-valanâtTU-t-Tiruvaluntür-nâttu Mântai-kîlâr Mâṛan Mananilaiyâr-âna Nittavinôda-mûvênta-vêlârum

Šayaṅgoṇda-Šôla-maṇḍalattu-k-Kâliyûr-k-kotṭattu-p-Pâgûr-nâṭṭu Ukkal-uḍaiyâr kumarar Kâlan Vâśudêvanârum Pâṇḍikulâšani-valanâṭṭu Ârkkâṭṭu-kkûrrattu Ârkkâdu-kîlâr Puganîdi Râjâdittanâr âna Uttama-Šôla-Ârkkâṭṭu-mûvîntavêlârum Arumolîdêva-valanâṭṭu Înganâṭṭu Îlaiyânkuḍaiyâr Râjâdittan Kûttâdiyâr âna Parakêšari Viluppârâyârum Râjarâja-p-Pâṇḍi-nâṭṭu-k-Kîdachchembi-nâṭṭu Ŝembil-nâdu-kîavar-kîlavan Ŝaturanâr-âna Vânavan-mûvîntavêlârum Arumolîdêva-valanâṭṭu-p-Puliyûr-nâṭṭu Muruganallûr-uḍaiyâr Kâdan Gaṇavatiyâr-âna Irumadi-Šôla-mûvîntavêlârum naḍuv-irukkum Nittavinôda-valanâṭṭu-k-Kîlâr-kkûrrattu-p-Pulla-maṅgalattu Paramêśvarabatta Savva-kkîrûtu-yâjîyârum viḍaiyil adikârigal Nittavinôda-valanâṭṭu Âvûr-kkûrrattu-k-Kîlinallûr-kîlavar Viḍaṅgan Dêvanâr âna Šayaṅgoṇda-Šôla-mûvîntavêlârum Kshatriyasikâmaṇi-valanâṭṭu Velâr-nâṭṭu-ch-Chîrukurranallûr-kîlavar Kollaiputtanâr âna Uttama-Šôla-p-Pallavadaraiyârum Jayaṅgoṇda-Šôla-maṇḍalattu-ch-Cheīgâṭṭu-k-kotṭattu Mâgaṇûr-nâṭṭu Valâmaṅgalam-uḍaiyâr Vêngadavan Eriñjoḍiyârum Šôla-maṇḍalattu Arumolîdêva-valanâṭṭu Vanḍalaivîntar-k-kûrrattu-p-Panaṅgâdi-kuḍi-uḍaiyâr Saḍaiyan Puttanârum .êva-p-puravuvaritiṇaikkalattu-k-kaṇkâṇi Jayaṅgoṇda-Šôla-maṇḍalattu-t-Tirumunaippâḍikkunṛattu-nâṭṭu Ârṛûr-uḍaiyâṇ Pôḍan Echchilum Baladêvan Lôkaśûlâmaṇiyum pâvarvaritiṇaikkalam Šôla-maṇḍalattu Arumolîdêva-valanâṭṭu Purâṅgarambai-nâṭṭu-k-Kuṭalûr-uḍaiyâṇ Nâgan Nantiyum mugavet̄ti Râjarâja-p-Pâṇḍi-nâṭṭu Madurântaka-valanâṭṭu Veṇbaṅkuḍi-nâṭṭu Ilaven̄bai-uḍaiyâṇ Uttaman Araṅganum varippottaga-k-kaṇakku Jayaṅgoṇda-Šôla-maṇḍalattu-p-Puliyûr-k-kotṭattu-t-Tudarmuni-nâṭṭu-p-Pêlûr-k-Kumarântai Kâraṇanê-Kadiranum variyiliṭtu Šôla-maṇḍalattu Shaṅgakulakâla-valanâṭṭu-t-Ten-Panaṅgâdu-nâṭṭu Šâttanûr-uḍaiyâṇ Vîraraṇan Araṅganum pat̄ṭolai Pâṇḍikulâšani-valanâṭṭu-k-Kiliyûr-nâṭṭu-k-Kôvaimaṅgam-udaiyâṇ Baṭṭan.. pâlakanum iruntu yâṇdu padinmûnṛâvadu nâl irupatt-onbadinâl Nigarili-Šôla-maṇḍalattu-k-Kuvalâla-nâṭṭu-p-P....la vellâr-vagaiyil mudal yâṇḍ-ēlâvadu mudal tavirntu ivv-ûr kâṇi-kkadânelu nûrr-elubatt-en-kalanê-oru-nâlikkum pon nûrr-orupatt-iru-kalañjê-iraṇdu-mañjâdiyum iraṇdu makkâṇiyum Nigarili-Šôla-maṇḍalattu-k-Kuvalâla-nâṭṭu-k-Kuvalâlattu-p-Padâriyârkku vêṇdum nivantaṅgalukku iṣuppadâga..... mudal dêvadânam-âga variyiliṭtu-k-kuduttadu ivai puravuvaritiṇaikkala-nâyakan Kuṭalûr-uḍaiyâṇ eluttu ivai mugavet̄ti Ilaven̄bai-uḍaiyâṇ eluttu ||

## 112(b)

At the same place.

(Grantha and Tamil characters.)

svastiśri Vîra-Pâṇḍiyantalaiyuñ-Jê...n Šâlaiyum Ilangaiyum Irrat̄apâdi-ēlaraiy-ilakkamuni-gondu Kalliyâṇa-purattu jaya...m nâṭṭi vîra-singâsanattu virr-iruntu Vijai-Râjêñtran-en̄-abhishêkañ....lina Kô-pParakêśaripanmar âna

udaiyâr śrî - Vijaiya - Râjêntra - Dêva... muppattaiñjâvadu Vijaiya - Râjêntra-  
mândalattuk-Kuvalâla-nâttu śrî Kuvalâ.....

### 112 (c)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Arumolîdêva-valanâttu Têvûr-nâttu Ândakkudaiyân Mâdavan pôr-êru

### 112 (d)

At the same place.

(Grantha and Tamil characters.)

..... tiru..shêkam o..nâl ..... lañju tiru-nerriyir-pađam onrinâl  
nirai pon nârpadin-kalañju mälai..munnađi.ra..... maikkârâiyim âga-p-pon  
aymbattêlu kalañjum pañta mûnrinâr-pon irubattu...lañju..... n patton-  
badin kalañjê-mukkâlu tiruttôlîr-k-kañtina pañtam eñtinâr-pon...pon...lañ-  
jum...l onrinâ nîrai pon padin-mukkalañjaraiyum vellikkachche. m onrinâl  
nirai ..lañjê.... idu ivv-ûr ... ti ... yârum-ippanđâram ..rakshikkakađavar  
âgavum valañjiyattukku.. kkañdu rakshippa ..râdu o...bhi..idha koñdu  
erikka kađava nuntâvilakkumûnru-šantiyum erikkuñ-janti-vilakku 12 nišatam  
....amudu aivumu...hmanar....dêvadânam Pašaivâla ûrâr nekkâmaikku  
erikka nuntâvilakk-onru ivûr vâniyar.ti..ttruñ-jekk-irañdiñâl nuntâvilakku 2 i  
dê....raiyûrâr nekkâmaikk-erikku-nuntâvilakk-onru.kâlai-vilakku 1.  
rumbukâni vilakku 4 mâga mañi .rum-irumbum-utpâda.....

### 112 (e)

At the same place.

(Grantha and Tamil characters.)

..... daiturai-nâdun-tudar-vana-vêli-p-padar-Vanavâši ..... řaing-adir-  
mâlaiyuñ-jaing-adir-vêlai-t-tol-peruñ-gâva ..... ttu-k-Kuvalâlattu-p-Pattâla-  
gakkut-tiru.....kku....mêlâl.....

### 112 (f)

At the same place.

(Grantha and Tamil characters.)

..... konđa Kô-pParakêśaripanmar âgiya udaiyâr śrî-Râjêntra-Šôla-  
Dêvarkku yâñdu 1.vadu Nigarili-Šôla-mândalattu Kuvalâla-nâttu-k-Kuvalâlattu  
Bhaṭtarukku.....kku santi mûnrukku erikka oru vilakki...ik-koyilil tiru-  
v-ârâdanai-šeeyum Šiva - Brâhma(ma)nar-vašam tiruvilakku onrukum.....  
Kshatrišikâmañi-valanâttu Tirunařaiyûr-nâttu Nanti-purattu Vîra-Šôla ...  
.....

## 112 (g)

At the same place.

(Grantha and Tamil characters.)

..... nnavar pakka ..... mā ..... kkonda ..... k-Kollippakkaiyu  
 naṇṇark-arum-aran Maṇṇaikkadak..... viṛ-chchinavil irubattoru-kāl  
 araiśugaļai katta Para..... niya..... Rājē...la.....  
 tumē ..... ten..ku.....

## 113

In Kólár, on the left wall of the inner entrance of the Kóláramma temple.

Kali-yuga nálku-sâvirada nânūra embhattondaradolage Saka-varusha sâvirada  
 mûnūra vondaneya Siddhârtti-saṁvatsarada Chayitra-su 1 Sô svasti srîmanu-  
 mahâ-maṇḍaléshvara ari-râya-vibhâda râya-gaja-mastaka-sûla virôdhi-râya-nir-  
 dhûma.....raṇa-Bhayirava sangara-Vîrabhadra-..râya-Râla prithivî-pati-râya-  
 bhayaṅkara Harihara-sadana.podivanda...mûra-râyara gaṇḍa Nâgaṇṇa-voda-  
 yara kumâra Dêpanṇa-vodayaru darâ-prutuvî-mahântugaļu Dêpanṇa-vodaya-  
 Mâmmalaga-râhutaru Kôlâla-nâda-prabhu-Muttaṇṇa-jîyaru Sonṇa-gaunḍaru  
 Yirigi-setti paṭṭanəsâvâmi-Amarândala-jîya ma.....Hogariya Mânırâṇḍa-jîyara  
 maga Bayyappa Nâyanṇa Kimbavâdiya Mâra-dêva Abbiṇevîrâ makalaṁ  
 Hambûyi-jîyanu Hudakuļada Vâlândi-jîyyara maga Vôbaṇṇanu voḷagâda  
 samasta-gaunḍu-prajegalû Kôlâladaliya stânikarû Vâsudêva-mârâyanu ..  
 kanṭha-mârâyanu olagâda stânikarû â-dêviya stânake mukhyarâda Dêvappa-  
 jîyarige koṭṭa sâsanada kramav entendâde nimage dêviya stânika jîyya-paṭṭavanu  
 kaṭṭi..â jîyya-paṭṭake nâvu nimage dârâ-purvakavâgi Kôlâla-nâda Andigana-  
 hariya-grâma 1 kam saluva chatus-sîmeyanuļa gadde beddalu muntâgi vondu  
 mêlu-vonnu sakala-suvarnnadâya sarvâ-bâda-parihâravâgi nađavudu yî-darma  
 â-chandrârkka-stâiyâgi nađeyaluļadu â-jîyya-paṭṭakke stâna-stânadalû jîyyaru-  
 galige âvâva sîme vuṇṭu â-sîmegalû yî-stânada..Dêvappa-jîyage saluvudu  
 i-dharmake ârâdarû tappidarû Gaṅgeya tađiyalu kavileyâ kon.....

## 114

In the same temple, on the outer wall in the north.

subham astu | svasti srî vijayâbhuyada-Šâlivâhana-šaka-varusha 1459neya  
 Viłambi-saṁvatsarada Jêshṭa-su 2 Ma Rôhiṇi-nakshatradalû srîman-mahârâjâ-  
 dhirâja râja-paramêshvara vîra-pratâpa-srî-Achuta-Râya-mahârâyarû prithivi-  
 râjyam gayiutam.....vîra-bhaṭarige dharmavâgi viṭṭa...yanavarû avara  
 pârupatyadallû .... srî ..... Kôlâlake pratinâmavâda Kôlâla-Bhârgava-  
 Paraśurâma-pratishthê Kôlâla-dêvî chatur-yuga-pûjita punya...kshêtra....  
 dêva-stânada grâmagalige.....

## 115

At the same temple, around the figure of lotus on the top slab of the first doorway.

(Grantha and Tamil characters.)

svasti śrī Rājēndra-Śōla-dēvar tiru-nāmattāl Kadambanākkai-nāttu Kanaka-pavvadam āna-ch-Chūlkalmalai-kkīl Itṭakirai Tribuvanaīyan magaļ Jakki-yappai eduppitta-ttiru-ch-churru-mandagam śrī-Rājēntra-Śōla-dēvan

## 118

On the Bagu Baodi in Kolar.

(Persian characters.)

1200—Huval Hâfiz

kulo shayin hata nal māyi katabuh

## 119

At the tank in Kolar.

(Persian characters.)

Zil ullāhil malik il malnān Tīpu Sultān  
pâdshâh e ghâzi khal adallâhu mulku o sultanatahu  
ba farmân e Sultān e Shâh e jahân  
ke Saiyid Buđan 'Amîl e jânfishâh  
cho dar sâl e Sâbir ba mâh e Taki  
ke barbast e tâlâb e Kansar davân—1201 Hijri

## 120

At Têruhalli on the Kolar Hills, on the basement of the Gaṅgâdharaśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kuvalâla-pura-paramêśvaran Gaṅga-kulôtbhavan Kâvêri-vallabhan  
Nandigiri-nâtan Uttama-Śōla-kKaigan-âna Vîra-Gaṅganena Gaṅga-manda-lattu-kKuvalâla-nâttu-kKuvalâlattu Muchukunda-giriyin mîl Vîra-Gaṅganallûril udaiyâr Vîra-Gaṅgîśvaram-udaiya-nâyânârai-ttiru-pratishthai-paṇṇi-ttiru-kkarraļiuñ-jâtti-chChakarai-yâñd-âyiratt-oru-nûrru-muppatt-onbadu Dhâtra-samvatsarattu Chittrai-mâsattîr-padinetîtân-tiyadiyun-Tîngal-kkilamai-yum-apara-pakshattu Attamiyun-Tîruvônamum perrav-anru in-nâyânârkku-ppû-šaikkun-tiruppađimârrukkun-tiruvilakkukkun-tirumêxpuchchukkum marrum pala-nimandaṅgalukkum-âga Kuvalâlatt-êriyil mîlai-ttûmbininrum pura-ppat̄tu vadakku nôkki-ppôna Mêtukkâlukku-kkilakku Mâvadi-ppaṛuñ-Jekku-

rali - pparuñ - Gûlichchêvagan - parrum Koraichcheruvum peruvâykkâlukku - kkilakku Aiyâdêvijum Amarapperuñjeruvum-Elumichchampâlaiyum-agappada - kkuli näl-âyiram Panat̄tiyil Periyêri-kîl-kkuli âyirañ-Jîrrêri - kîl-kkuli âyiram Mušuvanmulaiyil - Ammaiñ - âlvârum Agattiyâñdaiyuñ - gat̄tina êri - kîl - kkuli âyiram... vamudu Parutti-êri-kîl-kkuli âyiram Uttama-Šôla-kKaṅga-ch-chatur - vedi-maṅgalam-âna Puñal-êri-kîl-kkuli âyiram edirvâyl-ettam-iranđinâl nilam ettu - kkanđagam Puttûriñ-Chirrêri - kîl - kkuli âyiram Puttûr-ettattil-ettam - añjinâl nilam-irupadin-kañdagam âga variśai-kkôlâñ-kuñ padin-âyiramum etta - nilam-irupatteñ - kkanđagamum viññen şandirâditta-varai šelvadâga in-naya - nârku nityôtsavattukkuñ - Gêtñtai - nakshatrôtsavattukkuñ - Jittirai - mäsattu - kKêtñtai - tittha - nakshatram - â... mahôtsavattukkuñ pala-pañu - nimandakkârarkum - âga - ch - Chakarai-yâñd - âyiratt-orunûñru-nârpattirañd-âna Pramâti - samvatsarattu - tTingal - kkilamaiyuñ - Jittirai-vishuvum - ânav-anñ Pal - lavakattêri - kîl nîr-pâyu - nilam-adaña ga vittêñ Muttakattu.. nsey punsey nâr - pâl-ellaiyin töñtam-utpâda viññen Manikattiyir - Padumakattu vittêñ Kuvalâla - nâtñtil nâr-pâl-ellaikk-utpatta šulliñsûdi pâlamari iratñtai-kkanñ-inranavu marrum - ippadiy - oppanav - ellâm in-nayanârûkê viññen-ivaiy-ellâm-ikkoyir.... tar.. rattit - tum piñttuñ-gollakkadavargal şandirâditta-varai šelvad-âga viññen idu pan-Mâhê - svara-rakshai koduttân-arãm perñan kârravanâ.. ppinnaiy-aduttân-arãñ-gâttal vêñduñ-gadutt-adanai mârrinân-ârra naragâlu-marr-adanai-ppôrrinâu pañ ... kâvâm

## 121

At the same place.

(Grantha and Tamil characters)

svasti śrî Uttama-Šôla-Gaṅgan-âna Vîra-Gaṅgan Muchukunda-giriñil Vîra - Gaṅgapurattil Vîra - Gaṅgîśvaran tañi - ttânam - âga uñdaiyâr Vîra - Gaṅgîśva - ram - uñdaiya - nayanârai - chhêvikka - ttâli pannirañdukkan - ttâliyilâl Tillainâyaka - ttalaikkôli Periya-nâchchiyum Vîra-Gaṅga-ttalaikkôli Palliyarai-nâchchiyum-ut - pâda - ppêr panniruvañku - ppêr - oruvañku - k - kuli âyiram-âga - ppanñrâyirañ-guli Pallavakattêri - kîlê viññu ivv-êriyai - chchêr... Muttakattilum - âga - ppêr - oruvañku - ppunsey - nilam iru - kañdagam - âga irubattunâr - kañdagam nansey - nilamum - ittu Vîra - Gaṅganad - ându nârpattâru perra Târaña - samvârsarattu - tTai - mmâsattu - ppadinâlân - tiyadiyuñ - Jevvây - kkilamaiyuñ - Gêtñtaiyum..... vanru tañi - kkâniy - âga viññen Pâdumâñdârku kuli âyiratt - ainuñ idu pa.....

## 122

At the same place.

(Grantha and Tamil characters.)

svasti śrî Kuvalâla - nâtñtil piranda mâppu - marikk - añju - pañamum kuñamêñkku mûnru pañamum - in - nâtñtil virra marikk - oru - ponnum toruvunuñsu nañdaivali

kudiraiy-ârukku ki.....kudirai-chchârigai...kkôyil tiruppanikkum şandirâ-ditta-varai šelvadâga vittê Puli-nâttil Şakkîh-êri-kil-iranđu vêli nilamum-oru-pûtâiyum Kuvalâlatt-êri-kil vitta-v-iranđu-vêli nilamum Porkunrattu-kKudirai-chchêvagar-êriyilê Kâttaikaraiyum Kallađtûril periyêri-kil kuđangaiyum paļaiya dêvadânam-iranđu nîkkiy-allâda nilamum nîkki va....-nilavariyum vichchupâtâmum-agappađa-ttiruvamudupađikku vittê

## 123

At the same place.

(Grantha and Tamil characters.)

svasti śrî Vettummâra-Bâpanena Kuvalâla ....tûrmâi-chCheikaranadu tiru nundâvilakkukku vittê

## 124(a)

At the same place.

(Grantha and Tamil characters.)

svasti śrî mahâ-mañdalishuram Uttama-Šôla-kKaṅgar Šelva-Gaṅgar mâmânâr Pôlâla-danñâyakkâr tambi Šikka-ittanñâyakkâr magan Vallâla-dêvanena uđaiyâr Vîra-Gaṅgîśvaramu-uđaiya nâyânârkku Vîra-Gaṅga-pputtêri edirvâyil tôtâm tiru-nanduvanam-âgavum idil pûvânadu tiruppalli-ttâmam-âgavum març-ulladu tiruvilakkukku âvudâgavum ip-pađikku Išvara-varushattu-tTai-mmâdam muda. ....n Vađuka....n ulladanai....yyakkadavar

## 124(b)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Šakarai-yându 1244 šellâninra Dunmati- sañvatsarattu Vaigâshi-mâdam 8ti tirunâlu Nâyarru-kkilamai.....pûrva-pakshattu.....miyum.. ....uđaiyâr Vîra-Gaṅgîśvaram-uđaiya-nâyânâkku tirunâlukku dêvar vîra-Vallâla-Dêvar pradânigalil Kâ.....yar kumârar Kariyay-Irâmaiya-nâyakkâr adikârigaļ Tarukkêma....rru Kempapâdi Mâra-dêvarum....til Kumâratta Kûttañđai-pôrêrum Kuvalâla .. śrî -pPeriya-nâđavarum tirunâlukku nişata....tta.....râja..nđalattil....kum pon...m yin-nâttavarum tiru-kkâroliyum na.....t-tirunâlum.. Ŝonjiyar mûnřân-tirunâlum Ubhai-ya-nânâdêšigalukku müppâna Yiruga-šeñtiyâr nâlân-tirunâlum.....y-añjân-tirunâlum Kuvalâlam....âđi-patđanhatta.....rru. ...ârân-tirunâlum Mi-nâđai .....lân-tirunâ...lum Yira .....Tiruttâttañârum yin ..... Periya-nâttavar tiruvelechchikku tiru.....šândum Tiruvanârapurattukku tiruchchalagamum ullappâda vênduna-um Tiruvanandal-nâyânârum.....tiru-vve.....kôyil.....tiru .....tiru.....kadava...

.... nukkum ..... šeyyâd-olindavan Gamgai-karaiyil kurâr-pa..vai-kkon-  
rân..... Bramavatti kołakkadavan Mâheśvara-rakshai

## 125

At the same place.

(Grantha and Tamil characters.)

svasti śrî Marudûr-uđaiyâñ Kamban Villavarâyanena uđaiyâr Vîra-Gaṅgiśuram-  
uđaiya-nâyanârkku oru tiru-vîlakku iru-šandi erivadâga-pottasam vêle  
Ađakkaiyanena kañ-kalani viñtêñ šandirâditta-varai šellakkadavadu idu śrî-  
Mâheśvara-rakshai

## 126

At the same place.

(Grantha and Tamil characters )

svasti śrî Bhujabala-Vîra-Nârâyanan Koygaikkuru-nâttu-mandalikan Malai-  
yâñđai-sîyan magan Dêvanđai-šîyanena uđaiyâr Vîra-Gaṅgiśvaram-uđaiya-  
nâyanâr Vajygaši-ttirunâl tirukkâroli en janma-nakshatram âna Âyiliya-nâl-  
ttirukkâroli elundaruļuvikka-pPagar-êriyil munb-ulla dêvadânattukku kîl-  
arugê viñta kuļi munûrkkum irubattu-oru-pañattâl ulla vibhavam šandrâ-  
ditta-varai šellakkadavad-âga Viya-samvarçcharattu Vaiygâši-mâdam mudal  
viñtêñ

## 127

At the same place.

(Grantha and Tamil characters.)

svasti śrî dêvar Uttama-Šôla-kKaṅgâra..ti-nâyan Tipiyar... Gaṅgan Viluppar  
Nârâyan Kuvalâlatt-êriyil Aiymâdêvi kuļi nûrru-oru-padum Ŝekkuralikku  
vađakkil kałani kâ..irupadum in-nâyanâr....tava....na id-iраivan....m  
šandi-vîlakku yirañđum šantarâditta-varai šelvadâga viñtêñ śrî-Mâheśvara-  
rakshai ittai mârrinâ... . . . . .

## 128

On the outer wall of the same temple.

1244 Durmati-samvatsara-Vaisâkha-mâsa....vîra-Vallâla-dêvara pradhâna kali-  
Lakkumai-danññâyakana kumâra Kariya....Râmai-nâyakar adhikâri Halla  
... .

## 129

On a rock on the way up to the same village.

(Grantha and Tamil characters)

svasti śrī Kuvalāla-pura paramēśvaran Gaṅga-kulōḍbhavan Kāvēri-vallavan Nandigiri-nâdan Uttama-Šōla-Gaṅgan-âna Vīra-Gaṅganukku Vikkirama-Gaṅgan Kāli magan ..kkayena Vīra-Gaṅgan vēlaikkāṛanena vēlaikkāṛarā ḍōḍi-ppōvār mīnāṭṭiyin-āla..ittai-chcholli ivarku pinbu šāvādēy-irundēnāgil ḍōḍi-ppō.... vēlaikkāṛarku en mīnāṭṭiyai-kuḍuttēn āvēn

## 130

At Vibhūtipura (Kolar hobli), on the basement of the ruined Jalakanṭhēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kuvalāla-pura-paramēśvaran Gaṅga-kulōḍbhavan Kāvēri-vallabhan Nandigiri-nâdan Uttama-Šōla-Gaṅgan âna Vīra-Gaṅganena Gaṅga-maṇḍalattu-kKuvalāla-nāṭṭu-kKuvalālattu Muchukunda-giriyin kīl aḍivārattil Vīra-Gaṅganallūril uḍaiyār Jalakanṭhēśvara-nāyanārāi-ttiru-pratishṭhai-paṇṇi-ttiru-k-karrāliyuñ-jātti-chChakarai-yāṇḍ-āyiratt-orunūṛṛu-muppattonbadu Dhātravarushattu Śittirai-māḍattīr-padinetṭān-tiyadi Thīgał-kkilamaiyum-apara-pakshattu Ashtāmiyin tTiruvōṇamum perrav-anru yin-nāyanārukku naivēttiya-amudupadikkum ttiruvilakkum ttirumēni-ppūchchukkum māṛṛum palanimandaigaļukkum-āga-kKuvalālattu-pPeriyayēri-kkīl nūru kuli nilam viṭṭēn puñjikkāga-kKuvalālattukku-chchērnda Vibhūtipura-kkirāmattai viṭṭēn idakku śatus-simai-kkilakku-kKuvalālam terukku Kīlkōṭṭe mērku Muchukunda-giri viḍakku Khādiripuram ittai Kaušika-gōtra Śiva-Brāhmaṇa pūšikakkadavan ittai mayattinavan Gaṅga-kkaraiyil kkurā-ppašuvai-kkonnā palanarakāṅgalai anubhavippān śrī-Jalakanṭhēśvaran Umā-Mahēśvara-rakshai

## 131

At the same place.

(Grantha and Tamil characters)

svasti śrī alai-kaḍal-uduttav-ama.talaiy-ulagatt-enṇ-aruñ-gitti I..śaiyār-adipan anṇal-enguļandaiy-amaran-kādalan kōd-il-pugaṭ-Kuvalāla-mā-nagarai-guḍi y-ērriya ādi-van̄ikēśan Alagai-ppadiyun-tān-uḍaiyōn pai.yan Trailōkya-paṭṭana-śvāmi Aiyyan-aruṭ-chīr-Āśaittevanuḍan avataritta āyilaiyāl Uyya..ndai Arundatiyēy-anaiyāl tantāy-tiru-vayirr-uditta tuļāṅgu-maṇi-ttirumārman ūn-gamala-ppunal pudai šūl ūlēl-Tonḍai-vala-nādan eṅgal periyāṛk-inaya periyān māṛṛiṇḍ-ulagil opp-ariya Śakarai-yāṇḍ-ōr-āyirattu mēṛ-chepp-ariya nūru kaḍandirupadu tān ūenradar-pin venri-punai .. ḍar-kkalirru Vikkirama-Gaṅgan

kun̄-erinda kūr-ilai-vēr-Korravanai iduvittu-kkott-alarum pūm-punal šūl  
Kuvalālatt-ēri-tanil uttamattē nīr-nila-marroru-vēliyum-âlu šolaiyadu tanakku  
vada-mērkē viđuvittu-ttiru-chchelvam pala perukki-chchi..liyu-muppoluduñ-  
garutt-amaiyav-elundarulumpadi nimandañ-gat̄tuvittu-chchandirâditta-varai  
tirupugal niṛutti..nindalūrlattin-intu vālg-enavē śrī-Mâhêśvararum Ainnūrru-  
varum rakshai

## 132

At the same place.

(Grantha and Tamil characters )

svasti śrī Tiru-magal-tuṇaivan Jaya-magal-nāyakan irunilañ-gāvalan-iлаñ-  
gondalai..šaiman vada-tiśai Mēruvil vāraṇam-pořittōn kuđa-tiśaiy-induvin  
kula-mudar-chirandōn ten-tiśai-kKāviri-chchelu-nīr-kađandōn vandiśai-ppurin-  
dān vānavar-kōn-yan ūenniyir-kaiyavan.. kattavand-irukkira..ponnin-āramum-  
īramum-punaindōn eñ-disaiy-amararum-Iyamanu nađuñgi-ppañdu veñ-Gāli-  
parikalam-parittōn nīneđuñ-gunṛagan-tuñitu Nāgar kīñilaiyâl-agamē paśay-  
āñmaiyil-arašu-ppediya-ttākkiy-āng-avar muraišam kavandu mādagalatt-  
amarâ..yan mu-t Tamit-paruñitan Muchukunda-giri-nâdan vāñdar parava.....  
kkañdanañanavartana-pura-varâdišan Šelvan-peyarâl marr-avan tirumagal  
palavalangu karpin-Mâdēvi-enbâl Pañchavar-tûdan para-nâri-puttiran veñ-  
jilai-ttađakkai Vira-Gaigan nađu..rra ūirrandanar Sāraman tođu-kadar-řānai-  
ttōnraq-iliyaval veñ-gaňān Vikkiramâdittařku-ttañgai Kûttařku-ttān mun  
širrandaval ođakkorra-ttoñgiya mukkadaga..Varadan-gôñ Kachchi-kâvalan  
nađu Tennanaiy-adukalatt-añtu ven-amar-kađanda Panaviriyür-vêndan pon  
panapon puñ keđuvê pañgâkkum eliñ-Kaṅga-pperumâl attai...vâliy-agal-idat-  
ellâ-chchelvamum tōrgramum yâvaiyu-nillâv-enum nilamai-ēdi arundavâm-  
purinda ūindaiyâl-âgiy-irund-arañ-jeyivaradiyâl penna eñ..ni ūirrum purišai-  
yun-tôraña-vâyadalui-garraiñ-aduvuin-gavin perav-amaïtu nandana-vanamun-  
tirumađaiappalliyum-amaïdanikkulamum madaivilâgamum pâguttu orraily-  
išângum irat̄tai-târaiym marrum pala pala vâchchiyañgalum pat̄tamum-anî  
pûmbârikal-pagarumade Purrakaṭṭum pala-pađi-nimanda-parišinuk-aruļiy-  
anř-eliñ-Chakariş âyirat-orunûr-onrena arînarum uraitta nâlil añiyuñ-janda-  
mum-agilum-âramu-mañiyum ponnum varu-punař-chârař-kongalar kûvalai  
kûnř-iđaiy-Umaiyođu Šañkaran-řannai tâpittanalê.

## 133 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Sâdhâraña-varushattu Mâši-mâdam 9 uđaiyâr Šellva-Gaṅgišvaram-  
uđaiyârku . . . vâm . . . Šomâ...da. r magan . . . . . laval enga . . .  
mišuram-uđaiyâru . . . . .

## 133 (v)

At the same place.

(Grantha and Tamil characters.)

svasti ūri Sādhāraṇa-varushattu Māśi-mādam 9 uḍaiyār Šellva-Gaṇi.. ūvaram-  
udaiya .. kūrattā ..... pparāśāri Vēngadavārk-attāni ālachchi kuḍuttōm  
malaiyil nelai .. kōyilluku kallu ūengal taṭṭōdum .. pe .. m-mariyādayiṭṭa ..  
miūgalil ..... vaṛku .. nalakkōṭṭaiyil madaivilāgatil šolai ūembu .. lluku  
Šakhara-yāṇdu.. lām varu..... mun ... kollaikum .. ūandrāditya-varai sarva-  
mānyam..... kollai ku 5 kalani..... veyi.. kollai.. mariyādi.... ām.....  
....lai ku 5 kaṭani ku 2 Ševva .ppaḍli.. lē kollai ku 5 kaṭani ku 5....kollai  
... kshētram-āga chandrāditta-varai sarvamānyam-āga kuḍuttōm.... Idaipalli  
ērilē kaṭani ku 5 ... nilakkōṭṭaiyil..... kollai.. ūrī

## 134

At Gavimāṭha (same hobli), on a stone near the wet land, to the east.

svasti ūri Saka-varusha sāsirada yinnūru-yembat-entaneya Plavaṅga-samvatsa-  
rada Āsvīja-ba 5 Ā srīman-mahā- mandalēśvaraṁ ari-rāya-vibhāḍa bhāsege  
tappuva rāyara gaṇḍa vīra-Bukanūya-Odeyara kumāra vīra-Rājēndra-Vodeyaru  
prithivi-rājyam gayiuttiha-kāladalu a.....danikōskara khandu[ga]v eraḍu  
saluvudu

## 135

At Dodḍa-Hasāla (same hobli), on the outlet of the Vōṭekere.

Durmati-nāma-samvatsarada Mārgaśara-ba 6 lu..ka-gonḍa srī-Jaya..gara...  
....kavi subata....baruyanu Hasālada Mōti-Gauḍanige barayisi kaṭu godige  
yināmu hola kha  $\frac{1}{4}$  gadde kha  $\frac{1}{2}$  idu prakāra.....anubhavisuvadu

## 136

At Dimba (same hobli), on a stone near Koḍla-Gauḍa's well.

Pramādīcha-nāma-samvatsarada Māga-śu 10 lu srīmatu Dā || Sūranāraṇappana-  
varu Dimbada Dyāvanṇanige kotṭa surugu-mānyada vā... prakāra hola  
4 gadde 4 yī-prakāra putra-pautra-pāramparyavāgi anubhavisikondu yiruvadu  
yandu barasi-kotṭa ūāsana

## 137

At Chôlaghatta (same hobli), in Muninâganâ's field  
to the south-west of the village.

(Grantha and Tamil characters.)

svasti śrî Kuvalâla-pura-paramêśvaran Gaṅga-kulôbhavan Kâvéri-vallabhan  
Nanti-giri-nâdan Šôla-Gaṅganâna Vîra-Gaṅganena.....vīkku Šôlakat̄tai  
idukku adaitta nañjai.....pâl-ellaiyum ponn-aṛa-kkondu maṇi-aṛa kuḍuttēn  
Uttama-Šôla-Gaṅganena Šakarai-yâṇḍu 1206 Târaṇa-samvatsarattu Śittirai-  
mâsam mudal Pattonbadu Pirâmaṇarukkum perumâlukkum dânam-âga kuḍu-  
ttēn Tâlai..kâdu Jeyaniraviena ippadîkku Pattonbadu kuḍiyum...ta...  
vi-maṅgalattu kuḍi-irundu anubavippadu ippadi-kkuḍu.....ttama-Šôla-  
Gaṅganâna Vîra-Gaṅgan....ppadîkku ivâi Gaṅga-pperumâl eluttu ippadîkku  
....ṇdaimân eluttu ippadîkku.....râyan eluttu ippadîkku..konḍa.....  
lândânenâna šeluttakkaḍavêñ

## 138

At the same place.

(Grantha and Tamil characters)

.....la-vari vichchuppât̄ta-marrumu ullâ âyaṅgalayum agappaḍa viṭṭen  
Vîra-Gaṅganena inta Iravi..maṅgala.....âśaippat̄tavanum Geūgaiyî-  
kurâl-pašuvai kongâ pâpattai puguvân tan-tâyai aniyâya-nintai šonnapaḍi  
šandira-âditta-varai šellakkâḍavadu idu padineṭtu-nâṭtu viyâpârigaḷ ettu  
sva-dattam para-dattam vâ....rêta vasuddharâ shashṭim varsha-sahasrâni  
vishtâ ....tê krimih | hiran̄yam-êkam..m-êkâm.....ram haran narakam-  
âpnôti.....

## 139

In Krishṇagaudâ's field to the north-west of the same village.

(Grantha and Tamil characters.)

svasti śrî sârvabhauma-chchakkiravartti śrî-Poyšala-vîra-Râmanâ-Dêvaṛk-iyâṇḍu  
32 ḡdâvadu Šakâbda.....âna Sarvajit-samvatsarattu Vaigâsi-mâdam Patton-  
badân-tiyadiy-âna Rôhiṇiyum Budhâi-galam-âna pûrva-paksha Prathamai in-  
nâl Gaṅgapâdiy-âna Kuvalâla-nâṭtu ..... râmâ ..... chChôlakattu ..  
in-nâlilê Bhagavan-Nârâyanan-âna Nâgadêva...na śrî-vîra-Ramanâ-Dêvaṛkkku  
sarva .... mâttham-âga Kidambi ..... matta ..... machcha .... Ândân-  
battanum Kidâmbi ..... ppillai magan.. chchamutti.... num ivar .....  
tîrarakku..nai.....ṇam-âga Šôla.....gattu...kku adaitta nañjai puñjai...  
l-ellaiyum kîl nôkkina kiṇaṛum mîl nôkkina maramum..ha-kshêtrârâmaṅgalum

sarvamâ .. yam-âga .. nichchai..... pala-varivu .. teñ ..... šaṅgama-śâkai uttarâna ... vichchappât̄tam ..... pašu..dâram ulppa ..... llâm-iraiyili-dânam dânam-âga-kkuduttê Nâga-dêvarena ... šandirâditta-varai šallakkadavu..... podikku pattu-ppâkku ka ..... van Gaṅgai-karaiyil kkural-pašuvai-kkonna pâvattil pôgakkadavân

## 140

At the same place.

(Grantha and Tamil characters.)

.....svasti śrî śrî-Pûmi-dêvikku pudalvar âgiya Šittar-Umêšasya  
śâsanam śrî-Pûmi-dêvikku puttara..giya uttama-nidiyâ-mut-Tamil-âlaiy-âdi..  
..ni.....têr....m-inri-ttat̄tam perugi..... ga Kali meliya pugal peruga-  
ppagai naiya-ttikk-anaittum ševiduvidâmal šen-gôlê munnâgavum tiyâgamê  
aniyâgavum šitram-eliyadê..pava maruga.....n eydiya dina-maṇi.....  
yam ševidu.....ninra Gaṅga-vala-nâttu-kKuvalâla-nâttu-pPeriya-nâda ..  
śrî-vîra-Râmanâ-Dêvar-ttôlukkum vâlukkum jayam-âga Šôlakat̄te kîl kałani..  
.....tti magan ....su.....mman âna Ândân-bat̄tan śrî-pan ...nnâlê Ki-  
dâmbi Echchamurata-bat̄tanum nam .....šottaman magan Ândân-bat̄tan  
śrî-vîra-Râmanâ-Dêvar tôlukkum vâlukkum... .....vittom.....  
.....vîra-Râmanâda-Dêvarkku yâ...2..Šôlakat̄te..... .....

## 141

At Kûtêri (same hobli), on Jâru-bandé in the south-west.

Ângîrasa-samîvatsarada Âshâda-ba 8 srîmatu Tirumala-śômayâjalu Tamakam  
Prasanna-Veṅkatêśvaruniki Nâginâyinicharuvu samarpistimî

## 143

At the same village,

on the basement of the north wall of the Sômêśvara temple in the east.

(Grantha and Tamil characters.)

svasti śrî Kuvalâla-pura-paramêśvaran Gaṅga-kulôrpavan Kâvêri-vallaban  
Nantigiri-nâdan Uttama-Šôla-kKaṅgan Gaṅgapperumâl piruthivi-râjyam-paṇṇâ-  
nîrka Nigarili-Šôla-mâṇdalam âna Kuvalâla-nâttu-kKûtêriyil Mâ....livâla..  
Pâridêvan magan ena.....mâṇdalikkan ivv-ûr Akkappîśvaram-udaiya  
Mahâdêvar kôyil Šiva-Brâhmaṇa ..kkâni vêlar-Kâśyapan Kumâ...n magan

Puniśuvanam-udaiyānukku uttaram-ayana-saṅkiramattu kanaka.....dhārā-pūrvakam-âga chandrāditta-varai śelvadāga-kkuḍuttu it-tēvariku-ttiru-chchennidai-puṛam-âga ivv-ûr-êriy-âna ik-kuḍikāppa . . śalileḍa . . kkâṭṭanadi kalani-yum mērkīr Taṭṭār-kaṭṭeyum viṭṭu Śiva-Brāhmaṇanukku aṛchanābōgam-âga yiru-kandaga kaḷaniyuṁ-köyil kaḷani-kkollaiy-iru-kandagamuiṁ-guḍuttēn-idu pan-Māhēśvara-rakshai aṛam-aṛavark-aṛam-alladu tuṇaiy-illai Paṛamē tuṇai

## 147

At Tamaka (same hobli), on a stone in Kachetti Muniveñkaṭa's field.

śubham astu svasti samasta-sakala-śubhôdaya-Śalivâhana-śaka-varushaṅgaļu sandadu 1480 nē Kālayukti-sāṁvacharada muvva-râyara gaṇḍa ari-râya-vibhâda Sadāśiva-Râya-kârya-kartarâda śriman-mahâ-maṇḍalêśvara Râma-Râjaya-kâryya-kartarâda Diluvara-Khânana Kârya-kartarâda Sítâpana-. . . taparu Virayyage Kôlälada-sîmeyoļu kodī[ge]-Râmasamudra baṭa-agrahâravâgi koṭṭaddu â-chandrârka-sthâiyâgi kodige-Râmasamudrava baṭa-agrahâravâgi koṭṭaddu Turukânyada doregalu tapidare pandi tindavaru Karnâṭakada doregalu tapidare Kaśili tande-tâya konda pâpakke hōguvaru baṭa-agrahârake âva-dore tapidava kapileya konda pâpake hôhanu

## 149 (a)

At the same village, in Bûdigere Raṅgaiya's field to the west.

(Grantha and Tamil characters.)

svasti śrî Pugaļ-mâdu viļaṅga Jaya-mâdu virumba Nila-magal nilava Malar-magal punara urimaiyič-chiṛanta maṇimuḍi-śûdi Villavar nilai-keḍa mînavar kulaitara Vikkalan Śiṅaṇan mēl-kaḍal-pâya-ttikk-anaittun-tan ūakkara-naḍâtti vîra-simhâsanattu -pPuvana-muļud-udaiyâlôdum vîrrirunt-aruṇiya Kô(vi)v-Irâjakêśaripanmar âna chakkaravattigal śrî-Kulôttuiga-Šôla-Dêvaṛkkku yâṇdu 20 âvadu Nigarili-Šôla-maṇḍalattu-kKuvalâla-nâṭṭu-kKalaniyûr-tiru-v-Irâmîśvaram-udaiya Mahâdêvaṛkkku ivv-ûr-udaiya Brâhmaṇan Kausika-gô-trattu Bahudânya-sûtrattu Karaik-kanda-Râmâdêva-kamivittanan Jayaingondâ-Šôla-Brahma-mârâyanena i-dêvarkku avi-bali-archanâ-bhôgattukku ivv-uru....nanjeyi-nilatil nân riša. . . riṭtu naduvitta kallânukkum naḍu uṭpaṭṭa nilam padinen-śâṇ-kôlâl viṭṭa nilam kuli âyiram âyiramum it-têvarai ârâdhikkum Śiva-Brâhmaṇan Bhâradvâja-gôtrattu Bahudhânya-sûtrattu Irugan Muttan-âna U..ka-bhaṭṭanukku udaga-pûrvvam paṇṇi-kkuḍuttu yivanukkum ivvan varṣa..ttukku..yâl....viṛai nânnum-en vargattâru mey-pôga-kkûṣupadâhavum ivan viṭṭi koṭṭanam pala-paṇṇividai kolla.....nâgavum sarva-parihâram-paṇṇi-kkuḍuttê Jayam-konḍa-Šôla-Brahma-mârâyanena.....

## 149 (b)

At the same place.

(Grantha and Tamil characters)

svasti śrī Pūrva-dēśamuṇi-Gaṅgaiyuṇi-Gaḍāramuṇi-gonda Kō-pParakēśari-panmar āna udaiyār śrī-Rājēntra-Šōla-Dēvarku yāṇḍu 30 àavadu Kalaniyūr Māhādēvar tiru-v-Irāmīśvaram-uḍaiyārkku viṭṭa puñjai nār-pārkellaiyum.....  
.....

## 150

At Gaddēkaṇṇūru (same hobli), on a stone in Āvula Muniga's field.

Kali-yuga \* nālku-sāvirada-nānūra-aruvattāṛarolage Saka-varusha sāvirada-munnūra-hadinayidāra volagya Śrīmukha-saṁvatsarada Jēshṭa-śu 1 Sō śrīman-mahā-maṇḍalēśvara śrī-vīra .. ka-Rāyaru pṛithivī-rājyam gayiva kāladalli śrīmatu Kōlāla-nāda-volagana Kalaniyūra prabhu Sintaka-Chaunḍi-jīyaravara maga Chokkappanu nammūra baḍagi-kula-samudra.... villada Gaṇḍōjī Nāchō-jana maga Śivaḍiyōjage koṭṭa śāsanada kramav ent endare tānu namage māli-geya etti kōdalāgi nāu priyavāgi namma kōdige-holadalu (back) volage nāgola koṭṭeu chandrādityar [iruv]avarige sarvamānya vāgi koṭṭeu idake ārādaru tappidare Gaigeya taḍiyali kapileya konda pāpadalı hōharu ī-mānyava keḍasidavaru bramhmatya-dōshadali hōharu

## 151

At the same village, on a stone in Vaṅkadāri Veṅkaṭāchalayya's field.

Śālivāhana-śaka-varusha 1443 neya Vikrama-saṁvatsarada Bhādrapada-ba 5 Vōbu-Nārasimpurada mahājanaṅgaṇu .. ya stā(back)nikaru Dyāpa-Kadurappanavarige koṭṭadu sarvamānya hola hattu-kolaga gadde hattu-kolaga manē vondanu koṭṭadu sahita anubhavisal ullavaru

## 152

At the same village, on a stone in the Taḷāri-mānya.

Sarvadhāri-saṁvatsarada Bhādrapada-śu 1 Sō-lu śrī-mahā-maṇḍalēśvara.. Rāmaya-Dēvaru... hanuru Mallappa-gaṇḍarū-volagādavaru vappi Balagaiyaguru Ediūra dāṇḍige Vīraṇṇ-odaya(back)rige.... būmi idakke āru tappalāgadu Kāsapa baraddu

\* Should be 4494.

## 153

At Kāmadēnahallī (same hobli), on a stone in Talavāra's field.

śubham astu svasti śrī vijayābhuyada-Śālivāhana-śaka-varushaṅgalu 1502 neya  
 Vikrama-saṁvatsarada Āshāda-śu 12 lu śrīmad-rājādhirāja rāja-paramēśvara  
 śrī-vīra-pratāpa śrī-vīra-Śrī-Raṅga-Dēva-mahārāyaru prithivī-rājyam geyiutam  
 yiralu śrīman-mahā-maṇḍalēśvara Rāma-Rājaya-Timma-Rājayyana pautrarāda  
 Kōsala-Rājayana putrarāda Chinna-Timma-Rājayyanavaru Kāmadēvanahallī-  
 Tirumalanātha-dēvara amṛitapadi-nayivēdyake samarpisida mānya-holada  
 śāsana tamage....yāgi salluva Kāmadēvanahallī..yalu..tamm-ayyana..vara  
 appaneyalu dēvara amṛitapadi-nayivēdyakke samarpisida mānya-hola-śāsana  
 yī-śāsanada holavanu gadde sāguvali....sūrya-chandraru iruva kālau  
 mānyavāgī..samarpisida mānya-hola-gadde-dharma-śāsana

## 154

At the same village, on a stone in nettara-kodige field.

śubham astu svasti śrī vijayābhuyada-Śālivāhana-śaka-varuṣaṅgalu 1487 neya  
 Krōdhana-saṁvatsarada Pushya-śudha 10 śrīmatu Sugatūra Tamma..gaṇḍar-  
 rū Karagada Mayilappa-gaṇḍarige nagāru-godagu-hola kham ½ hattu-kolaga  
 yidake āru tappidarū tamma tandem-tāyige samhārava māḍida pāpakke hōguvaru

## 156

At Kallandūru (same hobli), on a stone in Talavāra Rāma's field.

śubham astu Raghunātha-Rājaya ... Kannaḍa Bhāratī-agrabhāra Kalandūru  
 āchandrārka-stāyigalāgī nilagu .... Tammappa-gaudarū māḍida dharmma

## 157

At the same village, on a stone to the north of the Gopālasvāmi temple.

svasti śrī vijayābhuyada-Śālivāhana-śaka-varshaṅgalu 1536neya Ānanda-saṁ-  
 vatsarada nija-Jēshṭa-śu 12 lu srīmad-rājādhirāja rāja-paramēśvara pūrv-  
 paśchima-dakṣinōttara-chatus-samudrādhipati śrī-vīra-pratāpa śrī-vīra-  
 Vēṅkātāpati-mahārāyaru ratna-simhāsanārūḍhar āgi prithivī-rājya-gayuttam  
 iralu..Sugatūra Tammappa-gaudara.....rāya-śimeye.....Veṅkarassā-  
 mārājagalū....jagala....sita pratigrāma baruva terege koṭṭu (rest illegible)

## 158

At the same village, on a virakal.

svasti śrī Iriva-Noḷamba pṛithvī-rājyaṁ geyyutire ....

## 159

On a rock at the same village.

(Grantha and Tamil characters)

svasti śrī Hōjana-vīra-Vallāla-Dēvarukku....Kuvalāla-nāṭṭu.....  
....

## 162

At Bussēnahalli (Sugatāru hobli), on a stone in the south.

svasti śrī vijayābhuya-Śālivāhana-śaka-varushaṅgalu \*1288 sanda vartamāna-Bhāva-saṁvatsarada Chayitra-śu 13 Śu-dalu srīman-mahā-maṇḍalēśvara ari-rāyara vibhāda bhāṣhege tappuva rāyara gaṇḍa pūrva-paśchima-chatu-samudrādhipati śrī-vīra-Bukkaṇṇa-Vodiyara kumāra śrī-vīra-Kumāra-Kampaṇṇa-Vodiyaru Avasarada Aīkappanavaru mādiḍ-agrahāra Kōlāla-nāḍ-oḷagāṇa Kīlōru-galiyāda Dēvalāpurada aśeṣha-mahājanāṅgalige koṭṭa dharma paḍeda śāsana agrahārake pūrvadali saluva chatus-simē-voḷapatta gadde-beddalu-kere-kunte-kate-kāluve-guyyalu eda-ereyalu tōṭa-tudiki-nidhi-nikshēpa-jala-pāshāna-akshīṇa-āgāmi-sidda-sādhyā-sthāvara-jaṅgama-saha Avasarad Aīkappanavaru mādiḍa nānā-gōtrada-Brāhmara vṛittigalu dēva...yirisi vṛitti 2 Dēvaṇṇaṅgalige 2 Bommanṇaṅgalige purāṇada-Kali-bhāttarige 1 parichāraka (rest contains details of vṛittis)

## 163

At Mādavagurcēnahalli (same hobli), on a rock in the south.

svasti śrī vijayābhuya-Śālivāhana-śaka-varushammulu 1566ra Chitrabhānu-saṁvatsara-Chayitra-śu 1 Śukravāram srīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-śrī-Śrī-Rāṅga-Dēva - mahārāya-ayyavāru prithvī-sāmrājyaṁ chayu-chunnagā Ōbi-Rāja-Rāmaṇa-Rājayya-Dēva-mahārāja-ayyavāru Bhāskara-Sidhēśvara-bhāttavārīki yī-tathā-tithi-sūryōparāgām-puṇya-kālamandu Digu-Tirupati-pūrvamandu tamaku taṇḍrādulu puṇyaṅgā bū-dānam dāra-pōsi yichchivuṇdiri ganuka tamaku Śrī-Rāṅga-Rāya-Dēva-mahārāya-ayyavāru amara-umbāli pāliṅ-china yi-Kōlāla-sīmalōni Hogari-Chitanipalle-grāmaṁ sa-hiranȳodaka-dāna-dhārā-pūrvakaṅgā dāra-pōsi yistini grāmamu putra-pautra-pāramparyamugā ḫ-chandrārkamugā anubhaviñchukoni (stops here)

\* Śaka 1288 = Parābhava; Bhāva = 1317

## 164

At Sugatūru (same hobli), on a stone in the vegetable garden in the north-east.  
 svasti śrī vijayābhuyudaya-Śālivāhana-śaka-varushāṅgalu 1552 neya Pramōdūta-saṁvatsarada Vayiśākha-śu 15 lu śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Rāma-Dēva-Rāyaru prithvi-sāmbrājyam geyutiralu Sugatūra Chika-Rāya-Tammaya-gavuḍaru daļavāyu-Sonṇaya-gavuḍarige kōṭṭa netara-godegē-śāsanada kramav ent endade nīnu namma kāryagalige barada śāsanada patti namma doratanakke prayāsa-patṭu nirvahisida nimitya nimige Sugatūra-grāmadolagana Santā .. nāū ninage . (back) netara-kodige kōṭṭev āda kāraṇa (rest illegible)

## 165

On a stone in the centre of the same village.

svasti vijayābhuyudaya-Śālivāhana-śaka-varushāṅgalu 1553 neya Pramōdūta-saṁvatsarada Vayaśāka-śu 15 lu śrīmad-rājādhirāja paramēśvara śrī-vīra-pratāpa-śrī-vīra-Rāma-Dēva-Rāyaru prithvi-sāmbrājyam geyyuttiralu Sugatūra Chikka-Rāya-Tammaya-gauḍaru daļavāyi-Sonṇaya-gauḍarige kōṭṭa nettara-kodigē-śāsanada kramav entendade (rest illegible)

## 167

At Kołagañjhalli (same hobli), on a stone in the grass kāval.

Naḷa-saṁvatsara-Vayiśākha-śudda 15 lu hajarat-Pâkharu-Khānu-Sâhēbaru ya.. dēkātu Araṇi-Gōpaṇa-Nāraṇappa-Bhâskarayya-Subaṇna-Vidarayyanavaru koḍisi-kōṭṭa mānya-hola kham ½ hatu-kołaga pâla...ga Tavarigeli Timmappa ardha-pâlu (rest illegible)

## 168

At Bantigānahalli (same hobli), on a stone below the tank.

Subhakṛitu-saṁvatsarada Śrāvaṇa-bahuļa 5 lu śrīmatu-rāja-mānya rāja-śrī Nârasiṅga-Rāja .. Bayire Keñche-gauda (rest gone)

## 169

At Sōmāmbudhi Amānikere (same hobli), on a stone built into the bund.

(Grantha and Tamil characters.)

svasti śrī vijaya-praśasti-sabita śrīmanu-mahā-maṇḍalēśvara Tribhuvanamalla Taḷaikkāḍu Koṇgu Naṅgali Uchchaṅgi Vanavāsi Pānangal-kōṭṭai kōṇḍa Jaga-

dēkamalla Poyiśala-śrī-Nārasimha-Dēvar prathivi-rājyam-paṇṇiy-aruḷāniṛka  
Śakarai-yāṇḍu ḥayiratt-eļubatt-ēlu śenra Bāva-samvatsarattu Pañgini-māsattu  
mūnṛān-tiyadiy-āna Viyāla-kkiłamai... lārāna śrī..... lattu periy-  
ēri u.....

## 170

At Śōmāmbudhi agrahāra (same hobli), on a stone at the Īśvara temple.

svasti samasta-bhuvanāśraya lōka-vikhyāta pañcha-śata-vira-śāsana-labdhānēka-  
guna - gaṇālaukṛita naya - vineya - jyāna - vijjyāna - Bīra - Banañja-dharmma-prati-  
pālana viśuddha-gudda-dhvaja-virājamāna saha - samāliṅgita - vakshasta-la - bhu-  
vana - para ... nuta Vāsudēva-Khaṇḍa-li - Mūlabhadrōdbhava-dvātrimśa-vēlā ...  
m ashtādaśa-paṭṭaṇamu chavusaṭṭi - yōgapīṭhamu nānā-dēśābhyanṭaram-ull-  
aravattu-nālku-ghatikāstānamuṁ Eneuāḍa-paḍināruvaruṁ nālva-deseya gava-  
rega-puṅgātrīgaruṁ gāndīgaruṁ gāvunḍa - svāmiyuṁ settigalū settiguttaru  
sēnabhōvaruṁ ekēka-bīraru kanat-kanaka-samīrddharuṁ samasta-balunikeya-  
daṇḍa-hastarum āchāra-galigalum kalahasa-pūrṇar ānneye bēliyāge bēngelēye  
nelalāge bēriyē mandaļiȳāge pṛithuviyē kālanāge samudramē nīrggādigeȳāge  
Javage sarige-vallanāge ādityana balamē mābalam āge chandranē chandra-  
balam āge nakshatra-tārā-gaṇagālē toṅgalāge tettīsa-kōti-dēvarkkalē nōṭakar  
āge vivaram emba kavachamāṁ tō..nney emba palageya piḍidū nāṇām bayal-  
udām vodēdu Chēra-Chōla-Pāṇḍya-māṇḍalika-sāmanta-mahā-sāmanta-chakra-  
varttīgal-modalāge nāma-dharmma-sīla-chāru-guṇagalī[ge] kāvarāgi pasubeyē  
japa-śīlā...ndu....baṭam kitti koṭa.. khachakranān iṛidū kādi gelva Bhagavatiya  
makkal priya-kula-ayyavalarum Ayyavalapura-Paramēśvariya makkal appa  
Ayyavvayiga-la modalāgi.....

## 171

At Maṭnahalli (same hobli), in Jōḍidār's field.

(Grantha and Tamil characters.)

svasti śrī Irāja-Nārāyaṇa-Brahmādhirājan Šelva-Gaṅgan Šetu-Irāmīśuram-uḍai-  
yāṛku tēṛriḍum chChelva-Gaṅgan tiru-v-Irāmīchchurāṛku tōṛriya uṇavu-kaḍanu  
.... varādita nalla ... ḥattān śāṛriya ... luñ-jandira-śūriyar tam padavi-  
māṛṛilu-māṛṛā Šōlar...va ... ḥri...mmānilattē.....kku nañjai....  
ñjai ..... ttēn māṛṛinān Gamgaikkaraiyir-kurāṛ-pašuvai-kkonra pā....  
pōvān

## 172

At the same village, on a stone at the Īśvara temple.

svasti Kottimbar dala-manegal Anṇiūranū valālalulla eridu vil̄dar

## 173

At the same village, in the field of Channarâyasvâmi's pûjâri.

(Grantha and Tamil characters.)

..... m âyiratt-iru-nûrru-nârpa.....ñdu řenr-edirâm-âñ.....ndu-samvar-sarattu Pañguni..da-mudal svasti samasta-bhuvanâśraya śrî-prithivî-vallabha mahârâjâdhîrâja paramêśvara parama-bhattâraka Yâdava-kulâmbara-dhumani sarvajñâ-chûdâmaṇi malarâja-râja malaporulu gaṇḍa gaṇḍa-bêrunḍa kadana-prachanḍa ēkângavîra asahâya-śûra Śanivâra-śiddhi Giridugga-malla chaladamga-Râma vairîpa-kaṇḍîrava Makara-râjya-nirmûla Pâṇḍya-kula-samud-dharâna Śôla-râjya-pratishthâchârya Poyśala-śrî-vîra - Vallâla-Dêvar Puduppâ-ḍaivîttîl irundu šuka-râchchiyam-paṇṇugîra nâlîl-Idavaṅgattukku mukkiyarâna mûvar-gaṇḍa Pêśâṇi-Anuman Gêṇaka-śakkaravatti śrîmanu-mahâ-maṇḍalêśvara Murâri-dêvar kumarar Pammaraśar llavappâlliyl Vayiri-dêvaṛku-pPâlârril nañjai puñjai nâr-pâllilaiyîl konḍa 3 kuļi-ppaṅgâl-ulla nilamum periêriyîl nam paṅgum kuḍaṅgai â kuḍuttôm chandrâtya-varai šellakkadavadu inda-kkuḍaṅgaiyai mârrinavan Gamgai-kkaraiyîr-kurâr-pašuvai .kkona pâvatti pugirakka-ḍavan

## 174

At Gotṭehalli (same hobli), on uppina-baṇde.

sakarayâñdu nâlku-sâvirada-nânûra-tombhattu Krôdhana-samvatsarada Pushya-suddha 5 ralu Gotṭihalliya-gauda śrî-Mâcharasara maga Pañgarasaru hoyisida kallu

## 176

At the same village, on a stone in Son̄e-Gauda's field.

Śârvâri-samvatsara-Âsvija-śudda 12 lu śrîmatu Śembâji-Râjaravaru Sugatûra-hôbaliya Akaladarasaya Antrâji-panditaru vritti vandu Śâmba.....

## 177

At Mâdamaṅgala (same hobli), on stones on the two sides of Viragudi,  
alias Chokkanagudi.

(Grantha and Tamil characters.)

svasti śrî samasta-prâasti-sahita śrîmanu-mahâ-maṇḍalêśvara Taṭaikkâdu Koṅgu Naṅgili Koyârrûr Uchchangi Vanavaśi Velvalaṅ-gonḍa bhujabala Vîra-Gaṅga Pôla Nârasimha-Dêvar pratîvî-râjiyam-panniy-arulâñika Śagarai-yâñdu âyiratt-eṇbattâru Svabhânu-samvarśam Nigarili-Śôla-maṇḍalattu Puda-

nâttu Mâdamangalattu mâdu toṣu-pôgânîrka O..ta..ttûr kâṇiyâlan Širuttöndar magan Orrî-gâmundan toṣu-mîtû-ppatthan nâm adukku kal-nîruttinê Mâdamangalattu kâṇiyâlan Kachchuvvaraśar ta.....yân....Nâgapparaiya ....kku Kachchuva-Nâga-gâmundar kuḍaṅgaiy viṭṭa kalani muppadîn-kuлага ....tana Kachchava-gâmundan maga Nâga-gâmundanê en machchananukku.

## 178

At Jaṅgamagurjihalli (same hobli), on a rock known as kôkile-gundi.

śubham astu svasti srîman-mahârâjâdhîrâja râja-paramâśvara ari-râya-vibhâda bhâsige tappuva rayara gaṇḍa pûrvva-paśchima-samudrâdhipati vîra-Dêva-Râyara kumâra-râya Bukka-Râya prithivî-râjya mâduva kâlada....? 1344 neya samvatsarada nađeyuva Šubhakritu-samvatsarada Âsvayuja-ba 14 Budhavâra .... ya punya-kâladallu Vijaya-Bukka-Râyara mahâ-pradhâna Bayicheya-daṇṇâyaka-ođeyaru prituvî-râjya mâduvalli â-Turavida-Râvige srîman-mahâ-sâmantâdhipati .... Arehaliyavolage Uttamasamudrada grâma 1 kkañi âha chatus-sîme-volagâda gadde-beddalu .... kâdârambha-nîrârambha. .... jala-pâshâna-ashta-bhôga-téjas-svâmya - vrikshâdi-âgâmi-sahiraṇya.....

## 179

At Velgalbure (Kurubûrî hobli), on a stone in the roof of the Mârigudi-mântapa. Śrîmukha-nâma-samvatsara-Phâlguna-śuddha 5 Sthiravâra-śubha-dinadallu Velagalaburre-grâma-madhye śrî-Mâremmana dêvastâna kaṭisidavaru sânbhâga Subbaṇṇa Bairê-gaudana maga Honnê-gaudanu šilpi Basavana maga Mallâchâri

## 180

At the same village, on a stone in the Karitimmanahalli-bîdu.

svasti śrî vijayâbhuyada-Šâlivâhana-śaka-varshaṅgaļolu nađavantâ Naļa-nâma-samvatsara-Bhâdrapada-šu 2 lu râ || Gôvinda-Râvu šekadâranu

## 181

At the same village, on a stone in the Dodḍana-bîdu.

Šôbhakruti-nâma-samvatsara-nija-Šrâvaṇa-šu 5 lu râja-śrî-Khâji-sâhêbaru śrîmukhada - Šivârada - hôbalî gavudagala Karitimmanahalli - Môtanahalli- Bayirappa kottâ staļa-mânya

## 182

At the same village, on a virakal in the Bûdinatta field.

svasti śrîmanu Gaggar-okkalâ Madalûra Kuppan torugolol bidu sattu saggi-adand avakke mû-tûmbu-kalani parihâra kotṭar

## 183

At the same place, on the top of the virakal.

svasti śrî Vaṅgalâmbura

## 184

At the same village, on a stone in the Daśavanda-field.

śubham astu svasti śrî vijayâbhuyada-Śâlivâhana-śaka-varushaṅgaļu ? 1500 Ba-hudhânya-samvatsarada Puṣya-śu 15 Sugatûra Tammeya-gauda.....

## 185

At Daḷasanûr (Daḷasanûr hobli),  
on a stone in front of Karaga house in Karaga street.

svasti śrî vijayâbhuyada-Śâlivâhana-śaka-varushaṅgaļu 1673 llu âdanthâ Āṅgirasa-nâma-samvatsarada Vaiśâkha-śu 13 llu râja-śrî Mâstênahallî-Ayama-gauḍanavaru dêśa-kulakaraṇi-gumâstâ.. pa-Venkaṭêṣaya Daḷasanûru-hôbalî-kulakaraṇi Añṇappa hôbalî-gavuḍaṅgaļu modalâdavaru saha Karagada Tammaṇna Ajanna jana-yibarige hâki-kotṭa stalada-mânyada hola kha  $\frac{1}{2}$  vûra-mundaṇa kerê-kelage gadde  $\frac{1}{2}$  ubhayam kha 1 kotṭu-yiddhêve sukhadalli auu-bhavisikondu yiruvadu || Kempaṇṇana rujuvu 1 (back) yî-mânya Kadivâṇḍa-davaru tekonḍaddu 300 akshâradalu munnûru-varaha yidaralli Tammaṇṇanadu muppâgada pâlu Ajannaṇadu hâgada pâlu yî-kartaru anubhavisikondu yiruvadu yidake bhâgâdigaļu pâlige bandare tamma pâlige banda baṇa kotṭu katṭôdu Kempaṇṇa koḍade yiddare bâdhyatê yilla vûra munda.....

## 186

At the same village, on stones lying at the outlet of Doddakere.

(Grantha and Tamil characters.)

svasti śrî šakkivarttigal Vikkirama-Śôla-Dêvaṛku yânđu pattâvadu Nigarili-Śôla-mandalattu-pPuda-nâtṭu nâtṭu-gâmuṇḍan Râjêntra-Śôla-pPuda-nâtṭu-mandalikan šor-paḍiyâl Eruttilan ..ṅgan âna Alagiyâ-Śôla-pPuda-nâtṭu-vêlân

magan Mâran âna Vâna-Vichchâdara-pPuda-nâd-âlvân Tiladanûr-pperi-eri-kil-kkâdu-vetti-kkâmb-aşuttu ivv-ûr Añkakkârişvaram-uñaiya Mahâdêvañku-ttêvadânam-âga viñta kuñi munnûrr-aiybadu munnûrr-aiybadu kulyum vittêñ Vâna-Vichchâdara-pPuda-nâd-âlvânena it-tanmam iñakkuvân Gengaiy-iñai-kKumariy-iñai-kkurâr-pašuvai-kkongrân Brammôttiyê paduvân Šiva-Brâhmañan Bhârattuvâji-gôttrattu Pichcha-dêva-batñan magan Âditta-dêva-batñanukku kâñiy-âga nîr-vârttu-kkuñuttom . . . . maya-gâmuñdanum Vâna-Vichchâdara-pPuda-nâd-âlvânnum-ivv-iruvônum

187

At the same place.

(Grantha and Tamil characters.)

svasti śrī Ti.....valara iru-Nila... .yum pôr-Še... . . . nedu-  
diyal-ū..yul-Idaitu... . . .dum tudar .na-vêli... . . . .mudiyu-  
munnaya... .l-tTennayan vaitta... . . .

188

At Nûlupurakôte (same hobli), on a stone near the village entrance.

Saumya-samvatsarada Kârtika-ba 7 lu Dalasanûru-hôbalî nâda-gauða Ayima-gaudaku kulakarâñi-Annâpagâri Chañamêši Hidiyanâ-modalâdavaru Nabâbu-Šâyira Jânu khijamatahâra Nûru-Mahamadge Gânđlahallî Muchalakun্তê bhûmivalage elle-nirnaya mâdi koṭtu yidhêve â-bhûmivalage grâma-katlê âkâra nôđikondu masidige darma salisikondu sukhadalli yirôdu yidake yâru tapidaru Hindû tapidare Kâsivalage brahmatya-mâdida pâpadalli hôguru Musilamânaru tapidare handi tindahâge nâlugu-ûrula yallasaradu yichinadi

189

At Kondēnahalli (same hobli),  
on a rock in the śānbōg's inām wet land in the south.

(Grantha and Tamil characters.)

śri-Nigarili-Šôla-maṇḍalattu Puga-nattu Pulla-dêvâr-irâśiyam-paṇṇiy-arula  
Šômâṇḍân âna..ttira-pâlanena Pondurâṇdu periēri-kilê ivv-ûr Kollišuram-  
udaiyârkku nâr-kaṇḍaga-kalani-vittén-i-danma-yîrakinavan Gaṅgai-tadi kurâr-  
paśu-konra Piramavatti-paduvân

## 190

At the same village, on a stone lying in front of the Īśvara temple.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Šôla-maṇḍalattu Puga-nāṭtil Poṇarel tiru-kKollisuram-uḍai-  
yar kōyilil kāṇiy-āna Šiva-Brâmaṇa Ā... ya-gô ...ttu Kâkkunâyaka-batṭa...  
.....

## 193

At Muduvâdi (same hobli), on a stone near the sluice of Mallasandra tank.

Jaya-saṁvatsara-Āśvîja-ba 5 Bra-lû srîmad-râjâdhirâja râja-mânya râja-srî  
Śamböji-Râja-mahârâjaraiyanavara kâr. ...ru Kôlâla-sîmê sarahadâlada  
Kaṇayâja-pantaru-modalâdavaru Kôlâlada Kômaṭi.. alu Chandaya Tambâra-  
halli-Âdepa-gauḍanavarige Muduvâdi-Mallasamudrada kerê-kelage hâkista-  
kaṭuṇadali šâsana.... .vâgi yiralâgi.....suvalâge mâdi Bâlâji-paṇḍitar-  
ayyanavaru apanē-kotṭadu Mallasamudradallû hola kha 1 alida gadde kha  
9..... â-Mallasamudraddalu sa..ke kha 3 Muduvâdi. ke kha 6 ubhayam  
saha nâlavattombhattu-kaṇḍuga gaddê šâsana

## 194

At the same village, on a stone near the village entrance.

śrî ūbhâm astu Śaka-varusha \* 1404 neya Šukla-saṁvatsara-Chayitra-śudha 5 lu  
śrîmatu Muļuvâyi-râjya.....ra Dêvarâyapuravâda Muduvâdi-agrahâ....aśeṣa-  
vidyâ-vihâra .. liku .... mahâ-nâya ... yelana era .. nigârî Ôbuļi-nâyinigâru  
Chinnama-nâyanigâru daṇḍa-veṭi yikina-darma-šâsanam mîru mâku yichiti-  
kâvalini Raghunâtha-śrîpatigânu.....

## 196

At Tora-Dêvaṇḍahalli (same hobli), on a stone at the village entrance.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1463 neya  
Plava-saṁvatsarada Bhâdrapada-śu-2 lu śrîman-mahârâjâdhirâja râja-para-  
mêśvara śrî-vîra-pratâpa śrî-vîra-Achchuta-Dêva-mârâyaru prithvi-râjyaṁ  
geyutam iralu Râmâbhatṭa-ayyanavara kayyalu Kôlâlada mârâya Kôlâla-dêva-  
teya śrîkâryake biḍisi Devâṇḍahali-grâma yî-dharmake âru tapidaru tamma-  
tâyi-tandegala tapidarû

\* Šukla = 1492 ; Plava = 1404.

## 197

At the same place, on a 2nd stone.

Yuva-samvatsarada Âśvîja-śu 5 lu Tammapa-gauḍa-ayyanavaru Liṅga-aṇṇa-navarige pura-mâdi viṭa grâma

## 198

At Gândlahalli (same hobli), on a pillar in front of the īśvara temple.

(east face) svasti samadhigata - pañcha - mahâ - śabda Pallavânvaya - śrî - prithuvî-vallabham Palla[va]-kula - tilakan ēka-vâkyâ śrîman-Noḷambâdbirâjar Iriava-Nolamba Nolipayya (west face) prithuvî-râjyam geye śrîmat-Vikramâditya-Tiruvayyam Gaṅg-aru...siraman âluttire Baṅgavâ(north face)diya-kerege bittukatṭu bitṭudu idan alido Vâranâsiyuma kapileyuman alidon

## 200

At Nukkanahalli (same hobli), on a virakal in Veṅkataramâna's field.

svasti śrî sakala-jagat-trâyâbhivandita-surâsurâdhîśa-Parameśvara-pratihârî-kṛita-Mahâvali-kulôdbhava-śrî-Mahâvali-Vânarasar prithivi-râjyam geye Bâna-rasaruṁ mahâja[na]rum kâduttire Nekkundi-nâdan iṛiyim endu atte Bânarasarâ danḍu Pulikurikiyulle eraḍu-danḍu kiṭti ereyuttire Nâga-Guttarasam tamma ēṛida kudureyan magule atṭi bâlam kiltu naḍadu palaran iridu sattode Bellamparavi mā.bâlagalchu-âge koṭṭodu sarvva-pâda-parihâram idam alivôn Bâraṇâsiyan alidônum sâsirvvar-pârvvarum sâsira-kavileyam konda pañcha-mahâ-pâtakan akku

## 201

At the same village, on a stone in Śânbhôga's field.

svasti śrî Śakâbda ? 1268 neya ...mêle saluva Vyaya-samvatsarada Âśvîja-ba 5 Sô-lu śrîman-mahâ-mâṇḍa ... râjâdhîrâja râja-parameśvara śrî-vîra-Bukka-Râyaru prithivi-râjya geyivalli avara kumâra pratâpa-Harihara-Râyara nirûpa dim pradhâni-Mallarasaru ko[ṭṭa] śâsana Nikarili-Chôla-mâṇḍalada Kôlâlanâda prabhu Yirigi-Šettige pûrvadalli mā ... ligakke saluva Nukkanahalli-yanū kodageyâgi kotṭeu â-ûrige saluvantâ udda-mukha .. -sathaṅgaļu adô...vâda bhâvigalu akshîni-âgâmi-nidhi-nikshêpa-jala-pâshâna-sahitavâgi Yirigi-Šettige kotṭevu yidake âru tappidarû Gaṅgeya taḍiyalli kapileya konda pâpadalli hōharu (usual final verses) maṅgaļa mahâ śrî

## 202

At Edahalli (same hobli),  
on a stone set up in the mānya field of the īśvara temple.

(Grantha and Tamil characters.)

svasti śrī Šakara-yaṇḍu 1207..mēl šellānīnṛa Khara-varushattī. krishṭha-pakshattī Chaturdašī Guru-vāramūṁ..nakshatramūm pērra nāl śrīman-mahā-maṇḍalēśvara hari-rāya-vibhāḍa bhāshaikku tappuva rāyara gaṇḍa śrī-vīra-Kumāra Kampaṇ...udaiyar šuṇtu adikāri . . . lattumiḷa .. tāriyanta seyvar..rāyasa-hasta-kamalla . . . . . . . . . Idaipallī sarvamānyam-āga.. . . . . .

## 203

At Chikkapura (same hobli), on a stone set up in  
Rāmāyanāda Vasantaiya's Inām field to the south-east of the village.

(Grantha and Tamil characters.)

svasti śrī Šakarai-āṇḍu āyirattu-irunūṛru-eṇbattu-mūṇṛa..n mēr-chellānīnṛa Pālavaṅga-varushattī Āṭṭi-māsam 3 ti Triyōdeśiyum Viyāla-kilamaiyuṇ śrī-manu-mahā-maṇḍalēśura ari-rāya-vibhāḍa bāṣaikku-ttappuva rāyara gaṇḍa pūrvadekshiṇa-pachchima - uttara - nālu - semudrādhipati śrī-vīra-Bhukāṇā - udaiyar kumarar Kamaṇā-udaiyar Muṭamāyil-paṭṭanattīl rājiyam-paṇṇinā kalatil avar araimanai-mahā-pradhāni Šōmappa-udaiyavar niruvadinda...Viṭṭappān ivar tamaiyanār Kopparaśārum Nigarili-Šōla-maṇḍalam..Puda-nāṭṭīl Periyānādavarum Šivandikan Šennāṇan Šokāṇṇa Kattipallī Šeṣāṇṇa ullitta nāvarum Tannichchaipallī-pura pādi Aṛuvattu-mūvar Virabhadra-dēvar-mmagan Vīrappanukku šila-śasanām tara Tannichchaipallī-purattukku pūrvattīl šellum nañjai puñjai nāl-ppal-ellaiyu šatu-śirmaikku kallum nāṭṭī viṭṭōm sarvamani-yam-āga šandira-āditta-varai naḍakakaḍavudu inda dhammattai keḍuttavar-gal Geingai-karaiyil kurāṛ-pašuvai-kkon̄ravan pāṭṭilē pōvargal Kopparaśar dhamma maṅgālamaha śrī

## 204

At Gummaradḍipura (same hobli),  
on a stone near the pond at the village entrance.

śubham astu || a-vighnam astu svasti śrī jayābhuyada-Šālivāhana-Šaka-varshaṅgaṇu 1541 neya Siddhārthi-saṁvatsarada Pushya-śuddha 12 lu śrīmad-rājādhīrāja rāja-paramēśvara śrī-vīra-pratāpa śrī-vīra-Rāma-mahādēva-Rāyaru Penagonḍeya ratna-simhāsanārūḍharāgi prithvī-sāmbrājyaṁ geyivuttiralu Chaturtha- sa-gōtrada Sugatūra Tammya-gaudara paustrarāda Yimmaḍi-

Tammaya - gaudara putrarâda Chikka-Râya - Tammaya-gaudaru Bhâradvâja - sa-gôtrada Chanḍîvara-vamśada Râmajana paurarâda kavi-sammata Narasa-Râjana putranâda Bâlakrishnayyage koṭṭa bhaṭṭagrahâra-bhû-dâna-dharma-śâsanada kramav ent andare Râmarasa-mahârâyarû tamage amara-nâyaka-tanake pâlisida ūra-châvidige saluva Yêlunâda-sîmeyolaganya Kôlâla-sîmeya ..râhalî....

## 205

At Vânarâsi (same hobli), on a stone in Paṭélu Vetta's field.

Paridhâvi-samvatsara-Phâlguna-šu-5 Gu śrimatu mahâ-mâṇḍalâśvaram śrî-vira-Kampanṇa-Vodeyaru Duvâle.... rige koṭṭa saṁ..... saluva Hode-nâd-o laganya Vâranâsiyamba ūranû nimage ma.. puravâgi koṭṭa-sammandha sarvamânyavâgi vubhaya..... horagâgi ū..... sarva-yâgati-saha sarva-bâdhâ-parihâravâgi â-chandrârka-stâiyâgi sarvamânyavâgi mâda..... vâgi koṭṭa sthâna-mânya... .... mariyâde

## 207

At Baṅgavâdi (same hobli), on a stone below the chikka-kerê-bund.

svasti śrî vijayâbhuya-Śâlivâhana-śaka-varushaṅgalu 1583 neya Śârvari-samvatsarada Mâga-šu 10 lu srîmad-râja-mânya-râja-śrî Vilâji-pandîṭa] Vîra-yana varu... vedigeya Gaṇapatiya..... nallige koṭṭa-katṭu-kodigê-kaulu-kramav ent endare namma Dałasanûra-stâlake saluva Baṅgavâdi-kereya nîvu katṭisiddakke batya-kodige koṭṭalli varusha 1 keri-kelage achukaṭu-śudda-vâli-gala (back) yallavu vomba.... dasalullavaru yidarolage yâ. du phala sarvamânya (here follow details) yî-prakâra nađasalullavaru endu koṭṭa-śilâ-śâsana yidake yâru tappidaru pañcha-mahâ-pâtakaru stâna-mânya mâva.....

## 208

At Ternahalli (same hobli), on a stone in Nâchêgauḍa's Karaga-field.

svasti śrî vijayâbhuya-Śâlivâhana-śaka-varushambulu 1647 aguneṭi Krôdhî-samvatsara-Śrâvâṇa - šudha 2 lu kôṭa-mânya Pañchânânam - Tiramulaya - komâradu Konḍaya chênu kha  $\frac{1}{2}$  Mâstêpalli-Ayyama-gaunivilo kha  $\frac{1}{4}$

## 209

At Bûragahalli (same hobli), on a stone in Karaga-Hanumappa's hoṅgê-kân.

svasti śrî vijayâbhuya-Śâlivâhana-śaka-varushaṅgalu 16... Bahudhânya-nâma-sam-Bhâdrapada-ba-5 lu.... janavaru kulakarṇi.... Baṅgavâdi-majare Bûragahalli kôṭa-mânya Sambâji-mâne Bûragahalli Gude-gavuda jana.. hola kha.. gunṭê-kelage gadde kha  $\frac{1}{4}$  koṭu-yidhêve

## 218

Kuppēnahallī (same hobli), on a stone in the forest to the east.

Yiśvara-samvatsara-Phālguṇa-śu... śrīman-mahā-maṇḍalēśvara-Timmayya-  
Dēva-Chōla-mahārājalu Tirumala-dēvara mānyamu yavaru tīsinānu vāri ā....  
vini.... . . . .

## 219

At Hōlūr (Hōlūr hobli),  
on a stone lying in the pañchāṅgi wet land below the tank bund.

svasti śrī vijayābhuyada-Śālivāhana-śaka-varushaṅgalu 1585 Śōbhakrutu-  
samvatsarada Vaiśākha-śu 5 lu śrīmad-rājādhirāja rāja-śrī Śambhāji-Rāja-  
sāhēbaru Ālambagirī Tippi-Śetti-Vāraṇāśi-Channē-gaudagū kōṭṭa.kodigē-śāsana-  
kramav ent endare Kōlālake saluva Hōlūru-hiriya-keriyannu nīū jīrṇnōddhārav-  
āgi bahuśā kattīśida nimitya prāku saluva achukatṭu gadde (here follow details)  
ubhayam āru-khaṇḍuga gadde sarvamānya naḍasaluḍḍavaru yī-mānyake āva  
pārapatyagāraru tappidarū Kāsiyalli ākāla konda pāpakke hōguvaru hosa achu-  
kaṭṭu ye (back) shṭu sāgidaru ashtu gaddeyu yanṭu-phalā nimage sarvamānyavāgi  
naḍasi-kodalullavaru yanṭu-phala sandamēle nirṇaya khaṇḍugav eraḍake  
kaṭu-kodige gadde kha  $\frac{1}{4}$  ayadu-koṭaga-lekhadalu nadasaluḍḍavaru hola  
aramanē pālinolage kha  $\frac{1}{2}$  agrahārada pālinali kha  $\frac{1}{2}$  ubhayam kha 1 hola  
khaṇḍugavanna sarvamānyavāgi tappade naḍasaluḍḍavaru yidake yāva pāra-  
patyagāra tapidarū Kāsiyali ākāla konda pāpake hōguvaru

## 220

At the same village,  
on a stone in Dēśakulakarani Veṅkaṭanāraṇayya's kandāyam wet land.

svasti śrī vijayābhuyada-Śālivāhana-śaka-varushambulu 1549.... Prabhava-  
samvatsaram Phālguṇa-śuddha 10 lu śrīmatu mahā-nāyaikāchāryalayina Kovara  
Avubaḷa-Nāyanī-komāra Nāgu-Nāyanigāru Sugatūri-Chika-Rāya-Tammaya-gavi-  
nivāri apaṇakūḍā Hōlūriki agrahāram mahājanāla sammatina Nalabayi-raḍḍi-  
Chinabayi-raḍḍi Dāsapa-raḍḍi.... keñchayaniki janulu nalugariki..... kaṭu-  
godagi dharma-śāsana-vivaram eṭlennanu mā-kulavurānu yichina Hōlūru-  
grāmāna Chalapada charu-kindā kōḍi-stalāna Kāmade.. lega.bāna konipiñchi  
viḍichina mādi kha 1 ralu.. kirāki ..... vayiñchukoni padilam sēsukoni  
yī-mādi phala-sāmyam putra pautra-pāram ā-chandrārka-stāyigā sukhāna  
anubhaviñchukoni vunḍēdi ani yichina-dharma-silā-śāsanam (usual final verse)

## 221

At the same village, on a stone lying near Bairašetti's tope in the west.

(Grantha and Tamil characters.)

śotti śiri Mudaliyār Jayaṅgonda-Śōla. lavañjijyār kalattil Nigarili-Śōla-maṇḍalattu Puda-naṭṭil Poliuril Kachchi-Mukkaṇa-Kāduvetṭi Pallavāditan Kāma-raśar magan Kuttaraśar Iravuttira-varaśattu kaṭṭinār-i-Uḍaiya-śamuttiramū Śāma-śamuttira..m i-ur nayanār dēvadana kalani onu Yidārpat̄ta kalanī.. . . . . vitta..... .

## 222

At Dōmasandra (same hobli), on a stone  
lying in the Paṭēl's field to the north-west of the village.

(Grantha and Tamil characters.)

svasti śrī Śaka-varshaingalu 1277 Manmatha-saṁvatsarada Māgha-śu 6 Śa |  
śrīman-mahā-maṇḍalēśvara ari-rāya-vibhāja bhāsege tappuva rāyāra gaṇḍa  
uttara-dakshiṇa-pūrva-patsima-samudrādhipati .. . . . . va

kaparddaka..rākrīḍam Gaṅgā-śrīṅgāra-śekhara |  
karōtu jagatām prītīm tatasyandinakalā ||  
āśid āśīrvādair ēdhita-rājyas satām mahipālā |  
Saṅgama-nṛipēndra-sūnuḥ Bukka....pāla....guṇī....mān ||  
tasyābhūd amita-pratāpa-taranis sākshāt prasādē śāśī  
saṅgītaika-nidhis samasta-vi...shām anyēshu kalpadruma[h] |  
dharma-sthāpana-śīla-buddhi..ritāḥ sāmrājya-lakshmī-pa. h  
nāmnā vīra-Kumāra-Kampaṇa-iti-prakhyāhvayō bhūbhritām ||  
mantrī tasya mahānubhāva-mati-bhāmatyō guṇānām kulaiḥ  
satyāchāra-samasta .. turas sampūrṇa-bhāgyōnnataḥ |  
śrēyān Sōmapa ity udāra-mahimā prākalpayat śrēyasē  
nīti-jñō. luvādhipūr-adhipati-śrī-Sōmanāthālaya[m] ||  
kadāchid atha kalyāṇatamam kamala-lōchanam |  
Sōmavāra-vratē dēvam Sōmanātham avaikshata ||  
nirīksha niprāha tu tam sva-lakshyā  
sva-mantri .. ptālaya-saukhyā-bhājanām |  
dēvam dayā-vā...Sōmanātham  
asmāi tadā grāmam adān mahāntam |  
..... .

## 224

At Anṇēnahalli (same hobli), on a stone lying in Paṭēl's field.

Sādhāraṇa-saṁvatsarada Chaitra-śu 10 lu śrīmatu mātuśrī Jayitābāyi-ammanava-  
vara appanēli Sugatūra-hōbalī havāludāra rāja-śrī Viṭhala-paṇḍitarayyanava-

runnu a(back)grahârada mahâjanângalû sahâ Aññênahallî Šaṅkarayyage neta-ra-kodigî-hola-śâsana ayidu-kolaga-hola sarvamânyavâgi anubhavisikondu sukha-dali yihadu

## 225

At Jannappalli (same hobli),  
on a stone lying to the south of the Gôpâlasvâmi temple.

śubham astu svasti śrî vijayâbhuya-Šâlivâhana-śaka-varushambulu 1563  
aguneti Vishu-samvatsaram Âśvîja-ba 30lu Âtrêya-sagôtra Âpastamba-sûtra  
Yajuḥ-śâkhâdhyâyilaina Âravêti-Râma-Râju-Raṅgapa-Râjugâri pautralaina Gô-  
pâla-Râjugâri putralaina śrî-Raṅga-Râya-Dêva-mahârâyal-ayyavâru Âtrêya-  
sagôtra Âpastamba-sûtra Yajuś-śâkhâdhyâyilaina Nandyâla-Phanipati-sômayâ-  
jula pautrulu Raghunâtha-sômayâjula putralaina Veṅkaṭagiri-śâstruluku  
î-tathâ-tithi-sûryôparâga-puṇya-kâlamandu dhârâ-pôsi ichina Janapalle-  
grâma-dâna-dharma-śâsanam śrî-Râma

## 226

At Nenamanahallî (same hobli), on a virakal in Hiranyayya's kandâyam land.  
svasti śrî Bélûrarâ magam Mâdappan prabhu-gauḍi Belûrâ emmeya tokalol  
guddi ânt iṣidu sattan taṇam pôdandaq okkala...

## 227

At Huttûr (Huttûr hobli), on a stone at the village entrance.

svasti śrî vijayâbhuya-Šâlivâhana-śaka-varushaṅgalû 1588 nê Viśvâvasu-  
samvatsarada Pushya-ba 10 . . . daya-puṇya-kâladalu śrîmat-Kaušika-gôtra  
Bhôśala-nila Śivâji-Râjara putrarâda Šambhâji-Râjara kula-strî Jayitâ-Bâyamman-  
avaru Kâśyapa-gôtra Kapathalî Gôvinda-panta-pautrarâda Virupâksha-Šaṅkara-  
putrarâda Bhâvuji-pantarige kotṭa bhû-dâna-dharma-śâsanada kramav ent  
endare Kôlâra-châvadige saluva. . . lada sîmevaṭage. . . Uttûra-grâmavannû  
agrahâravâgi dâna-âdhi-kraya-bhôgya. . . . kaiṅkaryavâgi sa-hiranyôdaka-dhârâ-  
pûrvakavâgi sadâ sa-putra-pautra-pâramparyavâgi chatus-sîme-valitavâda kâdâ-  
rambha-nîrârambha-nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyâ-  
gal emba ashta-bhôga-têjas-svâmya. . . . putra-pautra-pâramparya â-chandrârka-  
sthâiyâgî anubhavisikondu baraviri [...] baresikotṭevâgi (3 lines gone)

## 228

At the same village, on a stone lying below the tank bund.

śubham astu Vyaya-samvatsarada Vaiśâkha-ba 5 Sugatûra Tamapaya-Gavuda-  
ayanavara (8 lines gone)

## 229

At Mēdutambihalli (same hobli), on a stone in the Gōpāli-hulbanni svasti Šrīpurusha-mahārājādhirāja-paramēśvara-bhaṭaru prithuvī-rājyaṁ geye Puttūrā Jetṭamugoluttildu Puttūr-Attāṇige aydūmbu-kalaniyūṁ aydūmbu-totṭappatṭūṁ kōṭṭar idan alidōr pañcha-mahā-pātakar appar parihāra

## 230

On the right side of the same stone.

svasti śrī Puttūrolu Kaṇṇam Gūlarasa Kanakārige mūgoḷam kalani Bhagavatige kōṭṭod alivō ppañcha-mahā-pātakan akkum ida saliyage dharmmaṇī

## 231

At the same place.

śrīmat-śrī-Śiva. .... hārāja prithuvī-rājya geye Puttūr-ude Śivamārammaṇī Duṇḍagerggai Nallattūr-oḍe Oggā mane-balegamuṇi aydūmbu-medakaṭaniyū eltūmbu bāle-totṭapatṭu Brahma-dēyaiṇi kōṭṭodū sarvva-bādhā-parihāra idōn rakshippōrā pādām eṇṇa tolē mēle

## 232

At the same place.

svasti śrī Indapparasan-ālān āmkkultire Puttūrato Bhuvanasingiyara maga Sōmaṇam .... Kamavikuṇam bandu toru-golvalli palaruman odiśi ivvattala ā..kkondu tāka avandarūll aldudu i-śūra-gati petta arasum Attāṇiyum osadu anoḷa kalaniyūṁ i-kōha-pālu-mane parihāramuṇi kōṭṭa ida salisidōn-pā[da] enna tale mēgaṇdu idan alidōn pañcha-mahā-pātakan akku toruvan ikisidū

## 233

At the same place.

svasti śrī Noḷambādiyarasa prithuvī-rājyaṁ geye Puttūra torukoļu pettōṇī bali-miṇḍan ā-šeṭṭiyara magan ara-pattāṇi-gatti arasu ūrum ildu aygula-kalani-yūṁ kōṭṭodū idan alidōn pañcha-mahā-pātakan akkum

## 234

At Neraṇalli (same hobli), on a stone below the tank bund.

(Grantha and Tamil characters.)

svasti śrī sārvabhūma-šakkaravattigal śrī-Bhōja-la-vīra-Rāmanā - Dēvaṇkkuyāṇḍu 37 vadu Kara-sammasārāttu Perumaṅgalam-udaiyāṇ Araiyān Viṇḍuvar-

perumâl âna Kâduvettiyyena Nigarili-Šôla-mandalattu Puda-nât tu Putt r-parril en-daga.... attaiy rkku nan - ga elundaruluvitta Pillai- lyva- suram-udaiya-n yan rkku n n kattina K nakat tai d d nam  ga vit tu i-n yan r k yil Ton dai-ma... lattu Illatt r-nât tu Ne namali  iva-Br hma an P . gava n yan-a-ppillaikku k ni  ga ku tt n K duvet tiyyena

## 235

At  Sisandra (same hobli), on a virakal in the gaud 's field.  
svasti  r i Mah bal  B narasar gGa ng-a ru-s siramum  le (stops here)

## 237

At J di-Y ra ngat ta (same hobli), on a stone in Varadappa's in m land.  
Manmatha-samvatsarada K rtika-ba 5 lu K l la-k teya  ambaya-N yakaru...  
... Bayirapa... taya.... katt -godagi yaramânya

## 238

At  ahapura (same hobli), on the K valana-b nde.  
 r i-Chikka-R ya Tima-Gavudanige kot t  m nya pu yav  gab k endu (stops here)

## 239

At the same village, on the virakals in the Viralagudi field.

(Grantha and Tamil characters.)

svasti  r i s rvabhuvana-chakravattig l  r i-Poy ala-v ra-R man da-D varukku y nd  37 vadu  di-m da-muda.. n-tiyadi n l muppatt- r v v du  ittirai-m dam d var pr dh na .1 Ma jiya-m vuttarum Ilava jir y rum Vi chunaiy l p usal-seygaiy l Nambi- t tiy r pil iga lil Virakk lal-mugiy r anus ram âna Men pan-palli Vi.....n Villi p salukku-pp y  mad n- gi minpedugaiy l ivan pil aikk  makka  ull danaiy um t n kattina kut taiyun-g nd ga-kkollaiy um avichchuv p tt m ir ai ut ped  sarvam niy m  ga-chchandir ditta-varai sellakkadav d ga ku tt m Virakk lal-mugiy rum ivv- r  ... r y rum

## 240

At Bichagon danahall  (same hobli), at the pond near the village gate.

(Grantha and Tamil characters.)

svasti  r i  ak bd m 1210 idan m r -chell n r  Sarvachid-varushattu  di-m dham  r i-v ra-Hariy m-udaiya v ra-Bukkan -udaiy r prithivi-r j y m-pa n n -

nīkkaiyil svasti śrī Šeṇavāran-nāṭṭukkum Šoṇṇeya-nāyan-śatuvēdin-nāṭṭavar  
Paṭṭiyūr Pemmi-šeṭṭi Śura ..... kiṣa-gavañdar Minarašan Mailāṇḍai .....  
mārrum-ulīṭa nāḍavarum Pammapetta-nāṭṭu Śiṛra marādiyai sarvamāniyan-  
āga kuḍaṅgai-ākki viṭṭom chandrāditta-varai sellakaḍavadu

## 241

At Kōṭūr (same hobli), on a stone lying at the sluice of the Basavāpura tank.  
śrī-Basava-Līṅgāya namah śubha... svasti śrī vijayābhuya-Śalivāhana-śaka-  
varuṣhaṅgalu 1530 neya Kīlaka-saṁvatsarada Chaitra-śuddha 15 Sōma-vāradalu  
śrīman-mahārājādhirāja rāja-paramēvara śrī-vīra-pratāpa-Veṅkaṭapati-Dēva-  
mahārāyaru pūrva-paśchima-uttara-dakshiṇa-chatus-samudra-prituvī-sāmrājyaṁ  
gaiūtiralu \*Charta-gōtrada Sugutūra Yimmaḍi-Tammaya-Gaudara putrarāda  
Mummadi-Tammaya-Gaudaru tamma Amara-Nāyakananake saluva Kōlāla-  
sīmē-volaganya Kōṭūra-Hosahalliya-grāmavannu \*Chatra-gōtrada Śiva-putrar-  
āda ā-Nagaratēvara-dēvara sishyaru (ma)Mahadēvarige nāü namma tāyi-tande-  
galige punyav āgal endu Vīrapurav endu pratināmavan itṭu Basava-Līṅga-dēvara  
guḍiyānu nimage maṭavāg irabēk endu tri-vāchā-tri-karāṇa-śudhavāgī nimage  
patṭa kāttisideū nīvu nimma śisya-parampari ā-chandrārkavāgī anubhavisikondū  
sukhadali yihōdu yidannu āru tapidarū Kāsī-Gaṅgeya tādiyali gō-Brāhmaṇa-  
rige ..... konda pāpake hōharu

## 242

At Abbaṇi (same hobli), on stones lying at Basavana-dinne.

(Grantha and Tamil characters.)

svasti śrī Uttama-Šōla-kKaṅgar Padima-dēvar magan Gaṅgapperumālēna  
Vanniyakattāttir Dāmōdara-pperumālukku Śrīmuka-savvārsarattu Āni-māda-  
mudal Kāraipalliyil viṣa mudal ūr nanṣey puñjey nār-pāl-ellaiyum Appaṇai-  
ēri-kīl kuḍaṅgai panniru-kaṇḍagattu pattu-kkuḷagamum utpāda-ttiruviḍai...  
tam āga kuḍuttēn Gaṅgapperumālēna

## 243

At the same place.

(Grantha and Tamil characters.)

.....va-Gaṅganena Kārai Vikrama-Šōla-Gaṅgan..... svasti śrī Aru-  
gellaiyam svasti .... viṣa mudal .... pālakkū Tirunandavanapuṣṭalapurattu  
Arulālanādanumā.....

\* Perhaps a mistake for *Chaturtha*.

## 244

At Haralakunte (same hobli), on a stone lying at Śaṅkaranārāyaṇa-dinne.

(Grantha and Tamil characters)

svasti śrī Uttama-Śōla-kKaṅgan āna Padumiṣeyanena Māmađimudaligalil Api  
..yil ivan....magan Uyya-vanda-piḷlaikku Kuvalāla-nāṭṭil Nariyanpallikk-  
adaitta nañjai puñjai nār-pāl-ellayy-um Kaṇṇandai-kuṭṭaiyil nīr pāyum nilamu-  
marrum eppēṛpatṭanu ..m pon-aṛa-kaikkondu maṇṇ-a.....koduttēn....  
.....tṭil Nāyañjevānpalliyil.....ppanār pō.....tta valaiyil Vel..  
śvaram-udaiyārku dēvadānam āga ū..lamum-adittu eluto-vetti .....  
.....kkallu-nāṭṭi-kuḍuttēn idil Brāhmaṇārku-ppanniru-kaṇḍaga-kkalaniyum  
panniru-kaṇḍaga-kkollaiyum...ki kuḍuttēn.....

## 245

At Haralakunte (same hobli), on a stone lying in the Saṅkaranārāyaṇa-dinne.

svasti śrī Irīva-Nolambam prīthuvī-rājyaṁ geyyutt ire gāṇigara Perundāli-  
settiyara magam Gaṅge-setti Kalasyare Panatiya turugoł kondu puyyal  
vōgi ānt iśidu saggam ēriḍam Śakha-varsham 888 bese-geydom Koyatūra  
kāsigam Vikramādittan bahu-guṇake ...

## 246

At the same village, on a stone at the village entrance.

śubham astu svasti śrī vijayābhudaya-Śālivāhana-śaka-varushaṅgalu 1559..ya  
īśvara-nāma-samvatsarada .... śrīmad-rājādhirāja rāja-paramēśvara śrī-vīra-  
pratāpa pūrva-paśchima-dakshiṇa-uttara-chatus-samudrādhīśarāda śrī-vīra-  
Veṅkaṭa-Dēva-mahārāyaru Penugoṇdeya ratna-simhāsanārūḍharāgi prīthivī-  
rājyaṁ geyutt iralu chaturtha-gōtrada....Timmaya (rest gone)

## 247

On two pieces of a stone at the same village entrance.

(1st piece) śrī Sugutūra Immađi-Tammaya-Gaudara pauṭrarāda Chika-Rāya-  
Tammaya-Gaudara putrarāda Immađi-Chika-Rāya-Tammaya-Gaudarayyanavaru  
Śataśringa-parvatada Antara-Gaṅgā-tīradalu nāvu kāṭṭisida dēvasthānalalu  
Yēkāmbranāthannu Kāmākshammanu pratishṭeyannu mādi ā-kāladalu  
Hoṭalipaṭadeya Haralakuntege pratinidhiyādanthā Śivakāñchīpurav emba  
agrahāravannu mādi...dēvatā-sānnidhyadalli gaṇa-saṅkhyā 33 mūrtigalannu

mâdi Brâhmaṇaru grihaṅga-la kâṭṭikondu kuṭumba-samêtavû(2nd piece)gi iruvahâge mâdi nâvu ..... namma tande Chika-Râya-Tammayâ-Gaudâraijyayânavarigû dharma-svarûpiy âdanthâ Halasammanavarigû puṇyav âgi yî-grâmake saluva valaya-Vâmana-mudrâge valagâda kâḍârambha-nîrârambha-ashta-bhôgatêjas-svâmyavannu sakala-suvarṇâdâya-bhattâdâya-turu-kâṇike-virubha-bêdige-bijavari-maṇudere-maggadere-suika-sodige-ulu ..... âdâya-bîti-bégâra-kabâdu-kudurê-suṅka yivu-modalâdav ellâ ..lavu tri-purushâdiyâgi tri-karaṇa-suddhiyâgi tri..kadalu namma antâkaraṇadalu sa-hiran̄yôdaka-dâna-dhârâ-pûrvakavâgi dhâreyan eradu koṭta agrahâra-bhû-dâna-dharma-śâsana śrî higey endu nâvu sadyâḥ-parichchhêdava mâdidevâgi yî-dharmavanu (stops here)

## 248

At Aṇḍigênahalli bêcharâkh (same hobli), on a stone at the border of Haraṇi. svasti śrî Šakâbda 1319.. ke mêle saluva Yiśvara-samvatsarada Kârtika-śu 1 Sô-lû śrîman-mahârâjâdhirâja paramêśvara śrî-vîra - pratâpa-Harihara-mahârâyaru prithivî-râjyaṁ geyuvalli ..... -Râyarige âyur-ârôgya-aśvaryâbhividdhiy âgabêk endu śrîman-Mahêśvara-panditârâdhyaru Mudda-Girinâtha-ayyagalige koṭta dharma-śâsana..... Kôlâla-nâda prabhugalu... pûrvvarâda Ballâla-Dêvana kâla-modalâgi hâlâgidda Aṇḍiganahalliyan ta. .â-ûrige saluvanta ūrdhvâ-mukhavâda vrikshagaṇu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi Mudda-Girinâtha-ayyagalige koṭtantâ dharma yidakke âru tapi-davaru Gaṇgeya tadîyallı kapileya konda pâpadallı hôharu

## 251

At Harâdi (same hobli), on a stone at the village entrance.

svasti śrî vijayâbhuya-Šâlivâhana-śaka-varshaṅgalu 1553 neya Prajâpati-samvatsarada Chaitra-śu 2 lû śrîmad-râjâdhirâja râja-paramêśvara śrî-vîrapratâpa-śrî-vîra-Venkaṭapati-Râya-mahârâyavaravaru prithivî-sâmrâjyaṁ geyutt iralu śrîmat-sujana..... Ampeyyanavarige nîvu koṭta..... Tammê-Gaudâru ... grâmagala dâna-vîdeya kramav ent endare namma aluvikege saluva Kôlâla-sîmê-volagâna Hanaṇi-sthalada ..... Aṇḍiganahalli 1 (others named) antu grâma 11nu nâvu nimage dharmavâgi...dagaṇa satyava mâdi šâsanava hâki samarpistev âda-kâraṇa prâku grâmagalige saluva chatus-sîmê-volagâda kâḍârambha[ke] salu[va] holada ..... nîrârambhake saluva keregaṇu kuntegaṇu aṇegâlu.....yâlu tōṭa tudike kudurê-suṅka sakala-suvarṇâdâya (3 lines gone; usual final verses)

## 252

At Timmasandra (same hobli), on a stone in front of the Gôpâlasvâmi temple.  
 śrî-Gaṇâdhipatayê namah svasti śrî vijayâbhuya-Śâlivâhana-śaka-varusha  
 1390 ya Sarvadhâri-samvatsarada Mâgha-ba 14 Śivarâtri-puṇya-kâladalu śrî-  
 man-mahâ-maṇḍalâśvara pode-râya bhûpa-Nârâyaṇa-râya Hulihaliya Râmaya-  
 arasugaļu Šrîparvatada Kâmidêva Vîraṇa-vodeyarige podavondu koṭṭa dharma-  
 šâsanada kramav ent endare Teppada Nâgaṇana gađi... châvadîya Kôlâla-nâdige  
 sandu-baha Timmasamudrada grâma 1 danu śrî-Mallikârjuna-dêvara śrî-kâryake  
 â-chandrârka-sthâiyâgi chandrâdityar ullannabara sa-hiraṇyôdaka-dhârâ-  
 pûrvakavâgi vodambat̄tu koṭṭa dharma-šâsanada pura (usual final verses) ūbhâm  
 astu

## 254

At Neranahalli (same hobli), on a stone in front of the village.  
 svasti śrî vijayâbda-Śâlivâhana-śaka-varushaingaļu 15.. neya Šrimukha-sam-  
 vatsarada.... mahôdaya-puṇya-kâladalu śrimat-râja-śrî-Jayitâ-Bâyammanavaru  
 Kailâsa-vâsi (rest effaced)

## 256

At Agrahâra-Sômarasanahalli (same hobli), on a stone on Kûrukalkatte Uđugut̄ta.  
 Plavaṅga-samvatsarada Chaitra-śu ... śrimat-Sômarasanahallî kereya  
 nakkala-hola matina-mara-holavam mâḍikonḍu baral ūra gavudaru ... kondu  
 sukhadali yiharu yi-hola ayikolaga Bilanakuḍi hola gadde ūbhayaṁ sta-la-  
 gânike hanneradu-koлага dâna-mâḍli..... Tammarasayyana appaṇeyinda koṭṭa  
 koḍagi.. lagam ..... sukhadalu yiharu Tammarasaya-appaṇeyinda  
 (rest illegible)



## MULBAGAL TALUQ.

### 1

In Mulbâgal, on a copper-plate in the Šripâdarâya-mâtha.

śubham astu

namas tunga—etc. ||

Harêr lîlâ-varâhasya dâmshtîrâ-danqas sa pâtu vah !

Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||

kalyânâyâstu tad dhâma pratyûha-timirâpahaṁ !

yad gajôpy Agajôdbhûtaṁ Hariṇâpi cha pûjyaté ||

svasti śrî vijayâbhuyada-Śâlivâhana-śakâbdaingalù ? 1499 sandu vartamânav âda  
Yîsvara-samvatsarada Kârtika-śu 15 Guruvâra-Rôhinî-nakshatra-Prîti-nâma-  
yôga-Kaulavâkaraṇa-yukta-puṇya-kâladalli śrimat-parama-hamsa-parivrâjakâ-  
châryar âda pada-vâkyâ-pramâna-pârâvâra-pârînar âda sarva-tantra-svatantar  
âda śrimad-Vaishnava-siddhânta-pratishthâpanâchâryar âda śrimad-Gopînâtha-  
dêvara divya-śrî-pâda-padmârâdhakar âda śrimad-Âdirâja-tîrthara praśishyar  
âda śrimat-Saṅkarshaṇa-tîrthara śishyar âda śrimat-Suvarṇavarṇa-Paraśurâma-  
tîrthara Muṭabâgala-mâthake śrimad-râjâdhîrâja râja-paramâśvara râja-  
mârtânda râja-kaṇṭhîravâpratima-pratâpa vîra-narapatigal âda Aśvapati-Gaja-  
pati-manô-bhayainkarar âda nara-lôka-gaṇḍa Vijayânagara-Karnâṭaka-simhâsanâ-  
dhîśvarar âda Âtrîya-gôtrar âda Âśvalâyana-sûtrar âda Ruk-śâkhâdhyâyîgal âda  
Narasihva-Râyanaranavara paustrarâda Virûpâksha-Râyanarayyanavara putrar  
âda Vijaya-Veikatapati-Râyanarayyanavaru | Muṭabâgala-mâthakke yî-Kârtika-  
śu 15 Guruvâra-Rôhinî-nakshatra-Prîti-nâma-yôga-Kaulavâkaraṇa-yukta-puṇya-  
kâladalli barası koṭea bhû-dâna-śâsana-kramav ent endare Vûṭakûru-sihvâsanada  
paśchima-kötê bâgalige saluva Paramati-sthalake sêrida Vadaga-Râtûra hō(on the  
back)balige hondida Veṅgere-grâma Vaḍatanapâlyakke pûrva Sirakanapâlyakke  
dakshiṇa Pâṇḍimângalake paśchima Kâvîrige uttara yî-chatus-simê-madhyâ-  
dalli yiruva upagrâma-salita Veṅgere-grâmakke pûrva-dakshiṇa-paśchimottara-  
galalli dânda-kamandalu-mudrâ-Vâmana-mudrâñkita-silegalanû pratishthâpita  
mâdistâ chatus-simê-valagina Veṅgere-grâma yidakke sêrida upagrâmagalû  
kara sahâ Muṭabâgala-mâthada śrî-Gopînâtha-dêvara dîpârâdhanege śrimad-  
Âdirâja-tîrthara praśishyar âda śrimat-Saṅkarshaṇa-tîrthara śishyar âda śrimat-  
Suvarṇavarṇa-Paraśurâma-tîrthara Muṭabâgala-mâthakke Narasiṁha-Râyanava-  
ra paustrar âda Virûpâksha-Râyanavara putrar âda Vijaya-Veikatapati-Râyanar-  
ayyanavaru Pâṇḍuraṅga-kshêtra-vâsi śrî-Vîṭhala-svâmiyavara divya-śrî-pâda-  
sannidhiyalli sa-hiranŷodaka-dhârâ-pûrvakam âgi koṭevu kâraṇa yî-chatus-simê-

valagina tōṭa tudige gade bedalu mâvade maravade nidhi-nikshēpa-jala-taru-pâshâṇa-akshîṇ[y]-âgâmi-sidha-sâdhyâṅgal emba ashta-bhôga-têjas-svâmyagalannu nîvê anubhavisikondu baralullavar endu Muṭabâgila-mathake Vijaya-Venikata-pati-Râyarayyanavaru barasikotta bhû-dâna-śâsana |

ekaiva bhaginî lôkê sarvêshâm êva bhûbhujâm |

na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||

(usual final verses)

na visham visham ity âhur Brahma-svam visham uchyatê |

visham êkâkinam hanti Brahma-svam putra-pautrakam ||

śrī-Virūpāksha

2

In Mulbâgal, on a copper-plate in possession of Krishnappa.

śrī-Prasanna-Virūpāksha śubham astu svasti śrī vijayābhuya-Śālivāhana-śaka-  
 varuṣhaṅgaḥ 1353 nē Sādhāraṇa-nāma-saṁvatsarada Phālguṇa-śu 10 lu yī-  
 Prasanna-Virūpāksha-dēvarige dēvālaya-prākāra-gopuraṅgaḥ śikhara da chin-  
 nāda hodike Manmatha-pushkarāṇi aṅga-raṅga-bhōga-vaibhava-agrabhāra-grā-  
 maṅgaḥ māṇṭapa-ṅgaḥ bhikshā-māṇṭapa-muntāda-sakala-dharmmaṅgaḥ Vija-  
 ya-Rāyara dharmadinda Viṣhṇuvardhana-gotrada Heggade-dēvaṅgaḥ Vommā-  
 yammaṅgaḥ makkāḥ Lakhāṇa-danāyakaru Mādāṇa-danāyakaru śrī-Prasanna-  
 Virūpāksha-dēvarige paditara-dipārādhane-nityōtsava-pakshōtsava-māsōtsa-  
 va-rathōtsava-muntāda aṅga-raṅga-vaibhōgaṅgaḥ naḍebēk enda-kāraṇa Uthāna-  
 12 puṇya-kāladalli dhārā-dattav āgi ko (back) ṭta grāmaṅgaḥ Muļuvāyi-sime-  
 ge saluva Virūpākshapura 1 Guttehalli 1 Sūrādēvihalli 1 Mahādēvanahalli 1  
 Kumudēvanahalli 1 Kuñchibāṇḍētaraphu 1 sahitavāgi dhārā-dattav āgi kottu-  
 yiddhēvā ada-kāraṇa yidakke saluva yalle chatus-sime-valagaṇa nidhi-nikshēpa-  
 jala-taru-pāshāṇa-akshīṇa-āgāmi-siddha-sādhyāṅgalannu divya-bhōga-svāmyai-  
 galannu anubhavisikondu sakala-suvarṇādāya-sakala-bhattādāyagalunnu śrī-  
 Prasanna-Virūpāksha-dēvarige Vommāyammanavara makkāḥ Lakkāṇa-danāy-  
 akaru Mādāna-danāyakaru mādida dharma || (usual final verses)

3

In Mulbâgal, on the outer wall of the Râmadêva temple in the Âñjanêva temple.

(West side) śrī-Hanumatē namah || śubham astu śrī-vīra-Rāmachandra-patē  
namo'stu svasti śrī jayābhuya-Śālivāhana-śaka-varusha 1443 neya Vishu-  
saṁvatsarada Kārtika-śu 12 lu śrīman-mahārājādhirāja rāja-(south side) para-  
mēśvara śrī-vīra-pratāpa-śrī-vīra-Krishna-Rāya-mahārāyaru prithvī-rājyan gaiū-

tam iralu Muļuvâya mûḍaṇa-pariseya Hanumanta-dêvaravara guḍiya dakshinâbhâgadali Udayagiri-sthalada sênabôva-Hariyapa-vodeyaru.....châvadige... Râya.....(west side) šâsana-kramav ent endare namma vodeya Râya-Sidhaṇṇa-vodeyaru.....sîmê-volagana Tâtagaṭa-grâmavanu Konḍamarasa-arasinava-rige dharmavâgi ayanavarige binnaham mâdi avara apaneyinda â-grâmavanu Utthâna-dvâdaši-puṇya-kâladalu dêvara amri(south side)ta-paḍi-nayivêdy-aiga-raṅga-vayibhôgakke samarpisi koṭev âgi â-Tâtagaṭa-grâmake saluva chatus-sîmê-volagana kupe-kirukula .....nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-sidha-sâdhyaṅgal emba ashṭa-bhôga-têjas-svâmya-sakala-suvarnâdâya-sakala-bhôga-...(east side).....pratishtheya mâdida ūrî-Râmanâtha-dêvaru Šitâ-Paramêśvari-Lakshmaṇa-dêvara pratishteyanu mâdi guḍi-gôpura-maṇṭapavanu kaṭisi yidake ūrî-Hariyapa-Râjagaļu vodambaṭtu koṭar alliya ūrî.....dhâreyan eradu koṭev âgi â-Tâtagaṭada grâmaū dêvara pûjege â-chandrârka-sthâiyâgi naḍal uļadu endu podavaṭṭu koṭṭa dharma-šâsana || (usual final verse)

## 4

In Muļbagal, on a stone in front of the Viṭhala-Nârâyaṇa temple.

śubham astu

namas tuṅga—etc. ||

svasti ūrî vijayâbhyudaya-Šâlivâhana-śaka-varusha 1469 neya Parâbhava-sam-vatsara-mâgha-ba 4 Bu ūriman-mahârâjâdhirâja râja-paramêśvara ūrî-vîra-pratâpa-śrî-Sadâśiva-Râya-mahârâyaru prithivî-râjyaṁ geyiüttam yiralu Muļavâgila-râjyada hadinenṭu.....nad olaṅgâda dêvarugalige ūrima.....dêvarâ Âtrêya-gôtrada Âpastamba-sûtrada Yeuš-śâkhâdhyâyigal âda ūriman-mahâ-maṇḍalêśvara Nandyâlada Vira-Râja ūrî-Raiga-Râjagaļa makkaļu .....pura mahâ-arasugaļu namma Nâyakanake saluva Muļuvâgila-râjyada padinenṭu-dêvasthânada .....jaru bandu dêvasthânake ..... .....dêvaru .... râjana râjyada.....salu.....Sadâśiva-Râyara nirûpa .....sarvamânyav âgi yî-dêvasthânada.....amriṭa-paḍi-naiyivêdyake .....ru samarpâna ..... ...ud endu koṭe.....

## 5

On the basement of the same temple.

Vyaya-samvatsarada Chaitra-śu 12 lu ūrimatu Hariyapagalu mâdida nirnaya... vodeyarige dharmava.....yara Viṭha....ya grâma.....vibhûti-gâṇike ....kâṣarali.....śraya....gaļa haṇa....garavari biḍu sâlu..... ...dharma-šâsana vanu koṭeu....amriṭa....â-chandrârka-sthâyi..... ... (usual final phrases) â-chandrârka-sthâiyâgi....agrahâra.....

In Muļbāgal, on a rock attached to the Nāchāramma temple.

śubham astu svasti śrī jayābhuyada-Śaka-varusha 1339 neya Durmukhi-saṁvatsarada Mārgasira-śu 10 lu śrīman-mabārājādhirāja rāja-paramēvara pūrva-dakshiṇa-paśchima-samudrādhipatiyâda śrīman-mahā-Pratāpa-Dēva-Rāya-mahārāyaru prithivī-rājyaṁ geyiütt iralu śrīman-mahā-pradhāna-Nāgaṇṇa-danṇṇāyakara Muļavāgila-rājyadalu śrīmatu Annadāni-Odeyaru nyāya-dharma-gaļanu pālisuta sthiran āgi Muļuvāgila-rājya-paripālanava māduttam iddalli Muļuvāgilige mūla-sthānav āgi yidda grāmādhidēvatey âda ā-Muļuvāya Nāchi-dēviyara nirūpadalu ā-Muļuvāya Nāchi-dēviyara sthānikaru Kēśava-Perumāleya makaļu Balepanu Maniyaru Mārapā Kēśava-Perumāleya tamma Āvāmbaļa tamma oļag ēkasthar āgi Śrīvatsa-gotrada Dēvarasara makkalu Šivarātreyā Viṭhaṇṇagaļu Mallaṇṇagaļu oļagāda-mahājanaṅgalige koṭa dharma-śāsanada kramav ent endare Muļavāgila-rājyakke saluva Hode-nāda olage namma Muļuvāya Nāchi-dēviyarige saluva Katariyahaliya śimē-olage Pālāra-haļadali Ara-liya-aṇey embndu anādi-kāla tođagi oļadu nela-saritav āgi hālāgi yida sam-mandha ā-aṇeyanu nimma kayya bahaļa-dhanavanū yiki kereyāgi kaṭisi alli Muļuvāya-Nāchīpurav emba grāmavanū kaṭuvadakke nimage šīmeya mādikoṭa vivara Yalachiyakuṇṭe nimmolagāgi ā-Yalachiyakuṇṭeya mūḍaṇa-kōdiya aralīya-mara mēreyāgi holada barabina mēle dara huṇiseya saritadalu ā-marada mēle adakke mūḍalu holada baribina mēlē mūḍaṇa-kadeya Hayanahaļa-pariyantara ā-haļakke pađuvalu darahuṇisege teñkalu namage saluva šīmey-ashṭānū nīvu kaṭuva kereya kelaiyiike šīmeyanū mādikoṭu nimma grāmake holada sīme nimma Yalachiyakuṇṭeya mūḍaṇa-kōdiya aralīya-mara modalāgi bađagalu bana-huṇiseya mēle jōļada-holada baribina huṇiseya mēle bađagaņa haraļudindala mēdu pariyantara alinda pađuvalu Nāgana aṇege pađuvaṇa hunase modal āgi Hālāra-tore pariyantara namage saluva pađuvaṇa-šīmeyanū ađavīyanū nīü kađidu holananū mādikombadake šīmeyanū mādikoṭev āgi nīü katīda kereya kīlēriyalu olažeřiyalu huṭidashṭu-gaddeyanū nāku-bhāgava mādi yī-nāku-bhāgada olage ondu bhāgeyanū namma Muļuvāya Nāchi-dēviyara bhaṇḍārake saluvudu kerege nimma kayında bahaļa-dhanavan iki kaṭidirāgi mikka mūru-bhāga-gadde nāü nimage šīmeya mādikoṭa holananū nimma mahājanaṅgalige namma Muļuvāya Nāchi-dēvi koṭa sarvamānyada agrahārav āgi koṭev āgi ā-mūru-bhāga-gadeyanū ā-holananū ā-Muļuvāya-Nāchīpurav emba nīü katīda grāmavanū yidake saluva ashṭa-bhōga-tējas-svāmyavanū ā-chandrārka-sthāiyī āgi sarvamānyada agrahārav āgi anubhavisūdu nimma kshētraṅgaļu dānādhī-krayaṅgalige saluvudu nimma kerege ūna-mānav ādare nīü mahājanaṅgaļu kaṭal ullavaru yī-patra-śāsanada mariyādeyali namma Muļuvāya-Nāchiyara munde ūlā-śāsanavanū mādikoṭev āgi nīü yī-agrahāravanū sarvamānyav āgi

â-chandrârka-sthâiyî agî anubhavisi sukhadîm bâlûd endu namma strî-putra-jñâti-sâvanta-dâyâdyânumatadinda arasina anumatadinda tamma sva-ruchiyinda odambat u dhârâ-pûrvakavâgi ko ta dharma- sâsana || (usual final verses) yint-appudakke â-sthânikara su-hastada oppagalu

## 9

In the darga of Haidar Vali.

khâse Haq farmûda Murbâgal mokhâm  
râzdâne zikre ikhfa wa jalî  
farkhe âada miburad sâhin sanash  
bûd ganje rôze Haq Haidar Vali—668

## 10

On the south wall of the Lakshmi-Nârâya a temple, near the  a ikara-tirtha.  
svasti śrî jayâbhuyuda - aka-varusha 1321 neya Pramâthi-samvatsarada Chayitra- u 1 Â śrîman-mahâ-pradhâna Âśvalâyana-sûtrada Âtrêya-gôtrada Heggappa-ga a maga Mallarasaru śrî-Lakshmî-Nârâya a-dêvara pratishthe dêvâlaya- ikha-ra saha â-chandrârka-sthâiyî agî mâdida dharmma- sâsana || (usual final verse)

## 11

On the wall of the ruined temple near the same tirtha.

Ôm nama  Šivâya ||  
para.....san-nidhim san-nidhim yah  
.....śrîman-mahâ- a ikara  řa ikarô..... ||  
.... akâbda-bhâji Vibhavê samvatsarê  râvanê  
mâsê châsita-paksha-Manmatha-dinê vârê Brîgô  šobhanê |  
prâtâpêmma i-Bukka-bhûpa.....Kriyâsaktir ity  
âkhyâtasya gurôr Gurôr iva satâm  akrô hyadhatta kramât ||  
śrîmaty  habanîyakê janapadê Kummâyipally-âkhyayâ  
khâyatâm grâmam a esha-dâna-subhagê kâlê tadânîm  ubhê |  
Vidyâša ikara-vigrahâya guravê vidyâdhika-vyaktayê  
prâtâpêmma i-Bukka-bhûpatir a eshôpâdhi-muktam mudâ ||  
svasti śrî jayâbhuyuda - aka-varusha 1312 neya  ukla-samvatsarada  shâdhâba 8 Ŝu śrîman-mahârâjâdhîrâja râja-paramâshvara śrî-vîra-Harihara-mahârâya-ravara kumâra śrîman-mahâ-man alêshvaram śrî-vîra.....vâya Yimma i-Bukka-Râya-Odeyaru Vidyâša ikara-dêvarige ko ta dâna-patra- sâsanada kramav ent  
endare. .... Muluvâya-râjyada  Avani-nâda Kummâdêviyahallîya-grâ-

ma vandanū Vidyâšanka.....amṛita-pađige â-ûra chatus-sîme-olage ullanthâ  
keře kuṇṭe bhâvi tōṭa-sahitavâgi a-û...nū Vidyâśaṅkarapuravâgî â-Vidyâśaṅ-  
kara-dêvarige â-chandrârka-sthâiyi âgi dhârâ-pûrva...gi koṭṭeu â-ûralu yêñ  
ullanthâ dêvara amṛita-pađige anubhavisûdu yî-mariyâdege....śâsanâ-tâmra-  
śâsanavanû baradu koṭeu â-Yimmađi-Bukkañña-Odeyara oppa || śrî-Harihara ||  
(usual final verse)

## 12

On the east wall of the same temple.

svasti śrî jayâbhuyuda-Šaka-varusha sâvi.....Yimmađi-Bukkañña-Odeyaru  
priθhivî-râjyava mâduva.....

## 15 a

At Mulbâgal, on a rock on the Mulbâgal hill.

(Grantha and Tamil characters.)

Šôbakiri..-śammarcharattu-pPaṅguni-mâšanī.....ti u...yar Mâdêvarkku i..  
....nâchchi.....nena ivanukku pinb-irundêñ âgil i..pukka ....ñda..  
.raich-chan.....

## 15 b

At the same place.

(Grantha and Tamil characters.)

.....mâchchan-aṅkakkâra Ka..na..raiyyena Kûttâdun-dêvar âna mandali-  
kaṛku vêlaikkâra nâ...ra.....ppân taṅgañ ammaikku-ttânê mañâlan

## 16

At the same place.

(Grantha and Tamil characters.)

svasti śrî Vi..yakonđa-Šôla Âvaniya-nâṭtu Nuļambâdi-râyar magan Nuļamba.  
panukku Âdi...la.n magan Gaṅgaperumâllena .....chchan ivarku.....  
nena ivan-taṅgañ....tâ..ma.....

## 17

At Mulbâgal, near the Jayastambha on the Hanchukallu hills.

(Grantha and Tamil characters.)

.....ti-varsha.. ppâda...nâ...da..tai...ttâr.....vitta tanmam

## 18

Copy of a copper plate in possession of Munisāmī-dikshitar archaka  
of the Sōmēśvara temple.

svasti śrī vijayābhuyada-Śālivāhana-śaka-varushāṅgalu ? 1156 neya Jaya-nāma-saṁ | Āsvīja-śu 10 llu śrī-Prasanna-Sōmēśvara-svāmige jīrṇñōddhāra-dēvālaya-prākāra - sikhara - Manmatha - pushkarāṇi - aṅga-raṅga - vaibhavaṅgalu grāmaṅgalu bhikshā-mantapaṅgalu muntāda-sakala-dharmaṅgalu śrī-rājādhirāja-mahārāyar ādanthā Kañchī-vamśōddhārakarāda śrī-Ēkāmbarēśvara-svāmiyavara prasādakar ādanthā mahārāya-Vīra-Rāyara komāraru Yalavañji-Rāyaru śrī-Prasanna-Sōmēśvara-svāmiyavarige paditara-dīpārādhane-nityōtsava-pakshōtsava-māsōtsava-rathōtsava-varushōtsava-nṛitya-vādyā-muntāda aṅga-raṅga-bhōga-bhāgya-vaibhavaṅgalu naḍebēk endu pratishṭhā-kāladallu dhārā-dattavāgi kotṭa grāmaṅgalu Muļuvāyi-chāvadīge salluva Yindlahalli-grāma 1 Gummakallu-grāma 1 Māraṇḍahalli-grāma 1 Kondēnahalli-grāma 1 Gadipalli-balīya Nelliukūntē-grāma 1 Kugganahalli-grāma 1 Tirumalahalli-grāma 1 Pälēnahalli-grāma 1 Tolađi-grāma 1 Mēlu-Tāyalūru-grāma 1 Tyākallu-sīmey-olage Kamppasamudra-grāma 1 kasabevolage Sōmēśvara-kere 1 kere-keilage gadde khaṇḍuga 10 hattukhaṇḍuga kasabe-hola Muddanakūntē balīyallu hola 6 āru-khaṇḍuga saha dhārā-dattavāgi kotṭu idhēve āda-kāraṇa idakke salluva yalle chatus-sīme-volagāna nidhi-nikshēpa-jala-taru-pāshāṇa-akshīṇa-āgāmi-siddha - sādhyāṅgalannu divya-bhōga-svāmyaṅgalannu sakala-dhānyādāya — sakala-suvarṇādāyavaunu śrī-Prasanna-Sōmēśvara-svāmiyavara nimitta archakaru Yajuś-śākhādhyāyar āda Bōdhāyana-sūtrar āda Bhārggava-gōtar āda Mandana-Kālēśvarada Chandrasēkhara-dikshitaravarige mahārāya-Vīra-Rāyara komāraru Yalavañji-Rāyaru māđida dharma-śāsana

(usual final verse )

śrī-Rāma-svāmi-vākyāṁ ||

mad-vamśajāḥ para-mahīpati-vamśajā vā  
yad-vamśa-jāḥ parama-dharma-rataika-chittāḥ |  
mad-dharmam ēva paripāla...chitta-vṛittē  
tat-pādukā-dvayam ahaṁ sirasā namāmi ||

(other final verses)

## 19

In Mulbāgal, on a south wall of the Sōmēśvara temple of Sōmēśvarapālāya.  
śubham astu svasti śrī jayādy-udaya-Śālivāhana-śaka-varusha 1440 neya Bahudhānya-saṁivatsarada Vaiśākha-śu 15 lu śrīman-mahārājādhirāja rāja-para-mēśvara śrī-vīra-pratāpa-śrī-vīra-Krishṇa-Rāya-mahārāyaru prīthuvī-rājyaṁ gai-yuttam iralu Muļuvāya-rājyakke saluva Yalavañji-nād-olagāna Mandaragōntē

yemba grāmavanū Salageya-dēvanu.....bēkendu Kṛiṣṇa-Rāya-mahārāyari ge  
binnahaṁ mādalāgi ā-binnahannū pālisi ā-Mandaragōṇteya-grāmavanū Sōmē-  
dēvarige koṭevāgi karaṇīka Nāga.....ge nirūpavanū kodalāgi Kṛiṣṇa-Rāya-  
mahārāyara nirūpadinda ..... Muļuvāya ..... kālad annada  
naivēdyake koṭtevu .....

## 20

On the same wall.

śubham astu svasti śrī vijayābhuyudaya-Śaka-varusha 1389 neya Sarvajitu-sam-  
vatsarada Māgha-ba 14 lū śrīman-mahārājādhirāja rāja-paramēśvara gaja-mri-  
gayā-vihāra pūrva-dakshiṇa-paśchima-samudrādhipati śrī-vīra-pratāpa-Virū-  
pāksha-Rāya-mahārāyaru prithivī-rājyam gaiütam yiralu Narasiṅga-Rāja-Odeya-  
rige dharmavāgi Śivarātrē-puṇya-kāladalu Muļuvāya Hariyappagalū Muļu-  
vāya-pattanāda Baṇajīga-Daṇḍapana maga Yaleyā-Saṅkapa-Setṭige koṭṭa dhar-  
mma-śāsana nīnū teruva siddhāya eraḍu hanā yī-puṇyagala bembaliya vaddi  
.... gavuḍa-suṇka magga .. taṭavārīke-kāṇike-kadḍāya-bidagoḷu hostu  
haḍadu eraḍu-ettina hēṇu mānya sahavāgi sarvamānyavāgi biṭṭevāgi nīnū  
Muļuvāya Sōmeya-dēvarige dina-ondakke eraḍu-vīleyanū putra-pautra-param-  
pareyāgi ā-chandrārka-stāyi āgi naḍasutta bahudu endu koṭṭa dharmma-śāsana  
(usual imprecatory phrases) Hariyappana baraha ||

## 22

At Kappalamaduvu (same hobli), on a stone near the Basavaṇṇa temple.

śubham astu svasti śrī vijayābhuyudaya-Śālivāhana-śaka-varusha 1466 neya  
Krōdhi-samvatsarada Vaiśākha-śu 14 lu śrīmatu rājādhirāja rāja-paramēśvara śrī-  
vīra-pratāpa śrī-Sadāśiva-Dēva-mahārāya prithivī-rājyam geyuttam iralu  
Muļuvāgila santeya.....ya Tiruveṅgalānātha-dēvara amṛita-padi-nayivēdyake  
Rāma-Rāja-ayyanavaru.....pa-Rājagalu.....(back) .....ra nirūpa-  
dinda.....suvarṇādāya.....vanu Tiruveṅgalānātha-dēva[ra] amṛi-  
ta-padi.....

## 23

At Allālasamudra (same hobli), on a rock near the Taṭavāramānya wet land.

(Grantha and Tamil characters.)

śrīmanu Arulāla-nādar Allāla-śamuttiramā.. pa..ta..šukum..kaiyil nāvi...  
māvōm....nālvaṇku...sā.....

## 25

At Padmagatṭa (same hobli), on a stone below the Hanumanakere.

śrīmatu Muļuvāgila Tuļuva Gummaṇa-Nāyakara makkalu Krushṇama-Nāyakaru  
Pramādi-samvatsarada Āśvīja-bahula 5 lu Bīrī-jiyana maga Kariyanṇa-gaudagu  
Belevayana maga Vēmaya-gaudagu koṭṭa kaṭu-kodagiya mānyada kramav ent  
endare.....

## 26

At Tātakallu (same hobli), on a virakal in the Nettaru-bidū.

svasti śrī jagat-tritayābhivandita-surāsurādhīśa-Paramēśvara-pratihārīkrīta-Mā-  
vali-Bānarasa prithuvī-rājya geye Pallava .... ikki Hondikalla turu ....  
Niṅga-Rāyan almi satta

## 28

At the same village, on a big rock in the east.

(Grantha and Tamil characters.)

.. ti.mâ... ko.ḍalagiya perumâl svasti śrī.dhikēśa mahā-vîra tvat-bâna-  
vadabâ-mukhē hastō hataḥ kathannashṭe niśśēsham makarâ..yah ven̄i adikan  
vi.ka....giyâna ūsau .... paśātta ..... ko .... nr̄anavu mâdu .. tepe ....  
mmaruṅgum mâdu .....

## 29

At Kāvuttanahalli (same hobli), on a stone in front of the Sōmēśvara temple.  
svasti śrī Harihara-Rāyara Śaka-varsha 1319 neya Īśvara-samvatsarada Māgha-  
su 3 Bhā Āvani-nâda Kāütanahalliya Sōmē-dēvara pratishṭhē-kāladalu â-hallige  
mûdalu Māvinakuṇṭe adake bādagalu Nāgagatṭa-volagâda Maḍalu Kachuvana-  
halli-simē-pariyintara Māvinakuṇṭe-chatus-simē saha adake teikalu.....  
Gōdiyahalliya-simē-pariyantara..â-chatus-simeyanu Viṭhapa-Vode .....

.....

## 30

On a stone at the same place.

śubham astu śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1468 neya Parā-  
bhava-samvatsarada Māgha.....śrīman-mahārājādhirāja paramēśvara śrī-vîra-  
pratâpa śrī-Sadāśiva-Rāya-mahārāyaru pruthuvī-rājyaṁ geyiüttaṁ yiralū.....  
..varâda Ātrēya-gotrada Āpastambha-sûtrada Yajuš-śākhâdhyâyigalâda śrīman-

mahâ-maṇḍalêśvara.....râjagala ūrî...râjagala...Timmappaga.....  
bhattaru piriya..... . . . . .

## 31

At the same village, on a virakal in Veṅkaṭappa's field.  
svasti śrī Irīva-Nolamba pr̄ithivî-râjyaṁ geyyutt ire Eradayûra ūr-alivinole  
Bâra Mâdhavayya ânt iṣidu sattu svarggasthan âdâm

## 32

On a stone at the same place.

svasti śrī Irīva-Nolamba pr̄ithivî-râjyaṁ geyyutt ire Ballada tuṣu-gond ḍe  
Kobbeyayy aridum Olipayyaṁ tuṣuvan ikki bidalli Olipa .....  
dêvana mā...yyana Chôla.....tuṣuvan ikki....

## 34

At the same village, in the Karaga Inâm wet land.

(Grantha and Tamil characters.)

Dâtu-varuśattu Śittirai-mâdam nâlân-tiyadi ūṣi-vîra-Bukkana-udaiyarkku ūellâ-  
niṇra kâlattu Āvaniya-nâttil Kâvuttarpalliyil Kâvuttar-šeṭti Śâmiṇdar Śa-  
vuṇḍappar Odu..num Śavuṇḍapparum Śivadiyum maṛṭula yûravarum Ega.  
ṭtimâyâ..yakanum Muļavâyil nagarattâril Kâdandai vâṇigan Śaypa..lavi-kun-  
ram-udaiyârkku ūandirayâtti-varaiy-âga ôlai-kuḍutta pariśâvadu Vachchagat̄ta-  
ttil Lôkakumârannenadu.pari kaṭṭugaiyil ivv-eri kîlôdu kuḍangai Âlattârril  
ten pâśirattal nâlu kaļani panniru-kuļaga kaļaniyum ūandirâyitta-varai ūelu-  
ttakâdavadâga ūâdanam kuḍuttôm idukku yiyyâdoruttan âm-allav-en̄avan Ge-  
gai-kkaraiyil kural-pašuvai konra pâvattilê pôvargał tan tâykku tânê miṇ..n  
i..kku ūânru Ponnamiṇdar ..gâmiṇdar ūadumapâi. ku ūâdâśâriyum Śivadi-  
tattânum ivai ūâvuttan.ūluttu

## 35

At the same village, on a stone in Tamme-Gauda's field.

śrîmat-Pingala-saṁvatsarada Āshâdha-śu 13 Sômaवâradalû Vîramarasaru Muļu-  
vâgila râjyake saluva Kâūttanahalliya grâmadali Takkuru Vîrayyage bhata-  
vrittiyâgi koṭa hattu-kolagada gadde

## 36

At the same village, in Timmaiya's field.

(Grantha and Tamil characters.)

svasti śrī Virupanuḍaiyar alugira kâlattil Viṭṭappadaiyar vi.....ttile  
Kollaṇam Appaiya-nâyakan..Kâvattanpalliyil.....

## 37

At Sonnavâdi (same hobli), on a stone in front of Veñkatappa's house.  
 ūbhām astu Sarvajitu-samvatsarada Vaiśākha-śu śrīmat-Hanumappa-  
 Nāyakaru śrī-Krishna-Rāya-mahārāyarige dharmav āgabēk endu kōta kōdagi-  
 mānyada hola (usual imprecatory phrases)

## 38

At Āvani (Āvani hobli), on a pillar lying  
 below tamarind tree, near the main entrance of the Rāmēśvara temple.

(East face)

Śrī-vadhu Dhare Pôlalchō- | rāvanipaing agra-mahishi Bhuvanāmbike  
 Vāg- |  
 dēviyara doreyar enisida | Dīvabbarasiyara doreg eldar perar olare ||  
 atiśayamāge tamma pesarol neṛe tat-pati-nāmadini yaśō- |  
 rjjitam enip agrahāram avināsi namasyame māḍi rājyado |  
 sutan anukūlanāgi besakeyye guṇōnnatry oppi nind Aru- |  
 ndhati dore Dīvalabbarasiyar jjagatī-taṭak ēṁ pavitrarō ||  
 viditaṁ lōkakke munuṇā Raghu-kula-dahanogrēshuvim kāydu tiṇṇam  
 kudigond alk itt Agastyaṁ kuḍiyut uguldan im kaṭṭupat̄tildud int a- ||  
 ppudu pempan tāḍit end and aṣiyare lavaṇāmbhōḍhuyam pōlisal vōd |  
 iduv ettān ettal embant atibahaļa-jalan Dīvalabbāsamudraṁ ||  
 paded āyāsakke pakk āgire gada piridu-bhrāntinim pō .. d ond-a- |  
 bdadol int entānum eydutt irad Amaranadī-kānteyam kāṇbar..... |  
 ...dēsar sayp id ēṁ sambhavisito namag app alkariṇ Gaṇ(south face )ge  
 teikang |  
 idirām band iḍdud embant atibahaļa-jaļam Dīvalabbāsamudraṁ ||  
 Manu-charitaṁ Mahēndra-nripaninde parōkshadol ā-mahātmyanā |  
 janani Mahēndra-nāmade koļam nija-nāmadoliṁ tatākam Ī- |  
 šana bhavaṇām Mukunda-bhavaṇāṅgaļan imbine māḍi dharmma-va- |  
 rddhanade kanīya-nandanana rājyaman īkhisug āva-kālamum ||  
 netṭane Kadamba-vaṁśam |  
 putṭida mane Pallavēndran Iṛīva-Nolamban |  
 putṭida magan ene mugilam |  
 muṭṭipudum pempu Dīvalabbarasiyara ||  
 svasti śrīmad-anēka-divya-guṇa-saundaryālayā sā yatō  
 bhūlōkāgrya-Kadamba-vaṁśa-tilakā sadbhīs sadā vanditā |  
 śrīmad-Rāja-Manōja-bhūpa-mahishi Dīvāmbikā viśrutā  
 pūtā nūta-pativrata stuta-guṇā dēdipyamānājani ||

(West face)

kṛitvā dēvāyatanam Mahēśvarārppaṇam ananta-pāpa-vināśā |  
 ghanṭā Dīvāmbikayā Nolamba-Nārāyaṇēśvarāya sudattā ||  
 svasti samadhigata-pañcha-mahā-śabda Pallavānvaya śrī-prithvī-vallabha  
 Pallava-kula-tilakam Pallavābharaṇam āhava-durggan ahitara Javan amōgha-  
 vākyam Nolamba-Nārāyaṇa śrī-vīra-Mahēndram Nolambādhīrā(north face)jana  
 parōkshadol Dīvabbarasiyar pPōlalchōramāngaladol Dīvabbāsamudravam  
 kattisiy alliye Vishnu-grihamam mādisiy Āvanyado Nolamba-Nārāyaṇēśvara-  
 mam mādisi yī-dēvargg Elanagaramam sarbbā-bādhā-parihāram āgi kottar  
 nelanum chandranum ullinam salgum i-dharmmava.....līyadava kavile Bāna-  
 rašiyan alida pañcha-mahā-pātakam || baredam Nāmayyam ||

## 39

On the basement of the south wall of the same temple.

svasti śrī jayābhuyuda-Šaka-varusha 1291 neya Saumya-samvatsarada Āshādha-  
 šu 1 Budhvāradandu śrīmatu Anantappanavara makkalu Avasarada-Aīkkappa-  
 navarige Āvaniya Rāmayi-dēvara Sōma-jīyan-olagāda sthānikaru kotta šāsana-  
 da kramav ent endade ā-Āvaniya Rāmayi-dēvara munde ā-Aīkkappanavaru  
 dharma-chhatrakāgi Āvaniya volage Rāmayi-dēvarige saluva dēva-dānada Kalu-  
 vaṅgereya keregālu gadde-beddalu-muntāda chatus-simeya bhūmiyanu tat-kālō-  
 chita-kraya-dravyavanu konḍu ā-kshētrada ā-chatus-simeya volagāda nidhi-  
 nikshēpa-jala-pāshāna.....

## 40

At the same temple, at the southern doorway.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇdu āyiratt-orunūrru-enbattēlu sellāninra Raktākshi-sam-  
 vatsarattu-chChittirai-māša-mudal tiruv-Irāmīsuram-udaiya-nāyanārku yiv-  
 vūril viyāpārigaļil Maṇali-kilavantuḍaiya pillai magan Alagarena Tiruppurāk-  
 kuḍaiyil vaichcha tiru-nundāvīlakku .... kudutta .....kada  
 vadu Māhēśura-rakshai

## 41

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇdu āyiratt-orunūrru-aimbattonrāna Sarvvadhāri-śammattā-  
 rattu Nigarili-Šōla-māṇḍalattu Āvaniya-nāttu Āvaniyattu udaiyār tiruv-Irāmī-  
 suram-udaiyār kōyil ādiy-aruļugira kūttarku Šayaṅgoṇḍa-Šō .....  
 ..... Vāsiṭṭa-gōttirattu Mādēva-baṭṭan marugan Muttippillaiyum Dēvappillai-  
 yum Pārattuvāši-gōttirattu-pPirān-battar pēran Māra-dē .....

## 42 (a)

At the same temple, to the north of Gañji-maṇṭapa.

(Grantha and Tamil characters.)

śvasti śrī Šakarai-yāṇḍu ḥairattu-iṛunūrru-aṛupattu-onbadu idin mēṛ-chellā-nīṛa Pramādi-saṁvatsarattu Šittirai-mādam mudal pūrva-pakshattu Nāyarruk-kilamaiyun-Tiruvōṇamum perṛa nāl Nigarili-Šōla-maṇḍalattu Āvaniyattu udai-yār tiruv-Irāmīśvaram-udaiya-nāya(nāya)nāṛku Āvaniya-nāṭṭu nāṭṭu-nāyagañ-jeyvār Ponna-gāmiṇḍar Añka-gāmiṇḍan ulliṭṭavarōm udaka-pramāṇam-paīnik-kuḍutta pariśāvadu in-nāṭṭukkuṭ uṛ-vali kūḍi-kkōyilukku-pPagaikanṇundēvar kuḷa..m avv-ūṛk-adaitta dāna-māniya.nigarittu voliya..ka..paga..ri šūlnta šū..śadai iraṭṭaik...dēva-maṇḍalattil Van....kkan Śadumban eluttu Kama..pi taḍai Araśanpiṭai eluttu... kan.....yar nāḍu-kilān Ula.....ya...lā-rai kurāl kali..tuvaipa..til .. madiruvam .. vai .. ppallappaṇam Tippāṇḍai Nāchchiyār .rukku pallikk-oru paṇam ivaiy-ulladu šeluttuvārāga šanntrādittyā (ya)-varaiy-āga šellakkadāvadāga udaka-pramāṇam kalliluñ-jembilum vetti-kuḍuttōm nāṭṭavarōm ippaḍikku inda tanmattukku ilānganañ-jonnava.Gam-gai-karaiyil kkurāl-ppašuvai-kkonṛa Pramavattiyār dōshat..lē viluva..Ponna-gāmuṇḍar eluttu A..gāmuṇḍar eluttu ivai Nā..raiyān eluttu ivai Ella.... eluttu ivai.....eluttu ivai Māra....ṭṭavar eluttu....man eluttu ivai.... šan eluttu ivai Vallatti.....kkum.....eluttu tan tāykku tānē maṇā-lān ū-Māhēśvara-rakshai

## 42 b

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī pugal-šūlnta puṇari agal šūlnta puviyil Ponuṇēmi alavum tannēmi nadappa viļāṅgu-Jayamagalai iļāñ-gō-pparuvattu Šakkaragotṭattu vikkiramattoṭṭilāṛ pudumaṇam-puṇarntu maduvaraiy-īṭṭam Vayirāgarattu vāri ayinunai-kKondalavaraiyar.....riṣai-ṭṭēmaru-Kamalappū-magal-podumaiyum Ponniyāḍaiyun-tanNilappāvaiyun-tanimaiyun-tavira- ppunidarriru-maṇi-makuṭam urimayiṛ-chūḍi-ttannadi-iranḍun-tadamuṇḍiyāga-ttonnila-vēntar šūda.... nuvāṛu.....tu tiru-nilal venṇilāt-tigala oru tani-Mēruvir-puli viļaiyāda vārkadar-riṿāntarattu pūpālar tiṛai viḍuta.ta kadañ-jori-kaļiṛu murai niṛpa vi-laṅgiya Tennavan karuntalai ka..kkiḍappa.....yir-kula..raij.....tudaṅgi ..... kkiḍappa veṅgaṇum paṭṭa veṅgaru viṭṭa tan mānamuñ-gūṛina vīra-muñ-giḍappa ēṛina malaigalum mudugu nelippa ilinta nadigal šulanṛ-udaint-ōḍa viļunta ka..ka..lai virittal amara-kkuda-tiṣai ka...nāga-ttānum tānaiyum pannāl itṭa pala pala mugum bayant-edir-māriya Jayapperun-tiruvum paliy-ugantu kuḍutta pugalin Šelviyum vānarar vonkaṇa-maḍandaiyar-īṭṭamum miла-

rntu kuđutta veñgari-niraiyun-Gaṅga-mañdalamuñ-Jiñganav-enum pâni iraṇ-dum oru-miśai-kkai ..... n̄diya pugalodu Pâṇḍi-mañdalai-gola-ttiruvilatt-adaittu vellavarū parita..ñgam poru-kari-ttalaṅgalum pôla tantira-vâriyum uđaittây vantu vađa-kadal ten-kađal pađarvadu pôla-ttan peruñ-jênaiyai êvi-pañjavar aivarum poruda.....ñji.....neñitt-ôdi ara.... ttu nâṭtu. . . duttu marravar tammila..vanašarar tiriyum..porra.....ñri korra vibhavavântamum-ettišai-toru nîruttu muttin šalâpa mu.tTamil-pPodiyanum marrava vanakari padumayyañ-Jaiyyamui-Ganniyuñ-gaikkond-aruļi.....kâtti ku..malai-nâṭṭ-ulla šâvâr-ellân-tani-višumb-êra mâverittiñakaru....ttalai varai-kKungalar kulaiya-kKottâru..ram nerî-toru nilaigal ittaruli...Kali.ga-mañdalai-n-gaiypa.ttu tîral-kol-âramum tiruppuvatt-alaṅgalum pôla vîramun-tiyâgamum vi..ga-ppâr tola-chChivaniđatt-Umaiyyena ta.na-šikâmaṇi Puva-mulud-uđaiyâl iruppa avanuđan Gaṅgai vîrriruntena maingaiyar tiladam elišai-vallavi Èl-ulagam-u.daiyâl vâli valatt-iruppa üliyûli Puvana-mulud-uđaiyâludan .vîra-simhâsanattu vîrriunt-aruļi Kov-Irâjakêšari-panmar âna šakkiravatti-gal šrî Kulôttuña-Šôla-Dêvaraku yându 2.âvadu Nigarili-Šôla-mañdalattu Ilâ . gar-nâṭtu Âliyattu Kâṣyapa-gôttrattu Anñaman Âtti..la.n âna İlânagar-nâṭtu nâṭtu-kkâmuñdan Šôla-mâttañda-Bramma-mârâyar Âviniya-nâṭtu Âviniyattu tiruv-Irâmîšvaram-uđaiya-Mahâdêvaṛaku tiru-nuntâvîlakku onrukku-chchâvâ mûvâ-ppérâd-âga viṭṭa pašu irubattunâlu ip-pašu irubattunâlum stânam kâni.daiya Šiva-Brâhmaṇan Vasishtha-gôttrattu Šivakkolunta-bat̄tanum Pûmidêva-bat̄tanum Pâratuvâši Iruga-baṭṭa.immûvôm ivv-irubattunâlu pašuvum kaikkondu tiru-nantâvîlakku onrum šantirâditta-vara šeluttakkadâvôm âga kaikkonđom im-mûvôm pan-Mâhêśvara-rakshai

## 42 (c)

At the same place.

(Grantha and Tamil characters.)

svasti šrî pugal-šûlnta puñari agaļ šû[ll]nta puviyil Ponnêmiy-alavum tannêmi nadappa vilaṅgu Šaya-magalai ilañ-gô-pparuvattu Šakkara-gottattu vikkiramattoñilâl pudumanam-puñantu maduvara-iy-îṭtam Vayiragarattu vâri ayinunai-kKontalavaraiyar tantalam iriya vâl urai-kalittu-ttôl-vali-kâtti padum pari nadâtti ttiyai nitti vađa-tiśai vâgai-šûdi-ttenrişai-ttêmaru Kamalappû-magal podumaiyum Ponijâdaiyum tan Nilappâvaiyum tanimaiyun-tavira punidârri-mani-makuṭam urimaiyîr-chûdi. .... toruñ-jella ven-kuđaiy-iru-nila-vîlâgamum veganum tanadu tiru-niļal venñilâ-ttigala oru-tani-Mêruvîr-puli vilaiyâda vâr-kadar-riñvântarattu pûpâlar tirai viđun-tantata kadañ-jori-kalîru muñai nirppa vilaṅgiya Tennavan karun-talai parunt-alaitida.... piñ-kula-ppiřai pôla niř-pilaiy-enum šoll-edir kôđirralladâ tan kai vill-edir kôđâ Vikkalan kallagara-Nañgili tuđangi Mañalûkkadu vênda Tungapâttraiy-a..

vu..ntanta ponnagara .... kkidappa veṅgaṇum paḍavēlukānu vi..tau manamui-gūrīna vīramuū-gidappa ērīna.. .... .... .naiyum piññāl itta pala pala mudugum bayant-edir-māri Jayapperun-tiruvum palī-ugandu kuḍutta pugalin Šelviyum vāṇīkaṇa maḍandaiyar-īṭṭamu . lādu kuḍutta veṅgari-niraiyuū-Gaṅga-maṇḍalamuū-Jingalav-eṇnum pāṇiy-irāndum oru viśai kaikkonḍ-īṇḍiya pugalodu Pāṇḍi-maṇḍalai-golla-ttiruvilatt-aḍaittu vellavarū puritalaingam poru-karittalaingalum pōla-ttandira -vāriyu . muḍaittāy vandu vada-kaḍal tei-kaḍal paḍarvadu pōla -ttan perūn-jēnaiyaiy-ēvi-pañja-Pāṇḍava-rum poruda pōkkalatt-añji nenitt-ōdi arāṇēna.. puga..raṭtu kāṭ . ppa..... . . . . . tiyanum matta-vana-kari paḍum..ch-Chaiyamūn-Ganniyuū-gai-koṇḍarūli-ṭṭennād-elai-kāṭṭi.. malai-nāṭṭ-ulla ūāvēr-ellān-ta.viśumb-ēṛā māve-riya tiṇakarunilai varai-kKuṇḍalar kalaya-kKoṭṭār-uṭpāda neritorum nilai-gaṭ ittaruḷi varu-punal Kaliīga-maṇḍalai-gaippaḍuttu-ṭṭirāl-kol-āramun-tiruppuyatt-alāngalum pōla vīramun-tiyāgāmum viṭṭāga-ppār toṭa-chChivani-datt-Umaiyeṇa-tTīruśintāmaṇi Puvana-muļud-uḍaiyāl iruppa avanuḍa Gaṇ-gai vīṭṭirundena maṅgaiyar .ladam ēliśai-val.. El-ulagam-uḍaiyāl vālī valatt-inid-iru..... . . . . . Šōla-Dēvarkku yāṇḍu 35 āvādu Nigarili-Sōla-maṇḍalattu Ilānagar-nāṭṭu Āliyattu Kāṣyapa-gōṭrattu Arumolīdēvan .. . . nār Ilānagar-nāṭṭu nāṭṭu-kkāmuṇḍan Rājēntra-Sōla-Brahma-mārāyan Āvaniya-nāṭṭu Āviniyattu-ṭṭiruv-Irāmīśvaram-uḍaiya Mahādēvaṛku tiru-nuntāvīlakku on-rukku-chehāvā mūvā-ppērād-āga viṭṭa pašu irubattunālu ip-pašu irubattunālum stānaū-gāṇi-uḍaiya Šiva-Brāhmaṇa... . . . . . ntu-batṭanum Pūmidēva-batṭanum Pārattuvāsi Iruga-batṭanum im-mūvōm ivv-irubattunālu-pašuvuū-gaikkonḍu tiru-nantāvīlakku onrum šantiradita-varai šeluttakaḍavōm aga kaiyikkonḍōm im-mūvōm idu pan-Māhēśvara-rakshai.

## 42 (d)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyirattu-irunūṛru-irubattu-añju ūenra Šubakri..śan mašarattu Šittirai-māsam pattān-tiyadi Nāṛru-kīlamaiyum Uttirāḍamum Daśamiyum pūrva-pakshamum peṛra nāl Nigarili-Sōla-maṇḍalattu Āvaniya-nāḍu Āvaniyattu uḍaiyār tiruv-Irāmīśvaram-uḍaiya-nāyanāṛku svasti śrī Jayaiṅgonḍa-Šōla Ilāvānjiyar āna Vāśudēvar maganār Kūttāḍun-devarena in-nāyanāṛku Āvaniya...Āvaniyattu..ēriyum idukku aḍaitta nañjai puñjai nāṛ-lellaiyum kiṇō-kiyya kināṛum mēnōkkiya maramu....daiyar tiruv-Irāmīśvaram-uḍaiya-nāyanāṛku namakku nañāga-ṭṭiru-Māši-ṭṭirunālum elūndarūluvittu pūja..... ta paḍi pūjaikkum dēvadānam-āga..... viṭṭēn Kuttāḍun-dēvarena peri-ēri nilattil ik-kōyilil kāniy-uḍaiya..... kku nilam panniru-kāṇḍagamum..... ttukkum.... tērikil kāṇḍaga ..... lam nāṛpatteṭtu kāṇḍaga-

mum.....nilam....kañdagamum.....ttu .....tonnū...ñdaga-  
mum nikki ninra nilam a....kaikonđa tirunâlu.....kâni.....  
vi..til viluvâr ippadikku idu pan-Mâhêśvara-rakshai

**42 (e)**

At the same place.

(Grantha and Tamil characters.)

svasti śrī Jayaṅgoṇḍa-Śôla Ilavañji-râyarena nâlu-nât̄til niyâyattârkuñ-  
jantânam- illâ udaimai kolla-kkadavôm.....

**42 (f)**

At the same place.

(Grantha and Tamil characters.)

.....la mudugum bayand-edir-mâṛi Jaya-pperun-(ti)tiruvum pal-  
y-ugantu ku....pugaluñ-jelviyum vâna.....madantaiyar paṭṭamum  
malâdu kuḍutta veṅgari-niraiyuñ-Gaṅga-maṇḍalamuñ-Jîṅgalav-enum pâniy-  
iraṇḍum oviśai-kkaikkond-îṇdiya pugalođu Pâṇḍi-maṇḍalañ-golla-ttiruvilatt-  
adaittu vellavaru-pari-taraṅgam poru-karittalangalum pôla-ttanitira-vâriyum  
udaittây vantu vada-kâdal ten-kâda .....yai ēvi Pañja-Pâṇḍavvarum  
poruda pôr-kaļat-añji nenitt-ôdi arane..pugara-parattu nât̄tadi-ppaduttu mar-  
ravar tamalam vana-śarar tiriyum porra veñ-juram-ērrî korra vibhava-vân-tam-  
bam tiśaitorūm niṛutti muttin šapamum mu-tTamil-pPodiyaru matta-vana-  
kari pađumayya-chChaiyamuñ-Ganniyuñ-gaikkondaruli ten-nât̄t-alai .....

.....r-ellân-tani-viśumb-êra mâveriya tiṇa-karunilai-ttalaiivarai-kKuñ-  
galar kulaiya-kKottâr-utppada neṛitorum nilaigal it̄taruli varu-punal-Ka-  
liṅga-maṇḍalañ-gaiyppađuttu-ttiṛal-kol-āramun-tiru- ppuyatt-alaṅgalum pôla  
vîramun-tiyâgamum vîlaṅga- ppâr -tola -chChivan-iđatt -Umaiyenâ-tTiraśintâ-  
maṇi Puvana-muļud-udaiyâl iruppa avanuđan kai.....šai-vallabi  
Ēl-ulagam-udaiyâl vâli valatt-inid-iruppa ūliyum Puvana-muļud-udaiyâludan  
mâ..vîra-simhâsanattu vîṣiruntarulîya Kov-Irâjakêśaripanmar âna šakkira-  
vattigal śrī-Kulōttiṅa-Śôla-Dêvarkku yâñdn 27 âavadu Śôla-maṇḍalattu ten-  
kaṇa Nittavinôda-vala-nât̄tu Kamu..kûrrattu Nariyanûr Nariyanû..daiyân Šu-  
riyan Šakkarapâṇiy-âna Vikkarama-Śôla-mûvînta-vêlân Nigarili-Śô .....

Râmîśvaram-udaiya Mahâdêvaṛku tiru-nuntâvîlakku onṛukku šâvâ mûvâ-p-  
pêrâđ-âga viṭṭa pašu irubattunâlum i-dêvar kôyilil Šûryya-dêvaṛku santi-  
vîlakku mûnṛukku..viri Piđâriyarkku santi-vîlakk-onṛukkum Tukkaiyârku  
santi-vîlakk-onṛum âga santi-vîlakku añjukkuñ-jâvâ mûvâ-ppêrâđ-âga viṭṭa pašu  
añju vyâpâri Āṛrumu.n Šîrâlandêvan tiruv-Irâmîśvaram-udaiya .....

rukum šâvâ mûvâ-ppêrâđ-âga viṭṭa pašu irubattunâlu iv-vîlakk-ēlukku-k-

kuttuvilakkku utkaru utpada Äyiravanäl nirai êlu palam iv-vilakkugalukku aiyimûnru ik-köyil kâniy-udaiya Šiva-pPirâmañan Vasishthan Šivakolunta-bat̄tanum Vasishthan Pûmidêva-bat̄tanum Pâradvâši Šâmi-bat̄tanum im-mûvômum ip-pašu kaikkondu šantirâditta-varai . . . . ttuvôm idu pan-Mâhêšvara-rakshai

## 42 (g)

At the same place.

(Grantha and Tamil characters.)

. . . . . maganâr Ilaiya-Vâśudêvar prithivi-râjyattil Nigarili-Šôla-maṇ-dalaitu Ävaniyattu-ttirumađai-vilâgattu-ttiruv-Irâmîšuram-uđaiyâr kôyilil pañ-chângattil-eļuttu-vet̄tinapađi Ävaniya-nât̄til šantânam illâda uđaimai. . . . . šantânam-illâ uđaimai tanmam âga šentrâditta-va. . . . . kkadavôm..it-tanmam. . . . . perumâl Iļavañjiya-râyar. . . . .

## 42 (h)

At the same place.

(Grantha and Tamil characters.)

. . . . . rum. . . . . iigal it-têvarku vêñdum nivandaingalukku iraiyiliy-âga variyilittamaiyâl ivv-ûrgaļâl puravu-varî-tiñaikkattu.k. . . . . šeka. . . . . Viluparaiyan.eļuda antarâyakatâ. . . muppatt-êlaraiyinâl nelli nûṛru-mukkalanê-kuṛuni-nânâli Ävaniyat-u..rigattu nilam Râjendra-kuli-vilâgam kuļi irupadi.ņbadin enbadinâl vêli pattê-mukkâñinâl vêli onrukku Arumoli-dê marakkâl nelli nârpadin-kalam âga nelli nânûrroku-kalanêy-irutûni-kuṛuni âga nelli âga nelli âyirattu. . . . . pattunâr-kalanê-aiñ-guruṇi iru-nâlikku nibantam-šeypađi malaimêl tiruv-Irâmîšvaram-uđaiya Mahâdêvarkku santi onrukku-ttiruv-amudariši nânâliy-âga santi mûnrukku-ttiruv-amudariši kuṛuni-nânâlikku nâl munnûr-aru badinukku-ttiruv-amudariši nârpattaiñ-galatînâl irañd-aiñjukku nelli nûr-orupatt-irukalanê-tûni-ppadakku santi onrukku karîy-amudu irañdâga santi mûnrukku karîyamudu ârukku nâl onrukku nelli iru-nâliy-âga nâl munnûr-aru badinukku nelli eļukalanê-tûni-ppadakku santi onrukku neyyamudu iru-ševidâga santi mûnrukku neyyamudu âlakkê-iru-ševidâga nâl munnûr-aru badinukku neyyamudu aimbattunânâlikku neyyamudu nâlikku nelli-ppadakk-âga nelli mukkala.santi onrukku-ttayiramudu uriyâga santi mûnrukku-ttayiramudu nâli-uriy-âga nâl munnûr-aru badinukku-ttayiramudu aiñ-galanê-aiñ-guruṇi-nânâliyinâl tayiramudu nâlikku nelli nâliyâga nelli aiñ-galanê-aiñ-guruṇi-nânâli santi onrukku ađaikkâyamudu irañd-âga santi mûnrukku ađaikkâyamudu âru âga nâl munnûr-aru badinukku ađaikkâyamudu irañd-âyiratt-orunûr-aru badukku ađaikkâyamudukku nelli nâliyâga nelli iru-kalanê-mukkuruṇi santi onrukku ilaiyamudu nâlaga santi mûnrukku

ilaiyamudu panniranḍâga nâl munnûṛṛ-arubadinukku ilaiyamudu nâlâyirattu-  
 munnûṛṛ-epbattaiñjukku ilaiyamudu irubadukku nellu nâliyâga nellu irukalanê-  
 mukkuruṇi.. nâli santi onṛukku-ttiru-vilakku iranḍâga santi mûnṛukku-  
 ttiru-vilakku âṛâga-ttiru-vilakku onṛukku eñnai oru ševidâga nâl munnûṛṛ-aru-  
 badinukku eñnai aimbattunânâlikku eñnai nâlikku nellu-ppadakkâga nel  
 onbadin-kalam âga it-têvarkku ôr-âṭṭaikku nellu nûrru-nâṛpattoru-kalanêy-iru-  
 tûṇi-mukkuruṇi-nânlî .. . malai .. ttiruv-Irâmîşvaram-uḍaiya Mahâdêvar-  
 ku nâl onṛukku-ttiruv-amudariši mukkuruṇiyum artta-yâmattukku tiruv-  
 amudariši iru-nâliyum âga nâl munnûṛṛ-arubadinukku-ttiruv-amudariši topnû-  
 rîl u-kalanê-tûṇi-ppadakkinâl iranḍ-aiñjukku nellu irunûrru-nâṛpattu-mukka-  
 lanê-iru-tûṇi-kkuruṇi nâll-onrukku kariyamudu padinâṛukku nellu nânlîy-  
 âga nâl munnûṛṛ-arubadinukku nellu-ppadinañ-galam nâl onṛukku neyyamudu  
 ulakk-âlakkê-oru-ševidâga nâl munnûṛṛ-arubadinukku neyyamudu nûrru-nâṛ-  
 pattu-nânlîlikku neyyamudu nâlikku nellu-ppadakkâga nellu irubattunâṛ-  
 kalam nâl onṛukku-ttayira(ya)mudu nânlîyâga nâl munnûṛṛ-arubadinukku-  
 ttayiramudu padinañ-gala.. . . . . nârâga nâl munnûṛṛ-arubadinukku aðai-  
 kkâyamudu aiyyâyiratt-elunûṛṛ-arubadinukku nellu nâlikku adaikkâyamudu  
 pattâga nellu aṛu-kalam nâl onṛukku ilaiyamudu muppattiranḍâga nâl mun-  
 nûṛṛ-arubadinukku ilaiyamudu padinôrâyiratt-aiññûṛṛ-irubadu ilaiyamudu iru-  
 badukku nellu nâliyâga nellu aṛu-kalam nâl onṛukku santi-vilakku muppadum  
 arttayâma-vilakku añjum âga vilakku muppattaiñjukku vilakk-eñnai mulakkê-  
 âlakkâga nâl munnûṛṛ-arubadinukku eñnai munnûṛṛ-orupatt-aiññâlikku.. . .  
 ..... kku nâll-onrukku-ppidivilakku aṛu .. kku-ppidivilakku  
 iranḍum âga-ppidivilakku etṭukku eñnai uriyâga nâl munnûṛṛ-arubadinukku  
 eñnai nûrr-eñbadinâlikku nellu muppadin-kalam šâttu-ppari.. . t̄tam iranḍukku  
 kâšu iranḍun-tirumêṛkapa-ppuḍavai onṛukkun-tiru. ni.-ppuḍavai onṛukku-  
 gâšu onṛum âga kâšu mûnṛukku nellu aiñ-galanê-mukkuruṇi âga it-têvarkku  
 ôr-âṭṭaikku nellu munnûrru-ttonnûrrîl u-kalanê-tûṇi mattiyânattukku-chchatti-  
 chchôru onṛukku ariši nâliyâga nâ... . . . . . kalanê-tûṇi-ppada-  
 kkum šrî .. li eluntarulüm Aṛkalinga-dêvarku nâl onṛukku ariši ulakkâga  
 nâl munnûṛṛ-arubadinukku ariši iru-tûṇi-mukkuruṇi-irunâliyinâl nellu iru-  
 kalanê-tûṇi-oru-nâli šrî-Bali eluntarulüm Šantirašêkara-dêvarku santi onṛukku  
 tiruv-amudariši iru-nâlikkum neyyamudukkum taiyirkkum karikkum adaikkâ-  
 yamudukkum santi-vilakku iranḍukkum âga inta dêvarku ôr-âṭṭaikku nellu  
 irubatt. . . -kuṇu-kuṇuṇi nânlî tiruvilâ- elundarulüm Umâ-sahita-Irâjan-  
 tira..... nânlîyum santi onṛukku neyyamudu iru-šovidukku  
 tayiramudu urikkum santi onṛukku kariyamudu iranḍukkum aðai .. irâdu-  
 kkum ver̄ilai nâlum santi-vilakku iranḍum âga i-dêvarku ôr-âṭṭaikku nellu  
 nâlpatten-kalanê-iru-tûṇi-kkuruṇi Gaṇapatiyârkku santi onṛukku tiruv-amud-  
 ariši iru-nâliyâga nâl onṛukku ariši aṛu-nâli nekkum tarkkum karikkum aðai-

kkây amudukkum santi-vilakkum onrukku âga it-têvakku ôr-âttai-nâlukku nel elubattunâr-kalanê-tûpi-ppadakk-oru-nâlî ..... m tayirukkum kařikkum adaikkâyamudukkum santi-vilakkum âga it-têvarku ôr-âttaiukku nel nûrî-irubattu-mukkalanê-mukkurunuňi. Karumânikka-dêvarukku santi onrukku ariši nâ. .... nârpatten-kalanê-iru-tûpi-kkurunuňi

## 42 (i)

At the same place.

(Grantha and Tamil characters.)

..... . . . . . tiruppadimârrukku i-kkollai nila . . . . . mballikkku-ppôm valikkuk tekkil tângal êri-kkaṭti tûmbum iduvittu-kkollavum ivv-êri-kîl kâdi vilai-nila .. . ta. . . . . seydukolla ivv-ûr a . . šu-kkôlîl konđa kuļi mûvâyiram i-kkulî mûvâyirattukkum ivv-êri-kkîl ivar pakkal . tu . . . . . ta . . . . . tîapađi kuļi..kâl niļai pon iru-kaļaňju pon iru-kaļaňjum ivar-pakkal ara-kkonđlu .. ñja . tti ivv-êriyum ivv-êri-kîl nilan kuļi mûvâyiramum nâr-pâl ellaiyum šilâ-lêkai-paṇñi-kkonđu Vibhi.. nišvaram-uđaiya Mahâdêvarkku tiruv-amudu tiru-ppađimârrukku šandirâditta-vara šelvadâga ivar-pakkal pon

## 42 (j)

At the same temple, top line on the north wall.

(Grantha and Tamil characters.)

..... . . . . . galôm Šôla-mandalattu . . . . . daya Mahâdêvarku tiru  
.....

## 44 (a)

At the same temple, on the basement.

(Grantha and Tamil characters )

svasti šrî sârvabhuvana-chakravatti Pôšala šrî-vîra-Îrâmanâ-Dêvarukku yându 34 âvadu Sarvadhâri-sainvatsarattu Tai-mâda(mu)-mudal Âvaniyatîl irukkum viyâpâri Tiruñalañgilavar Valliyâlvârena uđaiyâr Añišvaram-uđaiya-nâya-nârku ivar dêvadânam amudakkadaitta mîl. nâm ippôdu itta pon 5 i-ponn aiñjukkum in-nâyanârkkku uchchi-chchandikku nâl onrukku nâl ariši amurdu-seyivikkakadavôm chantirâditta-varai šellakkađavadu it-tamatai išakkinâñ Geñgai-kk.. šuvai konrân pâvam-kovâñ

## 44 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šakarai-yându âyirattu-orunûrru-orupattonru şenru yirandâvadâna Saumiya-şanuvařcharattu Kanni-nâyârru êlân-tyadiyum apara-paksha-

tu Saptamiyum Rôhaṇiyum Nâyaru-kkilamaiyu . . . . śrî-Kulöttunga-Śôla-Dêvarkku yându panniraṇḍavadu śrî-Vallâla-Dêvan pritivi-râchchiyañ-jeyyâ-nirka Nigarili-Śôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu . . . . . śvaramudaiya . . . varku Śirimalaiyâlan Śâttângandan Âvaniya-nâṭṭu . . . rrâlvâr-âna.. . . yakkonda-Śôla. . .

## 45

At the Bharatêśvara temple, on the basement.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yându āirattu-oru-nûrrêlu šellâninra Viśvâvasu-sammaṛṣa-rattu Aippaśi-mâsattu Paurnamîyum Brahaspati-vâramum per̄ra Aśvati-nakshattirattu nâl svasti śrimanu-mahâ-maṇḍalêchcharan Taṭaikkâdu Gaṅgavâdi Nuṭambavâdi Vanavaśi Pânuṅgal Uchchaṅgi koṇda puṣabala-Vîra-Gaṅga asahâya-śûra Śanivâra-siddhi Giriduṅka-malla šaladaṅka-Râma nissaṅka-pratâpa Poyšala vîra-Vallâla-Dêvar pridhivi-râjyam-paṇṇi aruḷâṇiṅka-pPoyšala-vîra-Vallâla-Dêvar pradânan Jeyaṅgonda-Śôla-maṇḍalattu-pPuliyûr-kotṭattu-pPuliyûr-kiļava Nâyaka-ttêvan âna śrimanu-mahâ-pradâna sarva-adikâri samasta-chetrapati vâvuttara niyôgâdipati mahâ-pasâyattan śrikaraṇattu Vallâla-dandanâyakkanaudaiya(n) dandanâyakkichchi Pemmiyakkanena Nigarili-Śôla-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu tiruv-Irâmîśvaram-uḍaiya-nâyanârkku tiru-nandâvîlakkku onrukku nân ik-kôyilil kâṇiyuḍaiya Śiva-Brâmmaman Bhâradvâja-gôttrattu Śaivâchâriyan Malaiyâlvân-bhaṭṭan vaśamum Vasîṭṭa-gôttrattu Śaivâchâriyan Mahâdêva-bhaṭṭan vaśamum kuḍutta.. pon onrukku pâga-vatti polivadâga poliśaiyâl ulludu koṇdu šandirâdita-varai iv-vîlakk-onrum śrî-Mâhêśvara-rakshai Purridaū-gonḍâr âna Nuṭambâdarâya-rakshai Vaļaňjiya-rakshai

## 46

At the same place.

(Grantha and Tamil characters.)

svasti śrî náyanâr tiruv-Irâmîśvaram-uḍaiyâṅku Kellaṭa . . . . nâ . . . . . sarattu vaichcha šandi-vîlakkkn onrukku kuḍutta . . . . . n Śaivâchâriyan Pârattuvâja-gôttrira . . . . . tṭan vaśamum Vaśîṭṭa-gôttrattu Śaivâchâriyan Mâdêva-baṭṭan vaśamum kuḍutta pon oru . . ttê

## 47

At the same place.

(Grantha and Tamil characters.)

svasti śrî pugal ūlnta puṇariy-agal ūlnta puviyil Ponnemiy-alavun-tannêmi nadappa vîlaṅgu-Śaya-magalaiy-ilâñ-gô - pparuvattu vikkirama - ttolilâr-pudu-

maṇam-puṇarntu maduvaraiy-iṭṭam Vayirāgarattu vāriayiranunai-kKontaļavara-  
 śar taṇṭalam-iriya vâl uṛai-kalittu-ttōl - vali-kāṭṭi - ppōṛpari-naḍātti-kkīrṭtiyai  
 niṛutti vaḍa-tiśai vāgai-śūdi - ttenriśai-ttēn-maru - Kamalappū - magat-podumai-  
 yum Ponniyāḍai nan-Nilappāvaiyum tanimaiyun-tavira-ppunidarrirumaṇi-  
 makuṭa - muṛaimaiyir-chūdi - ttannadīy - iraṇḍun - taḍamudiyāga - ttonnila-vēntar  
 šūda munnaī Manuvāru peruga-kKaliy-āru varuppa-chchēngol tiṣaitoruñ-jella  
 veñ-kuḍaiy-iru-nila-vlāgam eīgaṇun-tanadu tiru-niṣal veñpiłā-ttigala oru-  
 tani-Mēruviṣ-puli viṭaiyāda vārkaḍa-rivāntarattu-ppūvar tiṣai-viḍu tanta ka-  
 dañ-ori-kaliṇ muṛai nirpa vilaṅgiya Tennavan karun-talai parunt-alaittiḍa-  
 ttan ponnagarapuṛattidai-kkiḍappa in-nāl pirkula-ppirai . . . . . niṛpilaiy-  
 ennuñ-joll-edir-kōdīṛ-alladu tan kai vill edir-kōdā Vikkalan kall-agara Nañ-  
 gili tudaṅgi Maṇalūr naḍuvēnda Tuṅgapattiraiy-alaṇvum veñgaṇum paṭṭa veñ-ga-  
 liṣum viṭṭa tan mānamuñ-gūriṇa vīramuñ-gīḍappa ēriṇa malaigaṇu mudugu  
 nelippa iḷinta nadigaṇuñ-juḷanṛ-uḍaint-ōḍi viṇunta kadalun-talai-virittal-amara-  
 kkuḍa-tiṣai-ttan-nāl-ugantu tānun-tānaiyum pan-nāl-iṭṭa pala-pala mudugum  
 bayatt-edir-māriya Śaya-pperun-tiruvum paliy-ugantu kuḍutta pugaṇuñ-Jelvi-  
 yum vâlā viṭṭa maḍantayar-iṭṭamu mīlādu kuḍuta veñ-gari-niraiyuñ-Gaṅga-  
 maṇḍalamuñ-Jiṅgaṇav-ennum pāṇiy - iraṇḍum oru viṣai - kkaiykkonḍ-āramun-  
 tiru-ppuyatt-alaṅgalum pōla vīramun-tiyāgamum vīlaṅga-ppārmiṣai mēvalar  
 vaṇaṅga viṛiṇunt(arunt)-aruṇiya Kōv-Irājākēṣari-varmarāṇa uḍaiyār ū-Kulōt-  
 tuniga-Śōla-Dēvarku yāṇdu 10 āvadu Nigarili-Śōla-maṇḍalattu Āvaniya-nāṭṭu  
 Āvaniy-attu-ttiruv - Irāmīṣvaram-uḍaiya Mahādēvarkku Śōla-maṇḍalattu-kKalli-  
 yāṇa-puraṇ-gonḍa Śōla-vaṭa-nāṭṭu-pPāmbuṇi-kkūṛrattu Niḍūr Niḍūr-kīlavan  
 Ariñji-śadaiyanāna Šembiyan Tenkirai-nāṭṭu mūvēnta-vēlān i-dēvarkku-ttiru-  
 nantā-viḷakku onrukku šāvā mūvā-ppērāḍ-āga viṭṭa pašu 24 ip-pašu irubattu-  
 nālum pati-pāda-mūla-ppaṭṭ-uḍai-ppañchāchārya-dēvakanmigaļ vašam viṭṭana  
 idu pan-Māhēśvara-rakshai yāṇdu 10 i-dēvarkku ivv-ūr Viraṇukkar tiru-  
 nantāviḷakku onrukku-chchāvā mūvā-ppērāḍ-āga viṭṭa pašu 24 irubattunāluñ-  
 jandrādittavaṛa šelvadāga | idu pan-Māhēśvara-rakshai || aṛam-aṛavarku aṛam  
 alladu tuṇaiy-illai

## 48

At the same place.

(Grantha and Tamil characters)

svasti ūrī sārvabhuvana-chchakkaravattigaļ ūrī-Poyṣaḷa-vīra-Rāmanā-Dēvarku  
 iyāṇdu 34 āvadu Sarvadhāri-saṁvatsarattu Tai-māsam mudal Āvaniyattil  
 irukkum viyāpāri Tiruñalaṅgilavan Villi-ālvāre Kaṇkuṭṭai Velliri-kkuṭṭaikkku  
 nān . . . . . iṭṭa pon eṭṭu ip-pon eṭṭukkum i-kuṭṭai . . . . .

## 49 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tiru manni vaṭara iru-kuvad-aṇaiya-ttan-tōlum vālun-tuṇaiyana Ka-  
 lāvaśanai kaḍantu Vayirāgarattu-kkuñjiralām pala-vāri añjalli Śakkara-gottā-  
 ttu-tTārāvaraśanai-ttikku nigala-ttiṣai-konḍaruļi arukkan-uyaittaraiśai iru-  
 kkuñ-gamalam-anaiya Nila-magal-tannai munnīr kułippav-annāl tiru-Māl-ādi-  
 kēlāl āgi eduttad-iyāduñ-jaliyāvagaiy-inid-eduttu-ttan-kudai-nilar-kīl inb-uṛav-  
 irutti-ttigiriyum puliyun-tiṣai-toṣu nadātti-ppugalun-tarumamum pu..toṣu  
 nīṛitti vīramun-tiyāgamu-mānamum karuṇaiyum urimai-chchurram āga-ppi..  
 yāttalai nigala jayamun-tānum vīṛiruntu kulamaṇi-makuṭa mūrāmaiyyiṛ-chū-  
 di-ttan kaṭal tarādīvar śūḍa-chcheṅgōl Nāvalam-puvi śēr nadāttiya Kōv-Irā-  
 jakēśari-vanmar âna uḍaiyār śrī-Rajēntra-Śōla-Dēvaṛku yāṇdu mūnṛāvadu  
 śrī-Rājēntra-Śōla-Dēvar tiruvaruļ..dēšam ellān-tiru-mēli kūdi vantu nirnta  
 Śōla-maṇḍalam elubatt-eṭtu nādum Jayaṅgonda-Śōla-maṇḍalam nāṛpatt-eṇnā-  
 yiram pūmiyum perumbaḍai valaṅgai mahā-sē..... tarkku nirnta śrī-Rājēn-  
 tra-Śōla-ppadineṇ-pumi-pperiya vishaiyan-gaṇḍamadam Śōlakala tiru-kkulam-  
 tōṇiṛru mudal pašuvukkum erumaikkum iraiy-illai ip-padineṇ-pūmiyil illādav-  
 irai kattattu...ṛku adikārigaḷ..giya Śōla-mūvēnta-vē(nta)lār pašuvukkum eru-  
 maikkum illādav-iṛai kāṇi ivv-iṛai iṛukkavēṇḍāvenṛum kāḍu punṣaiy viṭainta  
 nilaṅgaluku aiñjil-onṛu mēl-vāram iduvadāgavum ēri-kīl nel viṭainta nilattu-  
 kku mūnṛil-onṛu...ṛu mēl-vāram iduvadāgavum vēdar kummarī viṭainta nilam  
 ayiratt-aiññūṛu kulikk-oru puḍavai kolvadāgavum ūr-kkīl iru ..ku māgach-  
 chaṇam vanṇār.....nall-erudu naṛ-paśu ulliṭṭa anta.....ku.rāl iraṇdu kāś-  
 iduvadāgavum šiṛu-śuṅgattukku Āśuvi-makkaṭ aśuvam-uṇṇum pērāl oru kāś-  
 iduvadāgavum .ṛaiyāvīṭṭāl oru kāś-iṛippadāgavum ....nṛu.....itukku ūr  
 mudali..adiyāl vīḍum iru-penḍir vīḍ-onṛum ulamai-śaivadāgavum uvātti-vīḍum  
 tiru-kkōyil-uḍaiyān vīḍum taṭaṛar-vīḍum šiṛu-śuṅgattukku iṛutta vīḍu tavira  
 nīkki niṛra vīḍugalukku vīṭṭāl kāl kāṣu kolvadāgavum ...kku..ri nilam-aḷa-  
 kkum pattu-ppanniru...konḍadu ṣāṇ-āga-ppadineṇ-sāṇ konḍadu kōl-āga-  
 kkōṇdu nilam-aḷappadāgavum ippadikku-ppadineṭṭu vishaiyamum perumbaḍai  
 valaṅgai mahā..naiyam padaṅgaṇḍum agappaḍa kal-vēṭṭi i-sāsanañ-jeydōm  
 padineṇ-pūmi-pperiya .....pperukki ūrum perumbaḍai mahā-sēnaiyum evv-  
 iṛai.littu.. n iṛai.m iruppānum Gaṅgai-karaiyil gō-Brāhmaṇaraiyum narai-  
 yām kurāluñ-go .....yalittān Brahmavattiyum paduvadāgavum periya  
 vishaiyattukkum perumbaḍai.....

49(b)

At the same place.

(Grantha and Tamil characters.)

49 (c)

At the same place.

(Grantha and Tamil characters)

..... Nila-ppâvaiyun-tani ..... ppuvani-narrirumanî-makuṭamu .

50

On the south basement of the same temple.

..... . |  
.. mad-Râja-Manôja-bhûpa-mahishî Dîvâmbikâ višrutâ |  
khyâtâ nûta-pativra.....mânâjani ||  
sâdhvîti.....manôhâriñî  
san-mârggârgala-bhêdinî nirupamâ sat-pâtra-dânânvitâ |  
sat-Kâdamba-mahânvayê samabhavad dêviha Dîvâmbikâ  
kim dhâtrî-makuṭâgra-maṇḍana-mañîḥ kim Kâma-dê... ||  
kritvâ dêvâyatanam Mahêśvarârpanam ananta-pâpa-vinâshâ |  
ghanṭâ Dîvâmbikayâ Nolamba-Nârâyanêśvarâ..... ||  
.. samadhidigata-pañcha-mahâ-śabda Pallavânvaya śrî-prithvî-vallabha Pallava-  
kulatilaka Pallavâbharaṇan âhava-durggan ahitara Javan amôgha-vâkyan  
Nolamba-Nârâyanâ ..... Dîvabbarasiyar nNolamba-Nârâyanêśvararamam  
mâdisi.....pûjeyam kondu Elanagaramam sarbba-bâdhâ-parihâram âgi...  
.. alipidava- kavileyuma Bânarâsiyuman alida-pañcha-mahâ-pâtakam ||

## 51

At the same place, on the south basement of the Śatruघna temple.

śrīmad-Dilipayyam prithuvî-râjyam geyyutt ire Āvanyada-sthânada panneradu-kiru-dereyam bittar Mahâdêvargge salâgeyan ettisi idan alidôm Vâranâsiyan alidom

## 52

At the same place.

sthânad ūrggalge Nolamba bittam

## 53

At the Śatruघna temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâñdu âyiratt-orunûrru-nâṛpattet̄tu-chchenra Pârttiva-śammarcharattu uḍaiyâr tiruv-Īrâmîṣuram-uḍaiya-nâyanârku Jayaṅgoṇda-Śôlla-Īlavañjiya-râyanâna Kûttâdun-dêvar agambadiyâril Tantirapâlan Pêriyudai-yânena in-nâyanârku-ttiru-ppalliy-eļichchikku nâl onrukku nâliy-ariši amudupadi šella-kkadavud âga aiñjarai-ppon kuḍuttêñ ip-ponnâl ulla pališai kondu šandirâditta-varai šelutta-kkadavôm ik-köyiliş-kâniy-uḍaiya Śiva-pPirâmañan Vaśit̄a-gôttirattu Mâdêva-batt̄tar marugan Muttippillaiyum Dêvappillaiyum Pârattuvâja-gôttirattu-pPirâna-batt̄tar pêran.....ndippillaiyum Pirâna-batt̄tarum konđôm i-chchandikku irañdu tiru-vilakk-êrruvud âga oru pon kuḍuttêñ Tantirapâlan tamaiyan Nîrañjânena it-tanmattaiy-iṛakkinân Geigai-kkaraiyir-kurâr-pašuvai-kkonñân Piramôtti-ppaduvâñ pan-Mâhêšura-rakshai

## 54

At the same place.

(Grantha and Tamil characters.)

svasti śrī pugal šûlnta puñari agal šûnta puviyil Ponnemiy-alavun-tannêmi nađappa vilañgu-Jaya-magalai ilañ-go-pparuvattu Śakkaragoṭṭattu vikkirama-ttoñilâl pudu-mañam-punarndu maduvaraïy-ît̄am Vayirâgarattu vâriy-ayiranunai-kKontalavaraiyar tantalam iriya val uṛai-kañittu-ttôl-vali-kât̄ti-ppôr-pari.....vâda-tišai vâgai-šûdi-ttenišai-ttêmaru-Kamalappu-magal podumaiyum Ponniyâḍaiyum tan-Nila-ppâvaiyum tanmaiayum tavira-ppunitarriru-mañi-makuṭam urimaiyîr-chûdi tannnadiy-irañdum tađamuḍiyâga-ttonnilavêndar šûda munbai Manuv-âru peruga-kKaliy-âru varuppa-chchengôl tišai-toṣuñ-jella veñ-kuḍaiy-iru-nila-vala.....nilâ-ttigala oru tani-Mêruv-iş-puli vilaiyâda vârkadarrivântarattu pûpâlar tirai-vidu tanda kadañ-jori-

kaliru murai-murai ni<sup>ñ</sup>pa vila<sup>ñ</sup>giya Tennavan karun-dalai parund-alaittida-  
 ttan ponnagara-ppuratt-an<sup>i</sup> kida<sup>p</sup>pa pinnal pirkula-ppirai pôla ni<sup>ñ</sup>-pi<sup>ñ</sup>laiy-  
 ennuñ-joll-edir-kôdir<sup>i</sup> alladu tan kai-vill-edir-kôdâ velakulatt-araiyaga<sup>ñ</sup>.... .  
 .....m pa<sup>t</sup>tamum pariyum vi<sup>ñ</sup>ta tan manamum kûriya viramum kida<sup>p</sup>pa  
 êriya malaigalum mudugu nelippa il<sup>i</sup>nda nadigalum s<sup>h</sup>ulan<sup>ñ</sup>-u<sup>ñ</sup>daind-ôla vi<sup>ñ</sup>nda  
 ka<sup>d</sup>algalum talai-virittal-amara-kku<sup>ñ</sup>a-ti<sup>ñ</sup>ai tan n<sup>â</sup>d-ugandu tânum tânaiyum  
 pannal it<sup>i</sup>ta-ppala pala mudugum bayand-edir-mâriya Jaya-pperunderuvum  
 paliy-ugandu ku<sup>d</sup>utta pugalin Šelviyum va<sup>ñ</sup>larâ onka<sup>ñ</sup>a-ma<sup>ñ</sup>andai.....kar-  
 niraiyum Ga<sup>ñ</sup>ga-ma<sup>ñ</sup>dalum Šiniganav-enum pâny-ira<sup>ñ</sup>lum oru-vi<sup>ñ</sup>sai-kkai-  
 kkondu in<sup>i</sup>diya pugalo<sup>ñ</sup> Pândi-ma<sup>ñ</sup>dalai<sup>ñ</sup>-golla-ttiruvilatt-a<sup>ñ</sup>laittu vellavaru-  
 pari-talaingalum poru-kari-ttalaingalum pôla-ttan<sup>i</sup>tira-vâriyum u<sup>ñ</sup>daittay vandu  
 vada-ka<sup>d</sup>al ten-ka<sup>d</sup>al padarvadu pôla tan peruñ-jenaiy-êvi. varaiyalarum  
 poruda pôr-ka<sup>ñ</sup>latt-a<sup>ñ</sup>jiy-ô.....ttu nâ....ttu marravar..mai...tiri-  
 yum pochchai-veñ-juram-êrr<sup>i</sup> ko<sup>ñ</sup>ra sha<sup>ñ</sup>ya-ttambam ti<sup>ñ</sup>saitoru ni<sup>ñ</sup>utti muttin  
 šalâpamum mut-Tamil-pPodiyamu matta-vana-kari pa<sup>ñ</sup>ummai..chChe..mu<sup>ñ</sup>-  
 Ganniyum kaikkond-aruli Têda-nâtt-ellai-kâtti Ku<sup>d</sup>amalai-nâtt-ul<sup>i</sup>la šav<sup>ñ</sup>-ellâm  
 tani-vi<sup>ñ</sup>umb-êra mâv<sup>ñ</sup>riya tan varupani-ttalaivarai e.....r-u<sup>ñ</sup>ppa<sup>ñ</sup>a nêri-  
 torum nilaigal-it<sup>i</sup>t-aruli varu-punal-Kalinga-ma<sup>ñ</sup>dalum kai-pa<sup>ñ</sup>uttu ti<sup>ñ</sup>al-kol-  
 âramum tiru-ppuyatt-alângalum pôla viramum tiyâgamum vila<sup>ñ</sup>ga-ppâr tola-  
 chChivan-idattuyainda Tiyâga-vallavitarum Avani-mu<sup>ñ</sup>lud-u<sup>ñ</sup>dayâl iruppa avan-  
 udan Ga<sup>ñ</sup>gai vi<sup>ñ</sup>rirundena maingaiyar-tiladam el<sup>i</sup>-i<sup>ñ</sup>sai-vallapi El-ulagam-u<sup>ñ</sup>dayâl  
 vâli<sup>ñ</sup>sai malarnd-inid-iruppa uli-uli-toru.....sanattu Avani-mu<sup>ñ</sup>lud-u<sup>ñ</sup>dayâl-  
 yâlôdum vi<sup>ñ</sup>rirund-aru<sup>ñ</sup>lya Kôv-Irâjak<sup>i</sup>sharivanmar âna chakravattigal shri-  
 Kulottunga-Šôla-Dêvar<sup>i</sup>ku yându 33 yâvadu Jaya<sup>ñ</sup>gon<sup>i</sup>la-Šôla-ma<sup>ñ</sup>dalattu  
 Ürrukkât<sup>i</sup>tu-kko<sup>ñ</sup>tattu -tTîngâdu-pâkkattu Ti<sup>ñ</sup>gâdu-pâga-kilân Araian Aran-  
 dângiy-âna Râjentrâ-Šôlan âna Gângêya-râjan Nigarli-Šôla-ma.....Avaniya-  
 nât<sup>i</sup>tu Âvaniyatt-ttiruv-Irâmîsvaram-u<sup>ñ</sup>daya Mahâdêvar<sup>i</sup>ku tiru-nantâvîlakk<sup>i</sup>  
 on<sup>i</sup>rukku šav<sup>ñ</sup> mûvâ-pperâd-âga vi<sup>ñ</sup>ta pa<sup>ñ</sup>u u<sup>ñ</sup>dal irubattunâlum pati-pâda-mûla-  
 ppatt-u<sup>ñ</sup> dai pa<sup>ñ</sup>châhâriya dêvakammiga<sup>ñ</sup> va<sup>ñ</sup>am vi<sup>ñ</sup>ana ivai šant(ra)râditta-vara  
 selvad-âga pan-Mâhêsva<sup>ñ</sup>vara-rakshai.

## 55

At the same place.

(Grantha and Tamil characters.)

svasti shri Šakarai-yându âyiratt-oru-nû<sup>ñ</sup>ru-<sup>i</sup>tonn<sup>i</sup>nû<sup>ñ</sup>ru-iran<sup>i</sup>ndu senra Pramâdauta-  
 samvatsarattu Pa<sup>ñ</sup>guni-mâšam mudal Brahmâdi-râjarâ Šelvândai-dêvar magalâr  
 âna svasti Jaya<sup>ñ</sup>gon<sup>i</sup>la-Šôla Ilava<sup>ñ</sup>jiya-râyar âna Kûttaqun-dêvar-mmaganâr  
 Ilaiya Vâśudêvar nambirâttiyâr Ŝettâlyârena Âvaniyatt-u<sup>ñ</sup> dai ..llava-Râmîsva-  
 ram-u<sup>ñ</sup>dayarkku amudu-padikkum archanâbôgam dêvakanmakanukkum To<sup>ñ</sup>ti-

ganpalikkku ullā ettam-ulpada nañjai puñjai nār-pāl-ellaiyum viñtu tiruppani  
seyvvitta Šiva-Brahmañan Bhāradvāja-göttirattu-kKonđibatan Vāśudēva-bata-  
nukku-kkāṇi muludum dēvakanmamu udakam-paññinēn Šettālvārena pan-  
Māhēšvara-rakshai

### 56 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyiratt-oru-nūrru-nāṛpattetṭāna Pārttiva-śammarcha-  
rattu svasti śrī Nigarili-Šōla-mandalattu Āvaniya-nāṭtu Āvaniyattu udaiyār  
tiruv-Irāmīśurām-udaiyār kōyilil ādiy-aruļugira kūttārku svasti śri Jayaṅgon-  
da-Šōla Ilavañjiya-rāyar âna Kūttāḍun-dēvar adiyān Šūrriyālvār magan Tiru-  
..... dāiyānenā ik-kūttārku u..... kku amudu-pađi nāliy-ariśi šandirādi-  
tta-varai šella-kkađavādāgā āru pon kuđuttēn ip-po...kkonđōm Vaśitta-gō-  
tirattu.....tan Mādēva-bat̄tar marugan Mārimutti-ppillaiyum Dēva-ppillai-  
yum Pārattuvāja-göttirattu-pPirān-bat̄tar pēramāril Konđi-ppillaiyum Pirān-  
bat̄tarui-Gūttāḍum-pillaiyum it-tanmattaiy-iṛakkinān Geṅgai-kkaraiyil kurāl-  
pašuvai konrān Piramōtti-ppađuvān pan-Māhēšvara-rakshai

### 56 (b)

At the same place.

(Grantha and Tamil characters.)

..dēva.....daiya..... Āvaniyattu..rndatti.....naṅgalu..pati-pāda-mūla-  
ppatt-udai-ppañchā....ya.....n mērkil nađu-vettu-kkil-mūlai....pārkellai..  
ppaiy-kuṭtaikku ten-mērk-ellai ..... lpalli .. šuravichchunai....kku...  
onru idan vadakku. ..laikku kiłakku.... .

### 57 (a)

At the Gauri-dēvi temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyiratt-iru-nūrru-irubatteṭtu-chchellānīnra Parābava-  
śammachcharattu Šittirai-māšam padinālān-tiyadi Tingat-kilamaiyum Utti-  
rāḍamum Trayōdaśiyum perra nāl svasti śrī Jayaṅgonda-Šōla Ilavañji-rāyar âna  
Kūttāḍun-dēvar prithivi-rājyam-paññiy-aruļānīnra Nigarili - Šōla-māndalattu  
Jayaṅgonda-Šōla-vala-nāṭtu Āvaniya-nāṭtu Āvaniyattu udaiyār tiruv-Irāmī-  
śvaram-udaiya-nāyanār dēvadānam peri-ēriyil ik-kōyil tiru-ppañikkku munninru  
seyvvitta Vira-Šōlavānukkaril Perra-pillai magan Šimānḍaikkum Vayirāṇḍai  
magan Šettīyanñnanukkum ivv-iruvarķum Mañidāriyum Pan̄imukka nār-

kaṇḍaga-kkaṭani chandrāditta-varai śelvad-āga viṭṭōm ippaḍi anubavippadu  
idukk-ilaṅganam-paṇṇavan tan tāyku yiranḍu-ninaittavan idu tānattā-rakshai

### 57 (b)

At the Aṅgada temple, on the basement.

(Grantha and Tamil characters.)

..rvabhai...chakravatti śrī ma.....machcharattu Āvaṇi-mâdam mudal..ru-  
ñānaṅgilavan Valli-ālvâ.....śiri-ērikku mēl-nagaram ....pon aiñju ip-pon-  
nukku i.....konḍu nāl onrukku oru nā..nellu amudu....vum idu ilaṅga..  
....n-Mâhêśvara-rakshai

### 58

At the same village, on the basement round the Ammana-gudi.

svasti Šaka-varushambulu 1284 sanda Šubhakṛitu-saṁvatsarada Kārtika-śu-  
11 Gu-dinadalu svasti śrīman-mahâ-maṇḍalâśvara ari-râya-vibhâla bhâsege  
tappuva râyara gaṇḍa śrī-vîra-Bukkaṇṇa-Vodeyara śrī-vîra-Kumâra-Kampaṇṇa-  
Vodeyara aṭamaneya śrīman-mahâ-pradhâna Sômappa-Vodeyara nirûpadim sva-  
stî śrīmat-sâmantâdhikârî Āvaniya Râmaya-dêvanavaru Āvaniya śrî-Râmanâtha-  
dêvarige Āvaniya-grâma 1 Kambudimba-grâma 1 ubhayam grâma 2 kam salu-  
vantu śrî-Kumâra....kondu taṭa....pari yishtanu tiddikondu śrî-Râmanâtha-  
dêvarige.....yanu dandeya.....kotṭaru.....(usual final phrases) śrî-Râ-  
manâtha-dêvara.....

### 59

At the same village, on the Garuda-kambha, to the west of the Vâli-Sugrîva temple.  
svasti samadhibigata-pañcha-mahâ-śabda Pallavânvaya śrî-prithuvî-vallabha Pal-  
lava-Râma-pâda-paṅkaja-bhramara pratyaksha-Kañjâsana saṅgrâma-doraygam  
bîra-Trinêtra gaja-râja-malla palar-añje gaṇḍa śrīmat-Chaladaṅkakâra-Dêvana  
perggede-Basavayyan aṅkana bhaṭṭanu mâdisida mânâ-stambham uttarottaram  
...

### 60

At the same village, on copper plates of the Āvani-mâṭha.

(Nâgarî characters.)

[b] śrî Vêṅkaṭêśâya namah !  
yasya samparka-puṇyêna nârî-ratnam abhûch chhilâ !  
yad upâsyam sumanasâm tad-vastu-dvandvam âśrayê !!  
yasya Dviradavaktrâdyâḥ pârishadyâḥ paraśsataṁ !  
vighnam nighnanti bhajatâm Vishvaksenam tam âśrayê !!

jayati kshîra-jaladhêr jâtañ savyêkshañam Harêḥ ।  
 âlambanañ chakôrânâm amarâyushkarañ mahaḥ ॥  
 pautras tasya Purûravâ Budha-sutas tasya Âyur asyâtmajas  
 sañjajñê Nahushô Yayâtir abhavat tasmâch cha Pûrus tataḥ ।  
 tad-vamśê Bharatô babbhûva nripatis tat-santatau Śantanus  
 tat-turyô Vijayô’bhimanyur udabhût tasmât Parîkshit tataḥ ॥  
 Nandas tasyâshtamôbhût samajani navamas tasya râjñaś Chalikka-  
 kshmâpas tat-saptamaś Šîpati-ruchir abhavad Râja-pûrvô narêndrah ।  
 tasya śrî-Bijjalêndrô dašama iha nripô vîra-Hemmâli-Râyas  
 târtiyîkô Murârau kṛita-natir udabhût tasya Mâyâpurîśah ॥  
 tat-turyyô’jani Tâta-Pinnama-mahîpâlô nijâlôkana-  
 trastâmitra-gaṇas tatô’jani harau durgâni saptâhitât ।  
 ahnaikêna sa Sômi-Dêva-nripatis tasmâch cha jajñê sutô  
 vîrô Râghava-Dêvarâd iti tataś śrî-Pinnamô’bhûn nripah ॥  
 Âravîti-nagari-vibhôr abhûd  
 asya Bukka-dharanîpatis sutah ।  
 yêna Sâluva-Nrisimha-râjyam apy  
 êdhamañna-mahasâ sthîrikritam ॥  
 śrî-Râma-Râja-kshitipasya tasya  
 chintâmañer arthi-kadambakânâm ।  
 Lakshmîr ivâmbhôruha-lôchanasya  
 Lakkâmbikâmushya mahishy alâsit ॥  
 tasyâdhikais samabhavat tanayas tapôbhiś  
 śrî-Raṅga-Râja-nripatiś shaśi-vamśa-dîpaḥ ।  
 âsan samullasati dbâmani yasya chitram  
 nêtrâṇi vairi-sudriṣṭâm cha nir-añjanâni ॥  
 satîn Tirumalâmbikâm charita-lilayârundhatî-  
 prathâm api titikshayâ vasumatî-yasô-rundhatîm ।  
 Hîmâmśur iva Rôhiṇîm hridaya-hârinîm sad-guṇair  
 amôdata sadharmînîm ayam avâpya vîrâgraṇîḥ ॥  
 rachita-naya-vichârañ Râma-Râjam cha dhîram  
 vara-Tirumala-Râyañ Vêṅkaṭâdri-kshitîśam ।  
 ajanayata sa êtân ânupûrvyâ kumârân  
 iha Tirumala-Dêvyâm êva râjâ mahaujâḥ ॥  
 sakala-bhuvana-kaṇṭakân arâtin  
 samiti nihatya sa Râma-Râja-vîrah । \*  
 vyarâjata śrî-vara-Vêṅkaṭâdri-  
 Râjâḥ kshitau Lakshmaṇa-châru-mûrtih ॥  
 trishu śrî-Raṅga-kshmâparivridha-kumârêshv adhi-raṇam

\* The second half of this verse and the first half of the next are in defect here. Also in some other places in this inscription.

vijityâri-kshmâpân Tirumala-mahârâya-nrîpatih ।  
 mahaujâs sâmrâjyê [IIσ] su-matir abhishiktô nirupamê  
 praśâsty urvîm sarvâm api tisrishu mûrtishv iva Harih ॥  
 yaśasvinâm agrasarasya yasya  
 patṭâbhishêkê sati pârthivêndôh ।  
 dânambu-pûrair abhishichyamânâ  
 dêvî-padam bhûmir iyam dadhâti ॥  
 Sâmâdayô Vidhi-mukhâd iva satya-vâchaḥ  
 sâmâdy-upâya-nivahâ iva sâmyuginât ।  
 Râmâdayô Daśarathâd iva râja-maulîch  
 tasmâd amêya-yaśasas tanayâ babhûvuḥ ॥  
 râjâ tatôbhûd Raghunâtha-nâmâ  
 śrî-Râṅga-Râyas śrita-pârijâtaḥ ।  
 śrî-Râma-Râjaś šiśirâmśur urvyâḥ  
 vikhyâtimân Vêṅkaṭa-Dêva-Râyah ॥  
 śrî-Râṅga-Râyas saha jêshu têshu  
 pârangatô nîti-payâḥ-payôdhêḥ ।  
 ashtâsu dikshu prathitas sa lêbhê  
 patṭâbhishêkam Penugonda-râjyê ॥  
 atha śrî-Vêṅkaṭapati-Dêva-Râyô nayôjvalah ।  
 avanîm aśishat kîrtyâ diśo daśa viśôbhayan ॥  
 taj-jyâyasas sura-druma-lajjâvaha-charita-Râma-Râja-vibhôḥ ।  
 jâtas Tirumala-Râjaḥ khyâtas śrî-Râṅga-Râyôpi ॥  
 tayôs śrî-Râṅga-Râyasya tanayâ vinayâdhikâḥ ।  
 ajâyanta dayâvantas śrutavantô yaśasvinâḥ ॥  
 śrî-Râṅga-Râya-nrîpatêś tanayêshu têshu  
 pâram girâm adhigataḥ kavi-puṇgavâñam ।  
 ratnêshu Kaustubha ivâmbudhi-sambhavêshu  
 śrî-Râma-Râya-nrîpatîś suchiram vyalâsît ॥  
 pûrvam viśruta-Râma-Râja-nrîpateś śrî-Râmabhadrâkṛitîḥ  
 kalyâñôdaya-śâlinas tanubhavâḥ pañcha prapañchâvanê ।  
 dakshâ nîti-pathânugâs samabhavan Kshîrâpagâ-kâminô  
 gîrvâñâlaya-bhûruhâ iva bhudha-śrenîshṭa-dânôtsukâḥ ॥  
 vikhyâta-charyêshu nrîpêshu têshu  
 śrî-Râṅga-Râjaś šiśirâmśur urvyâḥ ।  
 viśva-trayê viśruta-kîrtir âsît  
 saurêshu sâlêshv iva pârijâtaḥ ॥  
 śrî-Râṅga-Râjasya tapô-viśeshais  
 santôshiṇaś Šeshagiriśvarasya ।  
 kârunya-bhûmnâ kamanîya-śôbhau

putrâv abhûtâm Puruhûta-bhôgau ||  
 Peda-Vêṅkaṭêndra-Pina-Vêṅkaṭâdhirâd-  
 iti-nâmakan prakṛiti-pâlanôtsukau |  
 khara-dûshâṇa-prahati-dakshiṇâv ubhau  
 dadataḥ pramôdam iva Râma-Lakshmanau ||  
 śrî-śâlî Peda-Vêṅkaṭêndra-nripatir jyêshṭhô vayôbhîs tayôs  
 šauryaudârya-gabhîratâ-dhriti-kalâ-pûrvaiś cha sarvair guṇaiḥ |  
 [.....] ]  
 śrî-Râṅga-Râjêndra-kumârakê'smin  
 vîrôttamê Vêṅkaṭa-Dêva-Râyê |  
 patṭâbhishiktê Penugonḍa-râjyê  
 tadâbhishiktâs su[dhi]yôpi hêmñâ ||  
 khyâtas tasya pitâmahânujata�â śrî-Vêṅkaṭâdri-kshamâ-  
 pâla-śrî-lalanâ-svayaṁvrita-patêr jâtânukampâspadam |  
 âsîd uddhata-śatru-gandha-karati-pradhvamsa-baddha-vratô  
 baryakshah kavi-lôka-rakshaṇa-kalâ-pratyagra-Bhôjâkritih ||  
 tasya śrî-Raṅgapati-kshônîpatir âtmabhûr guṇâbdhir atha |  
 yasyaudârya-mahimâ kalpa-taruḥ kvâpi Nandanê vasati ||  
 râjñâs tasya guṇâdbhutasya sukṛitaiḥ prâchîna-janmârjitaiḥ  
 putrôbhût Puruhûta[ II b]kalpa-mahimâ Gôpâla-Râjâgraṇîḥ |  
 sarvêshâm vidushâm samîhita-phalaṁ datvâ jagatyâm svayaṁ  
 yô vismârayati sma dâna-chaturân Bhôjâdimân pârthivân ||  
 sô'yam priyâ-sahacharas sukriti tapôbhîr  
 ârâdhayad Vêṅkaṭa-śaila-nâtham |  
 prîtas tadânîm agadîd abhîshtha-  
 dâtâ sa dêvâḥ kripayâ tam ênam ||  
 putras san dharaṇîm avâpam adhunâ śrî-Vêṅkaṭâbhikhyayâ  
 vikhyâtas China-Vêṅkaṭêndra-nripatêr ugraīs tapô-vaibhavaiḥ |  
 pûrvam śrî-Vasudêva-bhû-Vala ripôḥ Krishnâbhidhôham yathâ  
 Nandaḥ prâg iva tam sutam kalayatâm śrî-Râṅga-Râyâbhidham ||  
 śrî-Râṅga-Râya-kshitinâyakam tam  
 Šrikânta-rûpam kshiti-rakshaṇaya |  
 avâpya tam tat-kula-vridddhi-hêtôr  
 Gôpâla-Râjas samabhût prahrishtah ||  
 sô'yam śrî-Râṅga-Râya-kshitipatir avitum saj-janân dur-janânâm  
 garva-dhvamsâya Kâmsâsura-mada-garima-dhvamsinô rûpa-dhârî |  
 prâjyam sâmrâjya-simhâsanam adhivasati pratyaham bhakti-pûrvam  
 nânâ-deshâvanîśair vinutam anupamam prâpta-patṭâbhishêkah ||  
 śrî-Râṅgëvara-datta-râjya-mahimâ śrî-Râṅga-Râyâgraṇîḥ  
 pâdâmbhôja-vinamra-Bhôja-Magadha-kshmâpârpita . . . . |



dânâdhamana-vîkrîti-yôgyam vinimayôchitam ||  
 parîtah prayatais snigdhaiḥ purôhita-purôgamaiḥ |  
 vividhair vibudhaiś ūrauta-pathikair adhikair girâ |  
 śrî-Raṅga-Râya-bhûpâlô mânâniyô manasvinâm |  
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ ||  
 vîra-śrî-Raṅga-Râya-kshitipati-varyasya kîrti-dhuryasya |  
 śâsanam idam sudhî-jana-kuvalaya-chandrasya bhû-Mahêndrasya ||  
 vîra-Śrî-Raṅga-Râyôktyâ prâha pautras Sabhâpatêḥ |  
 Kâmakôtî-sutô Râma-kaviś śâsanâ-vâñmayam ||  
 vîra-Śrî-Raṅga-Râya-kshmâpa-nidêshena Sômanâthâryah |  
 śâsanam alikhat Kâmaya-śrî-Gaṇapayârya-pautra-mañih ||

(usual final verses)

\*śrî-Râma

## 61

On a rock behind the Ávani Matt.

(Grantha and Tamil characters.)

svasti śrî Ânanda-śammachcharattu Kârttigai-mâšam Jayaṅgonda-Śôla Iļavañ-  
 jiya-râyan âna tan-vâši-kât̄tiya Vâśudêvan śâmantaril Kulôttunga-Śôlavanukkan  
 Udayâñdai maga Nuļamba-dêvaṛku varsaikâřan Šitti..mê..panđitan magan  
 Dêvanena vêlaikkâřan uñđ-ôđi-ppôm vâriyâṭkal nâyam

## 62

At the same village, on a rock in front of the Nâgarakuṇte.

svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varshambulu 1550 agunedî Vibhava-  
 saṁvatsaram Mâgha-ba 30 lu śrimad-râjâdhîrâja râja-paramêvara śrî-vîra-pra-  
 tâpa-śrî-vîra-Râma-Dêva-mahârâyalû prithivî-sâmrâjyam chêyichuñdagânu cha-  
 turtha-gôtram Sugutûri Tammayagâri paustrulu Yimmađi-Tammaya-gauni bhâr-  
 ya Bairakûri Chokkañña-gauda ..... sakka tammulu Chikkarâya-Tammaya-  
 gaudu.....bhaṭṭa-komâruđu Tirumala-sômayâju-bhaṭṭala komâruđu Umâpati-  
 sômayâjulu âyana tammuđu Krishṇa-sômayâjula châta Ávani-Râmêvara-Kâsî-  
 Viśvanâthuni sannidhini Agnishtômam ane yajñam chêyiñchi yîvaka.....Dê-  
 varâyasamudram Lakshmîpati-komâra Apâyapa.....

## 63

At the same village, on a stone in front of the Îśvara temple near the Antaragaṅge.  
 Sarvajitu-nâma-saṁvatsaram Âśvîja-śuddha 12 lu śrimat-Marigôpanagâridi rôlu  
 vûra-kunṭa di.....

\*In Kannada characters.

## 64

On another stone near the same Antaragaṅge.

śrī-Rāmā Mogali-Venkaṭagiri-Daddi-Vegganna-komāruḍu Liggachāri akkagāridi dēvattānain....

## 65

At the same village, on a rock to the west of the Ginditirtha.

svasti śrīmad-Āvanyada sthānamam nālvattu-varshaman āld ayvattu-dēgulamā mādi piriyav-eraḍu-keṛeya kaṭṭi Śaka-varsham eṇṭu-nūṛ-embhatta-mūṛ ādand utkrānti geydu śrī-Tribhuvana-karttara-Dēvam Kali-yuga-Rudrāṇī Rudra-lōka-prāptan ādam

## 66

At the same place.

Śaka-varsham eṇṭu-nūṛ-enbatt-ayd ādandu Muddakana Nāśakā-Bhōgi agni-pravēṣa geydam

## 67

At the same place.

Mahēndra-bhaṭṭa mādiḍam Kali-yuga-Rudraṅge kīriya-dēgulamam

## 68

At the same place.

â Kailāsa-girīndra-kūṭa-nikaṭād Gaurī-padāpy añchitāt  
â Sēṭō Rāghavēṣa-pratanita-viśadōttunga-kīrtti-pramūrttēḥ |  
â prātaḥ-parbatēndrāt savitur udayatō yāvad â paśchimādrēḥ  
kō vādi śāstra-vit kō gamaka-guṇa-yutah kō dhari.... ||

## 69

At the same village, on a rock on the way to the hill.

Paridhāvi-samvatsarada Vaiśākha-śudha 10 llu śrīmatu Sugatūra Ayama-Gauḍarū vulegada Silavanta Chikkanu hākisida gadubu bīja vokulake guli āru ....

## 70

On the Āvani hill, over the south door of the Ēkānta-Rāmēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Jayāṅgonda-Šōla Ilavañjiya-rāyan āna Kūttāḍun-dēvar dēviyār Šāṅgāndai paṭṭa-tiruvāśilum tiruttē..m inda..tīyaga..niruttinār ṣandirāditta-varai.....

## 71

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Šōla-mandalattu Āvaniya-nāṭṭu Āvaniyatt....rukku svasti  
śrī Jayaṅgonda-Šōla Ilavañjiya-rāyan âna Kūttādun-dēvan agambaḍiyān Šūrriy-  
āṇḍān magan Pēriyudaiyān âna Tantira-pālanena svasti śrī Šakarai-yāṇḍu  
āyiratt-oru-nūrru-nāṛpatt-onbad-âna Sarvadāri-samvatsarattu Tai-māsattu sva-  
sti śrī nāyanār tiruv-Irāmēśvaram-udaiyārkku tiru-ppalliy-eļichchikku nāl  
onrukku nāliy-ariṣy-amudupadi santrāditta-varai ūllakadāvad-āga Vāsi(śi)  
shṭa-gōtrattu Mādēva-batta.....

## 72

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyiratt-oru-nūrru-aimbattu-nālu ūllakadāvad-āga Kara-śam-  
marcharattu Nigarili-Šōla-mandalattu Āvaniyattu ..... ya.rāyar âna  
Kūttādun-dēva..... Śiva-pPirāmaṇa Vaśiṭṭa-gōttarattu Mādēva-baṭṭan  
maruga.māril Dēvappillai vaśamu.....

## 73

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍ-āyiratt-oru-nūrru..rpatt-onbadu ūnenra Sarvajit-samvar-  
sarattu Tai-māsattu svasti Jayaṅgonda-Šōla Ilavañjiya-rāyar âna Mārālvār ma-  
gan Kūttādun-dēvar âna Ilava.jiya..yar nambirāṭṭiy-âna svasti śrī Nigarili-  
Šōla-mandalattu Āvani-nāṭṭu Vāśudēvar âna Nułambādarāyar maga..r Šai-  
gālvārena svasti śrī Nigarili-Šōla-mandalattu Āvaniya-nāṭṭ-Āvaniyattu malai-  
mēlil śrī-Mūlattānam âna Āluḍaiyār tiruv-Irāmēśvaram-udaiya-nāyanāṛkku  
nitta-niyamam âna amudu-padi šāttu-ppadi tiru-viļakkum pala-padi-ni..ndatu-  
kkum nān ponn-aṛa iṭṭu maṇu-aṛa-kkondu viṭṭa dēvadānam âvana Šōlakkuttai-  
yāna Šokkakkaṭṭum Nułamba-mārāyan kuṭṭaiyum Āvaniya - nāṭṭu - mārāyan  
kuṭṭaiyum Kunapikkutṭaiyum Tuḍariyir Šamakiraiyum ivaiyirril-ulla nilattāl  
in-nāyanār.....

## 74

On a rock to the north of the same temple.

(Grantha and Tamil characters.)

svasti śrī Šakarai..ṇḍu 1318 mēl ūllakadāvad-āga Dhātu-samvatsarattu Taiy-mādām  
5 ti śrī-vīra-Arihara-rāyan kumāran Yimmaḍi-Bukka-rāyan prīthivī-rājyam-

paṇṇānīra kālattu Jayaṅgonḍa-Śōla-vaḷa-nāṭṭu Āvaniyattu Mūlattānam-uḍai-yār kōyilil māḍāpattiyañ-jeyvār Muttarāṇḍār Muttarum Vāśāṇḍai magan Pachchāi-nāyanum Muḷavāyil Śaṇmatā..perunderuvil Vanikapurat...nātar āna vaiśya-vāṇīya-nagarattāril vadavāṇīyan Periya-perumāl Kāmāṇḍai-šeṭṭiyār ivargal tanam-āga nālṭōrum oru tiru-pērkum onbadān-tirunālilē oru poludum padaippad-āga vāṅgina pon irubattonrum koṇdu chandrāditya-varai naḍattakkadavēm idu laṅgaṇañ-jonnavan Geṅgai-karaiyil kurāl-pašuvai-kkōṇrān pāpattilē pōvan idu pan-Māhēśvara-rakshai

## 75

On the same hill, on a rock north of the Janaka-ṛishi temple.

Śālivāhana-śaka-varusha 1447 Vyaya-saṁvatsarada Māgha-ba 14 lu śrimat-mahā-mahattinoḷagāda Holalakereya-muntāda . . . . Kailāsa-Marulappayyādēvaru.....

## 76

On the same hill, on a rock to the north of the Dhanushkōṭi-tīrtha.

..... Vana-dēvatalu vachchi Sītā-bhagavatikī prasannamai nilichina tāvu Sugatūru-Chikka-Tammaya-Gauḍuvāri akkagāru Halasa-Rātama purōhitā-Krishṇa-bhaṭṭa-Tirumala-sōmayājū-chāṭa dēvatula pādālu.....dakshiṇa-Gayā-tilōdaka-piṇḍa-pradānām chēṣi Kāṣi-Gayā-Prayāga-andu chēṣina phalām Vālmīki-prōktam

## 77

At the same place.

(Grantha and Tamil characters.)

ma .. pāyitṭa Viluppāraiyanukku-ppinb-irēn Viruda - maṇḍana Mādēvanena Vallavaraiyan šattiyam

## 78

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vāśidēvan āna Ilavañjiya-rāyan šāmantaril Kulōttunga-Śōlavaṇukkan Udaiyāṇḍaikku Pallimukkaṇṇan magan Kāmanena vēlaikkāraṇān ena ivarku pinb-irundēn ḣgil Vallavaraiyan šattiyam

## 79 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vikṛiti-saṁvatsarattu Vaiyigāśi-mâdam mudal uḍaiyâr tiruv-Irâmî-  
śvaram-uḍaiyârkkum ..... ta..ttukku..Mâhêśva ..... pa.ta..śarâna....la  
tiru.....vala....nena.....kkuṭṭaiyir nel.....  
.....madattukku añju tiru-ppêr amudu-śevikira....livu  
kondu aṣu tiru-ppêrukku amudu-pâdaikkavum nâlu paṇaṇi-goṇdu mûnru.yi.  
poli.kondu iru.....ku.....yi.....tta.....dai.....  
..nâ.....gai-kkaraiyil kurâr-paśuvai-kkon..pâpaṇ-goṇvâr Mâhêśvara-  
rakshai it-tanmattukku ila.....

## 79 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šavummi..śamarśarattu Āvani-mâdam mudalil..Ilavañjiya-râyar  
Vâśudêvar śâmattaril Kulôttunga-Šôla-añukkan Udaiyâñdai magan Nuñambâ-  
dêvarkku uñd-ôdi-ppôm vâriyâk ..nâyan Uraikârumugane vêlaikâranena

## 80

At Mélâgâni (Āvani hobli), on a stone lying near Veikataramâna-Gauḍa's straw-heap.  
svasti śrîmat-Śrî-râjya-Vijaya-sambatsaram nâlvatt-erađaneyandu Śrîpurusha-  
mahârâjâdhîrâja paramêśvara-bhaṭṭâra pruthivî-râjyam geye avarâ magandir Du-  
ggamâr-Ereappô Kuvalâla-nâdu -mûnûrum Gaṅg-aṣu-sâsiramum âle avarâ  
mahâ-dêvi Kañchiabbe Âgalîy âle Maduregilâ Vellasammaṅge koṭṭodu kañdu-  
gad-aygula-kañaniyum channa-kañaniv ele-tôṭṭa paṭṭu saman-pâlin-mêle eñ-kañ-  
dugam apûrvva-parihâram âge koṭṭodu idake padeyam aggishṭageyum aṣava..  
..yum idan alidon Bârañâ....varaṇ sâsira-kavile.....

## 81

At the same village, on broken stones lying in front of the Gôpâlasvâmi temple.  
Śrîpu...râja paramê....sâsiramuma Narêndrarasar aṣavattum âle..râṅgalî  
gode....Jannayyaṅge sâsi.....

## 82

On a stone at the same place.

śubham astu Raüdri-saṁvatsarada Jêshtha-ba 7 Gu-lu śrîmat-Narasâṇṇa-Nâ-  
yakarige dharmmañ âgabek endu Muļuvâyali Sênarâmarâ makkalu Râmapa-  
Bayireyagalu....yanu Krishnârpañav âgi koṭevu

## 84

At the same village, on a stone near the well.

svasti Šaka-bhūpālākrānta-samvatsara-śataṅga 896 neya Bhāva-samvatsaram  
pravarttisē Āshādha-māsa.... svasti samadhi-gata-pañcha-mahā-śabda Pallavān-  
vaya śrī-prithivī-vallabham Pallava-kula-tilakam Pallavādityam śriman-Noḷam-  
bādhirājam Chōrayya Noḷambār-tande mūvarum Sūryya-Miniyūro! ildu Māra-  
siṅgha-Permmadiy atītan ādan embudam kēldu svasti samasta-nēma-saṅgashtā-  
nōpētam Pompala-kula-tilakam Kāduvaṭṭi-vamśōdbhavam Kāñchi-purādhīśam  
raṇa-mukha-pidugam Nāṇḍiya Javam Nanna.....

## 85

On a virakal at the same place.

svasti śrī Aṇuva ša..... ya Lōkan embudu el-pattai-dū-pandiyam kondattu  
idu verasi yī-nāyaka Dhalagan embudu Pirisandi maga yippattarū-pandiyam  
kondan

## 86

At Kilāgāṇi (same hobli), on a stone in front of the Chaudēśvari temple.

(The top portion gone) ndu-maṇḍalavaṁ pu ..māṛ-ānta-ripu-balado! tāgi ... ḥidu  
sarggasthan ādām Chiliyam Chō..... rājya-śriyo! nindu Jannayyana kelava-  
mam..... māditya ba..... kramādityam gōtra.... lida dēvara Vāṇigē padirkula  
... koḍange gotṭam Jannayyana.. nīchi Haryya-Bīraṇṇage vuḷuga... kallam  
niṛisidam svasti bha.....

## 87

On a rock to the north of the same village.

Śārvāri-samvatsarada Vaiśākha-śu 10 lu śrimat-Guru-Tammaṇṇanu Āgāṇiya  
Bayirava-gaūḍage koṭa nettara-godagiya ..... śāsana-kramav ent endare  
nimma rāyara ..... banḍeya pāla ... kottalada muṛa kuṭada mūṛanū .....  
yanu ninna ga....gāṇiya...niriši kaṭa ..... mēluḷaru māḷara Muļuvāgilu  
Haḷagēri .... Kilāgāṇiyanu Baladiya nīnu .... aruba .... ra va...yala-madi  
Nañjuṇḍa-Nākaru sari vondu hā... laṭa .... grāma.... Chinnaya hālagade  
mānyake.... nabō.... vara makkalu tama ... hala ..... staru māra...  
da pāpake hōgaluḷavaru

## 88

At the same village, on a stone in Guttapalli Timmē-Gauḍa's field.  
 śubham astu chandra-śūriyal uḷa-pariantralu Dēshāyiyavaru baradu kōṭṭa  
 mānya

## 89

At Saṅgandahalli (same hobli), on a stone to the east of the Hūlikunte-hallā.  
 Hēvalambi-samvatsarada Śrāvana-śuddha 2 lu śrimat-Timma-Rāyanu Tipatūru-  
 śimē nirṇayakkāgi. ....

## 90

At the same village, on a rock near the Ajjavirappa temple.  
 svasti Virōdhi-samvatsarada Phālguna-ba 5 lu śrī-mahā-Arasana-gōtra ....  
 Veṅkatappa-Nāyakaru...vāgi...â-paṭṭāna....

## 91

At Balla (same hobli), on a virakal near the īśvara temple.  
 svasti Šaka-varisha vombaynūra irppatt-ombattaneya varisham pravarttise  
 Tribhuvanakarttara-bhatārar Āvanyada sthānaman âluttire Masekali ...  
 ppa-dēvara...jigana magam Nolamba-gāmuṇḍa Ballada-ūr-alivinol kādi sattu  
 svarggasthan âdām

## 92

On a second virakal at the same place.  
 svasti sakala-jagat-trayābhivandita-surāsurādhīṣa-Paramēśvara-pratihārīkṛita-  
 Mahāvali-kulōdbhava-śrī-Bāṇa-Vidyādharainge Vijaya-sambatsaram eraḍane-  
 yad âge Raṇamukhaduṭṭanā magan Karapurā bandu Balladā turu-gole ūrā  
 toruvallam Uvalan turuv-alti idire naḍad eridu bildān avange Māsarakuṭṭi-  
 yaru Attāpiyum osedu ayguḷa keyyu okkiluḷ okkuḷamum âge kotṭār idān ali-  
 vōnu ikkādōnu pañcha-mahā-pātakan akkum

## 93

On a third virakal at the same place.  
 svasti śrī Dilipayya prithuvī-rājyaṇi geyye Tribhuvanakarttara sthānaman âlutt  
 ire Ballada Mammeya turugoḷoḷ Basalvera maga..kayya kādi sattod âtainge

bhaṭārar mmechchi kōṭṭa kodainge padir-kkoṭa-kaṭani Māmakāchiya kelage padir-kkoṭa-pālu idan alidom Vāraṇāsiyūn kavileyuman alida

## 94

On a fourth virakal at the same place.

svasti śrī Dilīpayya prithivī-rājyañ geye Tribhuvanakarttara-paṇḍitar tapa-rājyañ geye Bannūr-chāvariya maga Pāla Ballada turugolo kādi tuṣuvan ikkisi svarggiy âda.....

## 95

On a fifth virakal at the same place.

Ballad-ûr-alivinole Mudda-Šettiyyara maga... Malama... kādi sattu svargga-sthan âda.... aygula-kodige kōṭṭar idan alida Bāṇarāsiya kavileyan alida

## 96

At Virūpākshapura (same hobli),

on the basement of second tower of the Virūpāksha temple.

śubham astu | svasti śrī jayābhuyaḍaya-Śaka-varusha 1353 neya Sādhāraṇa-saṁvatsarada Phālguṇa-śu 10 lu yī-Prasanna-Virūpāksha-dēvarige dēvālaya-prākāra-gopuragaļu Śikharada chinnada hodake Manmukha-pushkaraṇī-aṅga-raṅga-bhoga-vaibhava-agrahāragaļu maṇṭapagaļu bhikshā-matha-muntāda sakala-dharmmaṅgaļu Vijeya-Rāya-mahārāyara kumāraru gaja-benṭekāra Dēva-Rāya-mahārāyara dharmmadinda Vishṇuvardhana-gotrada Heggade-dēvagaļu Vommāyammagaļa makkaļu Lakhaṇa-daṇṇāyakaru Mādaṇṇagaļu yī-Prasanna-Virūpāksha-dēvarige mādida šēvē śubham astu ||

## 97

On the stones of the tower of the main entrance of the same temple.

śubham astu svasti śrī vijayābhuyaḍaya-Śālivāhana-śaka-varusha sā 1449 neya Sarvajitu-saṁvatsarada Kārtika-śu 12 lū śrīman-mahārājādhīrāja rāja-parameśvara śrī-vira-pratāpa-Virūpāksha-Dēva-Rāya-mahārāyaru prithivī-rājyañ gai-ūttam yiralu Rāyadurgada Tipparasara makkaļu Bhōgarasaru tamma alidanthā-svāmi Tipparasa-Vodeyarige dharmav āgabēk endu Muļuvāya-chāva-dige saluva Kundāṇi-śime-volagaṇa Mukundasāgara-Kaḷavekallige pratināmav âda Tippasamudrav emba grāmavanu Utthāna 12 dvādaśi-puṇya-kāladalū śrī-Prasanna-Virūpāksha-dēvarige yibbaļa-akki-nai(another stone)vēdyau erađu nandādipakū dhāreyan erađu koṭevāgi yī-Kaḷavekalige pratināmavāda Tippa-

samudrada-grāmake saluva chatus-śimē-volagaṇa nidhi-nikshēpa-jala-pâshāṇa-  
akshīṇi-āgāmi-muntâda sakala-suvarṇâdâya-sakala-chatur-āyavanū yī-Prasanna-  
Virûpâksha-dêvarige Râyadurgada Tipparasara makkalu Bhôgarasarû mādida  
.....

## 98

On a rock in the compound wall of the same temple.

svasti śrī vijayâbhuyudaya-Śâlivâhana-śaka-varshambulu 1624 aguneṭi Svabhâ-  
nu-saṁvatsaram Āni-nela 16 tēdilō vēda-mârga-pratishṭhâpanâchâryyul ayni  
ādi-Tiruvâlaṅgâdu-pratiayya paḍamaṭi-Virûpâkshapuram dharama-Śivâchâr-  
yul ayni Yimmaḍi-āchâryulavâri nâyabuvartti Sahâya-śâstrulavâri Tiruvâlaṅ-  
gâdu tûrpu abhinava-dharma-Śivâchâryulavâri nâyabu Vîra-Râjapa-śâstri  
vrâsi yichchina patrika paḍamaṭanuṇṭi Vélûri-Bhava-Bhêri-vartukulu mî-śi-  
shyul ani mîru vachchi vuṇṭiri mêmum tûrpunuñchi mâ-śishyul ani vachchi vuṇṭimi  
ganaka mana ubhayatralachâta Gulâm-Alli-Khân-Sâhêbalavâru karttabulu puch-  
chukoni naluguru sâdhyal ani kûḍi ubhayatrula kartapâlu ..... koni mana  
āchâri-mukhamuna nâḍulu vini â-vartamânam Nagaramvârini pilipiñchi âchâ-  
rivârichâta kartapâlu puchchukoni vâri mukha-vachanam vini pûrvâpûrvava-  
ichâriñchi telaşı mîru pûrvikalû ani niśchayiñchi .... Nagaramvâru mâ-śi-  
shyalu śidham mêmum paga.. Śiva-dâna-patramvalla kottalam aitimi anduna  
Yimmaḍi-kula.....timi mêmum ..... yichchina pra ..... naku mîru  
pûrvikalû siddham ayinanduna têrugade ayinavi pûrvâpûrvam mîdi mîku pa-  
nik eyni.. mundara.....Nâyaka....Vélûripai vidêṣam sahasra-gôtram.....  
Subbâ-śâstrulu mana Nagaramvâru mâ-śishyul ani muṭṭalêdu itlani vrâsi ichchi-  
na têrugada-patrikâ....sâkshalu Simhâdi-Nâraṇa Bô.... jaggambala Anṇa-  
yya || Antâjivanṭeya Vâsudêva-Pantalu

## 100

At Kambihâṭti (same hobli), on the rock called Mâyde-banđe.

(Grantha and Tamil characters.)

svasti śrī Šakara-yâṇdu âyirattu-iru-nûrru . rubattu-mûnru šellâninṛa śrī-  
Poyšala-vîra-Râmanâ-Dêvariku yâṇdu muppattu-âṛu šellâninṛa Vikirita-saṁ-  
vasarattu Kaṛkaṭaka-nâyârru pûrva-pakshattu Budan-kîlasmayiyum Uttiramum...  
tutthiyu per̄ra nâl udaiyâr tiruv-Irâmîśvaram-udaiya-nâyanâr dêvarku Tamatt-  
idaiyil-irukku Nâgapatṭanam-udaiyan Śâyan Dêvanâgakûtthanena udaiyar  
tiruv-Irâmîśva.....gaļ pakkal ivv-ûril Kâvirikuṭṭaikku adaitta nañjai  
puñjai nâl-pâl-ellaiyum ponn-aṛa kuḍuttu maññ-aṛa kondu ivv-ûri udaiyar  
Kumbî..ram-udaiya-nâyanârku dêvadânam-âga chandrâditya-varai šellakkadâ-

vadâ-ga viṭṭen Dêvanâgakûttanena it-tamattai vilakkinân Geṅgai-kkaraiyil kurâl-pašuvai konṛān pukka narakam puguvân it-tanma Mâhêśvara-rakshai šubham astu

## 101

At the same village, on a rock below the kaṭṭe.

(Grantha and Tamil characters.)

subham astu śrîman irâjâdirâšan irâja-paramêšvaran gaja-vêttai-kandâ ūri vîra-Dêva...ra-mahârâyar pridhuvi-râjyam-paññi aruļâninra Šagâbdam 1362. mîl řellâninra Iravuttiri-varusham Âvani-mâsam 10 tiyadi Âvaniyattîl uđaiyâr tiruv-Irâmîšvaram-uđaiya-nâyanârkku-chchellum Âvaniya-nâtta Tamatt-idaiyil nilattîl Puļil-êriyil eduvâyil taṇñir iřaittu vilaiyum nilam šatu-širmai ulladum uđaiyâr tiruv-Irâmîšvaram-uđaiya-nâyanârku tiruvotta-šamattil amudukku mahâ-pradâna Mâdaña-daṇñâyakkar.....pattanam i..jayam âgaiyil Dêva-Râyar mahârâya.. mam-âga - kkuḍukkaiyil idu ūantrâditya-varaiyum nadatta.....

## 102

At the same village, on a rock called Kindrigutte.

svasti samadhigata-pañch-mahâ-śabda Pallavânvaya ūrî-prithuvî-vallabha Pallava-kula-tilaka Nolambâdhirâjam prithuvî-râjyam geyyutt ildu Puttûra Konguni-sâmiyage Belamballiyol râja-mâna mû-gandugaiñ (stops here)

## 104

At Dêvarâyasandra (same hobli), on a rock in the big grove to the south-east.  
subham astu svasti ūrî vijayâbhuya-Šaka-varsha 1407 neya Višvâvasu-sam-vatsarada Šrâvaṇa-ba 2 Â-lû ūrimatu Vishnuvardhana-gôtrada Âśvalâyana-sûtrada Umbâna-Vodeyara makâlu Liṅgaṇagaļu Kâśyapa-gôtrada Âpastamba-sûtrada Âübalanâthagaļa makâlu Siṅga-Perumâlege koṭa dharmia-śâsana namage....ba-liyâgi nadadubaha Dêvarâyasamuđrada ... mmeya mâ .... (boundaries specified) chatu-sîmê-volagâna... .holada....kolannû tôđisi nandâvananû ..(right side)... .....ya Virûpâksha-Râya-mahârâyaru prithivî-râjyam geyutañ yiralu Narasiṁha-Râja-Vodeyara pâlaneyalu namma Ummanna-Vodeyarige....

## 105 (a)

At Yeldâr (Yeldâr hobli), on the basement of the Sômêśvara temple.

(Grantha and Tamil characters.)

svasti ūrî Pûmiyum Tiruvun-tâmê puñara vi.kiramattâ...n-kudai-kkî..la-inagal nilava Malar-magal puñarntu ūengô....chchi-kkarui-Gali-kadintu....

mai....ntirai..manta..nařivan ..... chcho ..... motta vīramuntiyāgamum âramena-ppunaintu vijaiyav-abhishēgam-panni vīra-simhâsanattu Puvani-mulud-udaiyâlôdum vîrrirunt-aruļiya Kôv-Irâjakêšari-parmar âna udaiyâr šrî-Râjêntra-Šôla-Dêvarku yânđu 4 vadu Nigari-Šôla-mandalattu-pPudanâttu Ammaṅgaiyâlvâr tiru-madaippalli-ppuram âna Iraṭiyûr Vîrarâkshasa-Brahma-mârâyar uliļta nagarattôm ivv-ûr Îśânîśvaram-udaiya ... hâdêvarku Ammaṅgaiyâlvâr tirumêni kalliyâna-tirumêniy-âgav-enru vaitta šekku onriñâl .. šadam ulakk-ennaiy-âga vaitta tiru-nuntâvilakkâl enñai tonñurru-nâliyum Gaṇavatiyârku santi-vilakk-onriñâl enñai aṛu-nâyum âga enñai tonñurru-aru-nâliyum i.ta ..... šurar sammadittu in-nagarattil munbu ninñômê..... dittavarai Arumoliđêva-nâliyâl tonñurru-aṛu-nâliyum ittu.t...m Iraṭiyûr ūaṅga.....mukkiyarôm Šîrâla.Tiruvaraṅgadêvan âna Nuñamba-mâdêvi-kkone..nâdâlvân vaippitta dhanmam

### 105 (b)

At the same place.

(Grantha and Tamil characters.)

Pugal-mâdu viñaṅga Jaya-mâdu virumba Nila-magañ nilava Malar-magañ punara urimaiyiñ-chiranta mañi-mudi-śûdi-ttikk-anaittun-tañ-jakkara-nadâtti vîrasimhâsanattu .. ni-mulud-udaiyâlôdum vîrrirunt-aruļina Kôv-Irâjakêšarivanmar âna udaiyâr... Kulôttuṅga-Šôla-Dêvar..yânđu 4 vadu Pillaiyâr Ammaṅgaiyâlvâr tiru-madaippalli-ppuram âna Nigarili-Šôla-mandalattu Pudal-nâttu Iraṭiyûr kâñiy-udaiya Brâhmañan Irugan Šambi-dêvan âna Râja-Vichchâdira-Brahma-mârâyanena ivv-ûr Piđâri Šamuñ..švarikku.ru-santi...v-ariši iru-nâlikku kařiya.....

### 105 (c)

At the same place.

(Grantha and Tamil characters.)

.. Pâñdiyan-talaiyuñ-Jêralan-Šâlaiyumm-Ilângaiyum.raṭṭapâdiyum konđa KôRâjakêšarivanmar âna udaiyâr...Râjâdhîrâja-Dêvarku yânđu muppattu-mûn.. vadu dêvar šrî-Râjâdhîrâja.....r tirumadai..li-puram..... yâna Nigarili-Šôla-mandalattu-pPudal-nâttu Ira...na.....Brâhmañan..... Brahma-mârâyanena ivv-ûr.šâ..dêva....m-udaiya Mâdêvarkk..vichcha....yârkku ..... m Jayañgondâ-Šôla-mandalattu ..... niyâna.. ttûril.....kku-kkâñiy-âga nagara.....anubavippânâga vaichchu-kkuđutta nilattukku....pârk-ellai....tukku mérkkum ten-pârkellai..Šaṅkara..... ..yân nilattukku vađakku.....kku.....kku-kkilakkum.....kku... kkum inta êri-kkîl-ppalla....kkum terkkum i.....kku naduvu vitta

nilam kuLi padineñ-šāñ-kōlāl kkuLi....âyirattu-munnuru kuLi....kondu....  
 .....pa.....ku .nilattukku.....m nellu.....kkum.....li nellu ku-  
 runiyu.....liyum .....ne.lu.....nāliyum ....nāl onrukku nellu mu-  
 kkuruñināñāliyum kondu.....santi.....kkadavārāgavum in-nilam pa..šen-  
 ridu šenra....nellu.....ivv-ûr....rkku.....gavum ip-parišu kāpiy-āga  
 nila-nivantam šeydum iva.....kalpidiyum mukkaiyum mutti.kkāpiyum ma-  
 naiyum manai-pađa.paiyum tārai-šeypu kuđuttēn....n kuđa.....navatikku  
 Šāmuñdan Irugaiyan nā .. Vīrarākshasa-Brahma-mārāyanena....yamudun-  
 tayiramudukku.....ri-kil vaitta nilam padineñ-šāñ-kōlāl munnuñrukku.  
 vāda-pārkellaikkku.....nilattil ka.śappattiyarkku..van Viла..kan Kēttanukku  
 viṭṭa kuLi nūñ-irubadu dēva-gēhattukku p..nta śiļu-kālukku ter̄kum kīl pārk-  
 ellai Kollaga Vilakkan kalaniKKu mēr̄kum ten-pārkellai va..bōl-ādainta..  
 llukku vadakkum mēl....peru-varambōl-ādainta nāvalukku kīlakkum .....

.....

## 106 (a)

At the same place.

(Grantha and Tamil characters )

svasti śrī Vīra-Pāṇḍiyan talaiyuñ-Jēralan-Šālaiyum Ilañgaiyum Irañapādiñ-  
 gōnda Kō-Rājākēṣari-vanmar āna uđaiyār śrī-Rājādhirāja-Dēvañku yāñdu mu-  
 ppattu-mūñrāvadu uđaiyār śrī-Rājādhirāja-Dēvañku dēvar tiru-mādaippallī-  
 ppuram Nuļambapādiy-āna Nigarili-Šōla-māndalattu Pudal-nāt̄tu Irañyār..vē  
 ...ñdiliya-gōttirattu Šāmuñdan Irugaiyann-āna Vīrarākshasa-Brahma-mārāyan-  
 ena ivv-ûr Išāñišvaram-uđai Mahādēvañku tiruv-amirdu tiru..chcha.....  
 ....vaitta pariš-āvadu.....nāna....pperiy-ēri-kīl....dēva.....kīl-pārk-  
 ellai Tālaimađuv-utpāda,...kum te....k-ellai Muchukunta-Šōla-vilāgattukku-  
 ppānta vākkālukku vadakkum mēli.pārkellai tūmbu ninru..ñku nōkki..nta  
 Sarva..pperuvāykkālu....vāda-pārkellai Sarvadē..periy-ēri..ter̄kum in-nār-pāl-  
 ellaiyullum agappat̄ta kuLi enññūrum Muchukunta-Šōla-vilāgattukku kīl-pārk-  
 ellai ter̄ku nōkki-ppāynta vāykkālukku mēr̄kum ten-pārkellai Šēvaga-pparrukkum  
 ....l Perungollan..ttukku vadakkum mēl-pārkellai aiyamānañgalukku kīlakkum  
 vāda-pārkellai Tālaimađuv-utpāda ter̄kum in-nār-pāl-ellaiyullum agappat̄ta kuLi  
 aru-nūñrum Tinga....daiyan nilattukku kīl-pārkellai Šēvaga-parr-āna..  
 ma..kkuñdiligaļukku.....pārkellai Šēvaga-pparrukku vadakkum mēl-pārkellai  
 ....ninru ter̄ku nōkki-ppānta.....kkālukku kīlakkum vāda-pārkellai Tālai-  
 maduv-utpādavum Sarvadēva-pperiy-ērikku....kum in-nār-pāl-ellaiyullum aga-  
 ppat̄ta kuLi enññūr-aimbadu....Brahma-mārāyan....tti.....ntara-dēva-vilā-  
 gattukku-kīl-pārkellai Vāla..ttār̄ugalukku mēr̄kum ten-pārkellai.....  
 šāriyāna Rājādhirāja-pperu...nilattukku vadakkum mēr-pārkellai Sarvadēva..  
 .vākkālukku kīlakkum vāda-pārkellai Išāñišvaram-uđaiyār tiru..nduvānattu-

kku.....laiyullum agappat̄ta kuḷi.....nūr..mbadu.....maduv-  
ut̄pada-ppadineṇ-śāṇ-kōlāl ku..irāṇḍ-āyiratt-aiññū.....raṇḍ-āyiratt-aiññūru-  
kuḷiyūṇ-gondu....śvaram-udaiya Mahādēvaṛku nivanta.....ś-āvadu ū..kālai-  
santi.....tu santi.....tiruv-amudariši.....santi  
.....t tiruv-amurdu.....kā. lai tiruv-amudariši.....liyum  
kariya..du on̄rum.....nāliyum.....nāliyum vadaiy-amirdu nāll-  
on̄rukku.....verrilaiy-amirdu irubattunāllukku nellu.....Brāhmaṇa-  
....kku.....nellu nāli....yārkku.....kku nāli.....śrī-Bali eļunt-  
arulūpoluļudu piđivilakkou on̄rukku nellu..liyum āga nāl (y)on̄rinukku uđaiyār  
bandārattukku....van marakkālāl nellu ain-guruṇiyum ichcho.....kuḷi  
padineṇ-śāṇ-kōlāl irāṇḍ-āyiratt-aiññūru-kuḷiyūṇ-gondu.....varkku  
nivantañ-jeluttakadavarga! Jayangon̄da-Śōla-māṇḍalattu Ku..vattan koya-  
..tTillattūr-nāṭṭu Nenmaliy-āna..śatuvēdi-māṅgalattu Śiva-Brāhmaṇan Bhā-  
radvāja Muppattiruvan Śantira....bat̄tanum Śiva-Brāhmaṇan Bhāradvāji....  
..num śrī..ni....gaļ... nila-nivantam-āga.....yattārku ....dēvar kāṇiy-  
āga.....dēva.....ttu..tānanā.....kkum ivv-iruvar̄kum..nivantañ-jeydu  
kuđuttēn Śāmuṇḍan Irugaiyann-āna Virarākshasa-Brahma.....

## 106 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Pumiyun-Tiruvu..mē.....ttā.....vīra.n-tiyāgamum āram-  
ena.....abhi....npi vīra.....lōdum vīrrirunt-aruliya Kōv-Irāja-  
kēṣari....r āna udaiyār śrī-Rājēntra-Śōla-Dēvaṛku..ṇdu 4 vadu Nigarili-Śōla-  
māṇḍalattu....Ammaingaiyālāvār tiru-māḍippalli-puram āna Iratiyūr Īśāna-  
śvaram-udaiya Mahādēvaṛkku ..yār Ammaingaiyālāvār arta.yāmañ-ja....kku  
nitta-nimandam āga vaitt-arulina Śēvagan-pērrāl ivv-ūrār bandārattukku Aru-  
moli-dēvan marakkā ..vu nīrait̄-alavu alakkakada ...m..rappadin.nāliyuṇ-  
go.....śvaram-udaiyār....nīyum kāriyamu irāṇḍukku....yā-  
vamudu iru-śevid-araikku nellu nāliyum tayiramudu u..kku nellu ...m adai-  
kkāy amudu veṇuṅgāya...kkum verrilai nālukkum nellu muļakkum āga atta-  
śāmam sandi on̄rukku nellu-kkuṛuṇi-irunāli-muļakkum ā...llu ḍorr-āṭṭaikku  
nārppadin-kalanē-ēlu-kuṛuṇi-nānāliy-āga ivv-ūr viļaiyilum viļaiyād-oliyilum  
āṭṭ-āṇḍutōrum Śēvagan-pērrāl...llu.....dēvaṛku Iratiyūrī tiruv-am-  
urdu tiruchchennaḍaikkum ....tiru-nontāviļakk-on̄rukku.....

## 107

At Viragudi, to the east of the same temple.

(Grantha and Tamil characters )

svasti śrī Tiru-magaļ maruviya šengōlavan..munnōn řēnai pinnaduv-āga mu-  
nn-edir..nūr Iraṭṭapādi ēlarai-ilakkamui-gondu Kollāpurattu jaya-stamba-

nâtti edir-amar-perâdu enđišai nigalum pâraiyyadu kârainga Âhavamallan.. dâr-chêniay-ellâm pâradu nigala-ppašum-pinam-âkki Pêrâ... karai-kKoppattu Â... mallan pušakkiit-ôđa.... yuñ-gudiraiyum ot..... ñgalum agappada-ppi.... kkond-aruļi vîra-šin.... vîrrirunta.... Kô-pP..... na uđaiyâr ..... ndu 6 vadu mudal..... la Mâlavaraja..... . Iratiyûr ûr..... iranđ-âyirapatti pañappârai ûr-kanakka..... ppon... .... lañj-arai ponnâl kâšu irubadârum nall-erudu .... ñdinâl kâšu muppadu neyy-en ..... rai-ppadi-nâliyum šepperu ..... dêva ..... nelli ..va.. mum kât-ârambam añjil onyu švâmi-bhôgam kôlvadâgavum i ..... lla .. nađuvvâr..... yiraiy-êrrî yâ.. nu..... van kura-pašu konrân pâvattix- pađuvâr ivai kanattân Šembiyân Šôla-muvênta-vêlân eluttu

## 108

On a stone at the same place.

svasti šrî Içîva-Nolambam prithivî-râjyam geyyutt ire Srîmaṅgali-Sîngaparâkrama magam Tiruveṅgađayyan Erediyyûra peldurugołol ânt iśidu sattan Šakavarisham 871 svasti Prithivî-Gâmuñda-svâmiya magam Gâmuñda-svâmiya tamam Vâmayya-dêvânge koṭṭa kođange kañdugam kañani kañdugam pâlu idan alidom pañcha-mahâ-pâtakan akku besangeydom Koyatûra Bijayitâchâriya magam Vikramâdityam.....

## 109

At the same village, on a stone near the stone pillar in front of the Kôdanđarâma-dêva. Vyaya-samvatsaram Âshâđha-ba 5 dinam Raghunâthudu... dêvâlayamu Muni-Bhôyagâru Yaladûri-samsthânam Ana-Bhôyulaku kondarukunnu sahâyamugâ yichchinadi mâđalu nânûra-..... inâmugâ yichchinadi

## 110

On a stone in the veranda in front of the door of the same temple.

Ânanda-samvatsarada nija-Jêshṭa-ba 1 Pâlaki-Kempa-Channaya-gaudanu Raghu-nâtha-svâmi-maṇṭapa nađavara bagye nânâ-su-dharma-bhaktarugaļu sadâ kodu-vanthâ sâmantâdigalu yesaru....

## 111

At the same village, on the way in front.

(Grantha and Tamil characters.)

..... yându.. 20 kal kada... l šâpê.. kku ra.mân maṇdi..... kattu ..maṇdi.kuđutta tóppu..... pin taduttâl..... veliyidu Vikkira-

mârkarâyan.....hê.....mânadu.....lga].....yinâmati kuđutta  
..m tâm kuđutta-ppadam kâtthinâr mandiyil yinâm ku..r.....mêl kañapadi  
id-ellâm yinam kuđukkapat̄tadu ....davul tannadu .... maga] kuđukkapat̄tadâyi yirukkiradu

## 112

At the same village, on a stone near Yarappa-Setti's grove.

Sidhârthi-samvatsarada Jêshtha-šu 10 lu śriman-mahâ-nâyakâchâriya râ.....  
yya.....Hâva-Nâyakarige kot̄ta sâsana-kramav ent endare nammage nâyaka-  
tanakke saluva.....bhûmiyanû.....ge punyav âgabék endu koṭevû.....  
.....

## 113 (a)

At the same village, in Khâdar Khân's field.

(Grantha and Tamil characters.)

svasti śrî Chakara-yâñdu 1.30 šellâ..nra Prabhava-samvatsarattu Šittirai-  
mâsam Nigarili - Šôla-mândalattu Punâttu - mândalika..ki .....Palli-  
dêva-mândalikar magan..ra šakki....ndalika ma...magan..Palli-dêva-mânda-  
likar âna Vara-gu..pperumâl.....ttadu śrî-Mallikâr̄chuna-dêvar̄ku Iratjû.  
..... samudram .....m kurâ-pašuvai-kkonrân pâvattil  
pôvân.....da.....rra..tta..la madattuk....baṭtan eluttu

## 113 (b)

At the same village, on a stone lying on Lachmi's ground.

(Grantha and Tamil characters.)

id-da..ttai mârrinavan Gamgai-karayir-kurâr-pašu paṭtudu padakkadavân

## 114

At Uttanur, on a stone in the inâm field of Varadarâja-svâmi.

Kilaka-samvatsarada Mâgha-bahuļa 14 lu śrimatu Chikka-Râya Tammappa-  
Gavudaru Šivarâtri-punyâ-kâladali Hiriya-Gavudarige punyav âgali yendu  
Varadarâja-dêvarige kot̄ta (usual imprecatory phrases)

## 115

At the same village, on a stone lying in Duggalamma's wet land below the tank.

svasti śrimatu jayâbhuya-Šaka-varsha ? 1557 lu Yuva-samvatsara-Phâlguna-  
śu 5 lu śrimatu Hode-nâda Uttanûra Madavâlada Kâvabba-dêviyara sthânika

nâyaka.... Pallavodara-nâyanâru â-ûra samasta-gauda-prajegalu nalla...ge  
 ....Sûriyapage barasikota šâsana ...yanâru-dêvaru Mudigûra.....10 ka  
 .....yida šâsana Yidageriya kereya kelage (grant specified) ishtanu mânyavâgi  
 yî-ûru prajegalu.....anubhavisudu yendu baradu kotta.....

## 117

At the same village, on a rock in the field of Mađivâla.

svasti šri Šaka-varushaṅgalu 1602 Raūdri-samvatsarada Šrâvâna-śuddha 15 lu  
 râjaśrî-Šambhôji-chakravarti Kôlâla-kârukûnainge mâduva nirûpa Kâtyâyanâ-  
 sûtrada Pârthiva-sa-gôtra Yajuš-šâkhâdhyâyi Gôvinda-bhattara kumâra Channi-  
 bhattara putra Vêṅkaṭêśa-śâstrige Vuttunûru Mađavâla.....hola nidhyâdy-  
 ashta-bhôgaṅgala anubhavisikondu yihadu embadâgi kotta bhû-dâna-dharma-  
 šâsana

## 119

At the same place.

(Grantha and Tamil characters.)

.... Tiru ma ni viла .... kuvalad-anaiya-ttan-tô ..... tuṇaiy -ena -kKeñilâ-  
 vañjanai kañantu Vayirâgarattu-kkuñjara-kkulâm pala vâri .. ñjalil Šakkara-  
 goṭṭattu-tTârâv-araišanai-ttikku nigalâ-ttiřai-kond-aruli arukkan-udaiya-ttišai  
 ... yirukkuni-gamanaiya Nila-magał tannai munni ku . mavan .... Mâl  
 âdi-kêlal âgi edutta .. yâduñ-jaliyâvagaiy-inid-eduttu tan-kuđai....nb-urav-  
 irutti tigiriyum puliyun-tišaitoru nadâtti .... lun-taruma .. m puvitorum  
 niſutti viramun-tiyâgamu .. namuñ-garuṇaiyum urimai-chchurra .. ga ..  
 riyâttala niga .. jayamun-tânum vîrriru .... mañi-makuṭa muṛaimayir-  
 chûdi-ttan kalal..râdi..šûda ſeñgôl ..... torum nadâttiya Kôv-Irâja-  
 kesharivanmar âna udaiyâr šri-Rajêntra-Šôla-Dêvaruku yânđu mûnřâvadu  
 šri-Râjêntra-Šôla-Dêvar tiruv-arulinâl dêsam ellân-tirumêli kûđi vantu ..  
 nta Šôla-mandalam elubatteñtu-nâdum Jayaṅgonda-Šôla-mandalam nârpat-  
 teññayiram pûmiyum pe....dai mahâ.....nta šri-Râjêntra-Šôla-ppadinen-  
 pûmi-pperiya vishaiyamum perumbadai-mahâ-senaiy ..... ru mudal  
 .. varku ..... lâda iřai katta ..... adikârigal Alagiya-Šôla-  
 mûvînta-vêlâr pašuvukkum erumaikkum illâv-iřai . ivv-iřai iřukka -vêñđâv-  
 enrum kâđu punsey vilaintanattukku mîl-vâram aiñjil onrum êri-kîl nel  
 vilaintana mûnřitonrum mîl-vâram vâsiy-inři-kkolvadâgavum vêdar šeyda  
 kum mari âyiratt-aiñ....kušikku o..puđavaiy-iđuvadâgavum .. rak-kaļaňju  
 kumari ka.....ppari..nall-erudu .....ntarâyaṅgalukku êrâl oru kâšu  
 iđuvadâgavum .....ttukku Âšuvi..kkal Âšuvi muññâ.....nattukku  
 vâramudali.....ga vîđum ulavu-šêvagar vîđum iru-pen.....nrum tiru-

kkōyi....vīdum uvātti-vīdum..vār vīdum tavira nīkki niṇra vīd-onrukku vitṭa .kāl kāśu koṇvadāgavum nilam kai.....la.....raṇḍu-virāl-konḍadu šān-āga padineñ-šān-konḍadu kōl-āga-kkonḍu nilam amaivadāgavum ippaḍikkuppadineñ-bhūmi-pperiya vishaiyamum perumbādai-mahâ..naiyuñ-gaṇḍamadam ..kal-vetṭi sâsanañ-jeydôm padineñ-bhūmi-pperiya vishaiyamum perumbādai-mahâ.....vânum iva.....hmaṇaraiyum niraiyuñ-gurâlum Vâraṇavâsiyum alittavantu mahâ-pâtakar âvar periya vishaiyattukkum perumbādai-mahâ-sênaikkum var̄ka-ppagaivarâvar-âgavum inta silâ-lékai-ppa..niṛuttinâr šâśvanmê..ntumatapalam peruvār âgavum ippaḍi silâ-lékai-šeydôm padineñ-bhūmi-periya vishaiya...perumbādai-mahâ-sênaiyum aṣam-aṣavark-aṣam-alladu tuṇaiy-illai sva-dattam para-dattam vâ yô harêta vasundhari shashṭim varsha-sahasrâni vishtâyâñ châyatê krimi sâmânyôyam dhamma-sêtu nriṇânam kâlê kâlê pâla.....savvân êtân bhâ..nah pâtthi.....

## 120

At the same temple, on the basement of the western doorway.

(Grantha and Tamil characters.)

.....Uttanûr âna Râjêndra-Šôla-chchaturvêdi-mangalattu-kKaru-mânikkâlvâr kôyiliñ tiruv-ârâdanam-paṇnum nambimâriñ-Kâsyapa-gôtrattu Karumânikkâlvârena iv-Âlvârukku..perumâl nambiyâril....ntiruva..uganta mânikka.târ pakkal engañ vaña..kki...ñgina....-ppaṇam pattukkum Karu-mânikka.....lu mu..ppa..ti.....nila payiñ.....ru santi-vilakku èrrakkadavêñ âgavum šanti-ttiruvila..kku ša....tta-varai engañ pitâkkal-ullitta..lla. ....sammadittu..ttilê eluttm vettî.....nôm

## 121(a)

At the same place.

(Grantha and Tamil characters.)

sârvabhûma-šakkaravattigal šrî-Pôšala-vîra-Râmanâda-Dêvarkku yâṇdu 1...Tâ .. samvatsarattu.....

## 121(b)

At the same place.

(Grantha and Tamil characters.)

..Nigarili-Šôla-mandalattum Vikkirama-Šôla-mandalattum yâṇdu 14.....

122

At the same village, on a stone near the southern steps of the Varadarâjâsylvâmi temple.

svasti Šaka-varisha 890 eṇṭu-nūra-tombhattaneyā Šukla-sainivatsarāṇī pravar-  
 ttise Chaitra-suddha-pañchami-Sōmavāram śrīmat-Nanni-Nolambam . . . ṭaṅ-  
 gatti prīthvī-rājyañ-geyyuttire Sakapādig elava Pogalinalle-Nambē magam  
 Nolamba-setti Uttanūra mahājanam-pannirbbarggam nūru-gadyāṇam ponna  
 koṭṭa nichchav ayvar-atitigal parivadiy-uṇbar āvar bbarada divasa ūralu ay-  
 vara-sa-Brāhmaṇar uṇḍa-phalam chandra-sūryar-ullavara naḍevudu . . . rbha  
 Paramēśvarige nitya-nivēdyā . . . nandā-dīvi . . . yu . . . nālvattu-gadyāṇa . . . bhūmiya  
 koṇḍa koṭṭam Mahādēvana nitya-sthiti-nivēdyakam padinaydu-gadyāṇa Bada-  
 nūrandu Badanūra mahājana chanda . . . nuvara . . . nya . . . . . . . kālīhada . .  
 Machavalli. tāvo . . . ḥ prītiyinda bhūmiyam . . . harita. m ā-chandra . . . irvvara dāsa

123

At the same temple, to the west of the prákára.

(Grantha and Tamil characters.)

svasti śrī .. ru . . . ! . pôla-pperu-Nila-chchelviyun-tanakkêy-urimai-pûndamai  
manakkola Kântalûr-chChâlai kalam-arutt-aruli Veṅgai-nâduṇ-Gaṅga-pâdiyum  
Nulamba-pâdiyum Tadigai-valiyum Kollamum Kaliṅgamum Kuḍamalai-nâduṇ  
âl-kadal kaḍant-âṅg-aru Ni .. njiramuṇ-gonḍa tîṇdiral-venṭi-ttandâr-konḍa tann-  
elil vaḷaruli vali ūliy-ellâ yâṇduṇ tolutagai viḷaṅgum yâṇdê Šeliñarai-ttêśu-  
konḍa śrī-Kôv-Irâjârâjârâjakêśari-panmakk-iyâṇdu pattonbadâvadu Gamgâ-  
śâyarat..! Pudal-nât̄t̄ir..bârâ.. ḡil Arumolidêva-śaduvêdi-maṅgalam iḷaṇi . . .  
.. kala .. . . . . .

124

At the same village, on a pillar of the Âñjanâya temple.

Mahâbali Bânarasara karaniga Valungavammana kambam

125

At Vedarūr (same hobli), behind the Sômêśvara temple in ruins on the tank bund.

(Grantha and Tamil characters.)

svasti śrī Šakara-yāṇḍu 1133 tribhuvana-chchakkaravattigal śrī-Kulōttunga-  
 Šōla-Dēvarku yāṇḍu 32 Pramādōti-saṁvachcharattu Āni-māsattu muṣ-pakkattu  
 Sōma-vārattu svasti śrī Rājēntra-Šōla-pPudanāttu māndalikar āna Šakki-dēvar  
 maganār Pulla-dēvar maganār Šakki-dēvar maganār Pulla-dēvar āna Puda-

nâttu maṇḍalikar Nigarili-Šôla-maṇḍalattu Puda-nâttai suka-râjya(ya)m-paṇṇiy-aruḷâniṛka (y)ip-Puda-nâttil Vidirûriṛ-Pûṅgâni.. lan Atirâtameṭṭi Koṅgiṭai.. na Gaigai-gâmundan magan âna Mâra-gâmundan magan Šôla-gâmundan magan Šeḍilmârakolvân magan Pamma-gâmundan magan Šetti-gâmundan magan Ayira-kkâmundan magan Kaśava-gâmundan magan Nâma-gâmundan Vayira-gâmundan ivargalukku iv-Vidirûr śempâdikkubavar vaśatilê i..n kâṇiy-âla..va .kaiyinâlê ivargalukku Pulla-dêvan âna Puda-nâttu maṇḍalikanena kâniy-âga-chchantrâdita-varai šelvadâga kuḍuttê idukk-oru alivu-šeydavar Geṅgai-kkaraiyîr-kurâr-pašuvai-kkonra Brahnavattiyilê puguvar

## 126

At the same village, on a stone on the bund of Chikkakere.

svasti Šaka-nṛipa-kâlâtîta-saṁvatsara-sataṅgal eṇṭa-nûṛ-embhatta-mûṣaneya aṁvatsaram pravarttise Iṛiva-Nolamba pr̄ituvî-râjyañ - geye svasti sakala-jagat-trayâbhivandita surâsurâdhîśa Mahâbali-kulôdbhava Paruma-pura-paramêshvaraṁ payśâchika-paṭhaḥ.... Nandagi[rî]-nâtâm kṛishṇa-dhvaja-vr̄ishabhalâñchanam śrîmat-Sambayyam Bidirûran âlutt ıldu kērege bittukaṭṭam bitṭa i-dharmmavan alido Vâraṇâsiyan alidom

## 128

At the same village, on a pial of the pillar in the Veṅkaṭaramâna temple.

Svabhânu-saṁvatsarada Mârgasira-bahuļa 5 Gu-dinadalu śrîmat-Yadarûra-Yarapa-Nâyakaru śrî-Veṅkaṭaramâna-svâmige koṭṭa bhûmi kha l...nađevudu idan alidava.....

## 129

At Kolattûr (same hobli), on a stone in Kambâla Chinnayya's field to the south.

Pramâdi-saṁvatsaram Āsvîja-ba 12 lu śrîmatu mahârâja-śrî-Dêśapânde-Krishṇa-ppavâru Kolattûru Orugalaya-komârudu Nâgarâjappaku yichchina nettara-godigê krama.....

## 130

At the same village, on the north wall of the Sômêśvara temple.

(Grantha and Tamil characters.)

..bham astu svasti śrîman-mahâ-maṇḍalêśvara harirâya-vibhâda..rirâya-vibhâda pûrva-dakshiṇa-paśchima-samudrâdhipati śrî-vîra-pratâpa..... kumâran Dêva-Râya-mahârâyan prituvi-râjyam-paṇṇiy-aruļa... Šakâbdam âyirat.....

..... pa .. mūnrukku mē.chellānirka Si... rthi-varushattu .. tra-māsamum  
pūrva-pakshattu Ashṭamiyum..... mum Makha-nakshatramum  
.....na Muļavāyi.....

## 131

At Vāṇiganahalli (same hobli), on a rock below the Mullukunṭe tank.

svasti śrī Śaka-varusha 1329 neya Sarvajitu-samvatsarada Jēshṭa-ba 10 Gu śri-  
matu Gautama-gotrada Mahadēvagaṭa maga Maṅgarasage Uttanūra Maḍavalā-  
da Gaurī-dēviya sthānika kūraikoṭa adapugalū nagarattarū Maṅgarasage koṭṭa  
kereya katṭu-kodagiya mānyada gaddeya śāsana Gaurī-dēvige Hode-nāḍa Vāṇi-  
yarahalliya sīmeyalū kere-katṭida-sammandha Hirī-Maṅgasamudrava katṭida-  
sammandha ā-kereyalū volagereyalū ādanthā gaddeyali hattakke eraḍu katṭu-  
koḍagi hattakke yaradāya-lekkha ayidāṛalū vondu-bhāga-gadde sarvamānyav  
āgi ā-chandrārka-sthāiyi āgi Maṅgarasana makkaṭu-makkaṭugalige tapade  
saluvudu (usual imprecatory phrases)

## 132

On the same rock.

śubham astu svasti śrī vijayābhuya-Śaka-varusha 1417 Ānanda-samvatsara-  
da Kārttika-ba 12 lu śrīmad-Amṛitātmā-prabhugala śrī-maṭhadā Girijeyagalige  
śrī-Sōmādarasarā Lakshmīvallabha-dēvagala koṭṭa bhū-dāna prāku Maṅgarasa  
. ninna mēge dayavāgi banda Vāṇiyanaḥalliya kereya kelagāṇa katṭu-goḍagiya  
gaddeyanū dhāren eraḍu koṭṭevāgi yī-yikhaṇḍuga-gaddeyanū niū nimma putra-  
pautra-parampareyāgi ā-chandrārka-sthāiyi āgi sukhadiṁ anubhavisūdu endu  
koṭṭa bhū-dāna-śāsana śrīr astu

## 135

At the same village, on a stone near the īśvara temple.

Kilaka-samvatsarada Āshāḍha-ba 5 lu śrīmatu Uttanūra Gānavanigānipalli  
.. Mummaḍi-Tammē-Gaūḍaru samarpisida Kempāpura yidake tapidare  
māṭri-drōha

## 139

At Nallār (same hobli), on a stone in the katṭugoḍigē wet land to the south.

Vyaya-samvatsara-Āsvīja-śu 12 lu śrīmad-rājādhīrāja rāja-paramēśvara vīra-  
pratāpa śrī-vīra-śrī-Rāṅga-Rāya- Dēva-mahārāyar-ayyavāru nāḍu-kartaraina  
Chinna....ru Nalūra China-Jaya-gauniki.....

**144**

At the same village, on a stone in the Government wet land.

Bahudhânya-sam-Phâlgu-śu 6 lu śrîmatu Tammappa-Gaunigâru Elache-gauniki yichchina kattu-kodige-mânya-mâdi kha 4 kolaga kha .. (back) sarvamânya-mugâ â-chandrârka-varavakû galava.....

**147**

At Kottanûr (same hobli), on a broken stone to the east of Buttyappa's field.  
śubham astu svasti śrî vijayâbhuyuda-Śaka-varsha 1391neya Virôdhi-sam-vatsarada Āshâdha-śu 12 lu śrîman-mahârâjâdhirâja râja-paramêshvara ari-râya-vibhâda bhâshege tapuva râyara gaṇḍa gaja-bêtégâra Virûpâksha-Râya-mahâ-râya prithivi-râjyaṁ-geyiüttiralu śrîman-mahâ-mam.....

**149**

At Hosahalli attached to Koladêvi (same hobli), on a stone under a tamarind tree.  
Payingala-samvatsarada Chayitra-śuddha 5 lu śrîmatu Sadâśiva-Râyala-ayiyavâri nirûpam ..... Gurumûrtti-Vitthalâ-Râja-ayiyavâru Tirumalapallê-Appalâ-chârya-ayiyavâriki Kottapalli-grâmam dhârâ-pôsi yichchitimi (usual imprecatory phrases)

**153**

At Konđipalli (same hobli), on the Bôti-baṇde.

śubham astu śri-Śaka-varusha 1442 neya Vikrama-samvatsarada Phâlguṇa-ba 10 yalu śrî-Koṅga-janara-dinneya baṇdeya mēgaṇa Sômeye-dêvaru....Areya..... varu modalâgi Hâdiyada Sômaya-dêvaru gunḍige Annadâna-Vodeyara nirûpa viđidu ba..kotṭa patranu â-hola-Sômaya-dêvaranu punah-pratisthê mâdi dêvarige Upukunteya chatus-sîmeyanu kalanu nađasikoṭtu dêvara pûje-punaskâramâdahudake Kaušika-gôtrada Chandrapayara maga Dadugana.....stânika ...dêvarige.....odayarige sarvamânyavâgi koṭeü (usual imprecatory phrases)

**154**

At the same village, on a stone behind Doddakere.

Vijaya-samvatsara-Kârtika-bahuļa 11 lu śrîmad-râjâdhirâja-râja-râja-śrî-Sambâji-Râja-mahârâjara kumâra Kannarâyâji-Pandita Śaka-varusha....dâna-dharma....diganahalli vraya konđu.....vatige kotṭa kattu-kodagi

## 156

At Šēshāpura (same hobli), on a rock near the Timmarāya-svāmi temple.

Piṅgala-saṁvatsara-Kārtika-ba 11 lu śrīmatu Sugutūra Chika-Rāya Tammanyā-Gavuni-ayavāru Mādēvara Madapaya China-Basavapuram yi-purāniki kaligina svāmyamun ī-dēvara-ayavāru sūrya-chandra..lu kaliginavaruku yī-śrēyamunu anubhaviñchukoni sthiramugā sukham uṇḍavaleyanī vrāsi yichina šāsanām (usual imprecatory phrases)

## 157\*

At Mudiyānūr (same hobli), on copper plates in possession of Veṅkaṭarāma-śāstri.

[I b] ὁṁ namaḥ Śivāya ।

Nandyākhyā-sailōtkāta-kūṭa-pīṭhō

Mandākinī-vārinidhir ddharēśah ।

Dēvēndra-bṛindāraka-vandanīya-

pādārvindō jayati praṇamyah ॥

svasty astu bhū-Bhūdhārādhīśatanayāliṅga - vaksha-sthaṭa-Śivasyāmrīta - bhū-chandra - dhāriṇō dayāyā bhuvah sakala-bhuvana - prasādhanībhūta - yaśasō bhāsuratara-taraṅga-taraḷa-jala-jaladhi-sthita-bhujāṅga-śayana-śāyinah Kama-lanābhāsyā vikrama-trayārambha-lōbha-pra . . . rita-kara-charaṇa-sarōja-lāñchhanālōkanaika-hētubhūta-dāna-vibhavasya Mahābali-nāmadhēya-dāna-vēndrasya vaṁśa-samṛiddhi-kāraṇālōbaṇah krīta- . . . rāṇa-labdhā-sukṛitōpaniyata-dvija-vara-ghushyamāṇa-punyāhā-ghōsha-nirddhūta-duriṭāri-balavadibha . . īga-dalaha-vijṛimbhamāṇa-turaṅga-naṭa-nirudhiladhikurvan-vakrasainya-samasta-narēndra-lōkā-vandyamāṇa-pratāpah prābhūtvātha-vivaksha

kshōṇīdhārēndrāyata-bāhu-dāṇḍaiś

chaṇḍēśa-nirjji[II a]ta-karāla-khalgah ।

kēyūra-hāra-dyuti-rājītāṅgaḥ

kirīṭa-hari-pīṭha-labdha-sa-Nandivarmmā dhṛīta-rāja-dharmmāḥ ॥

tataḥ tasyottama-sūnumad-bhānu-mayūkha-jālā-prōṭphulla-paṇkē[rū]jha-sannibhāsyah ।

praṇāma-krīta-kṣaṇīya-mauļi-mālā-nighrishta-prabhā-māṇḍala-

pāḍapīṭhah ॥

nāmnā Vijayāditya-Dēvō nija-bhuja-bala-vilupta-durvāra-vividha-vairi-vibhavah sajala-jaladhara-thāna-gambhīra-gala-krīta-gharjanābhīpūrīta-dig-antarāla-nāga-khadgaś chaṭula-raṇāraṇāyamāṇa-nipatīta-praharaṇa-janīta-vraṇa-gaṇābharaṇa-vapushā virājamāṇah krītavān adhījyam āsīt tasya tādriśah śrīmad-Bāṇa-vaṁśa-kamalākara-prabōdha-nalina-karasya sūnōs tribhuvana-madhyā-

\* This inscription abounds in mistakes.

varttinām prāṇinām parama-kārunya-kathayā bōdhi- satvōpamānasya vīratayā [II b] Hara-hita-Vīrabhadra-sannibhasya rājādhāratayā Mahēśvarōpamānasya muktā-phala-sēvitāyām vārirāsi-sadriśasya Mēru-pratinidhy - ēkāchalaiśvaryyāt Kārttikēyānukāriṇah pratidinam Umā-nirūpita-pramōda-hētōḥ || api cha

yuddhyē(va) paryyābhavanti dvishata iva gajah kṛiddha-simhasya śaktyā bāhu-prōdghāta-khaḍga-dhruta-pavana-bṛihachchaṇḍa-ghātēna yasya | śrōṇī-bhārālasatvaś chalita-gati-manōhāri-[.]nām vadhanām yasmin lagnāni chētāṁsy amala-kuvalayākshīṇi naivāpayānti ||

tasya tādriśasya viśvambharā- valayābharāṇa- dīrgha-bāhōr aharahar abhivarddhamāna-śakti-trayasya Āndhra-maṇḍalē dvādaśa-sahasra-grāma-sampādita-saptārddha-laksha - vishayādhipatēr aparimita-chāturāśrama - vyavasthā- charāṇa - kāraṇa-śrī - Vadhanāvallabha - Malladēva - Nandivarmmanā Āvanya-purē sthitvā ēka-shashty-uttara-dvaya - śatē Śakābdah pravarddhamā[III a]nātmanāḥ trayōvīṁśati- vartamānē Viṣambi-saṁvatsarē Kārttikā-śukla-pakshē trayōdaśyām Sōmavārē Aśvinyām nakshatrēti Bharadvāja-gōtra-sāmānya-charāṇa-śrī-Rudrabhaṭṭa-śarmmaṇā Kauśika-gōtra-Trilōchanabhaṭṭa-śarmmaṇā Kaundalya-gōtra - sāmānya-charāṇa - Trivikramabhaṭṭa-śarmmaṇā Kāshyapa-gōtra-sāmānya-charāṇa-Nārāyanabhaṭṭa-śarmmā cha saha nānā-gōtrēbhyaḥ pañcha-vīṁśati-viprēbhyaḥ tat-pāda-prakshālānam kṛitvā Hodali-vishayē Mudīyanūr-nnāma-grāmām udaka-dhārā-pūrvvām mayā dattām asya grāmasya śimōchyatē (details of boundaries)

bhūmiṁ yaḥ pratigṛihṇāti yaś cha bhūmiṁ prayachchhati |  
ubhau tau puṇya-karmmāṇau niyata-svargga-gāminau ||  
bhūmi-dānāt tu yat puṇyām na bhūtam na bhavishyati |  
yasaiva haraṇāt pāpām na bhūtam na bhavishyati ||

(usual final verses)

Brahma-svām̄ praṇayād bhuktaṁ dahaty ā-saptamām kulam |  
tad ēva chauryya-rūpēṇa dahaty ā-chandra-tārakām |  
vikramēṇa tu bhōktṛīṇām daśa pūrvvān daśāparān ||  
lōha-chūrṇāśma-chūrṇān̄ cha vishañ cha jarayēn narah |  
Vadhanāvallabha-Mallasya vachanēnaiva śāsanām |  
tvashṭā Nandivarmmāchāryyō dānasyāsya likhāmy aham |  
yāvat sōma-sahasrāṁsū tāvat tishṭati śāśvatarām |  
Chūda-grāmām̄ pradāsyāmi Vadhanāvallabha-bhūpatih ||  
itthām kritām sarvva-pradhānam Vaivasvata-dandādhipēṇa ||  
vyādhan Mullegām |

## 158

On copper plates of the same village.

[I b] śrī-Gaṇādhipatayē namaḥ ।  
avyād avyāhataiśvarya-kāraṇō Vāraṇānanah ।  
varadas tīvra-timira-mihirō Hara-nandanaḥ ॥  
śrīmān ādi-Varāhō yaḥ śriyam diśatu bhūyasim ।  
gāḍham ḍaṅgitū yēna mēdinī mōdatē sadā ॥  
asti Kaustubha-māṇikya-kāmadhēnu-sahōdarah ।  
Rāmānujaḥ kalā-nāthaḥ kshīra-sāgara-sambhavaḥ ॥  
udabhūd anvayē tasya Yadur nāma mahīpatih ।  
pālītā yat-kulīnēna Vāsudēvēna mēdinī ॥  
tat-kulē Bukka-nāmā yaḥ kīrti-śaurya-vichakshayaḥ ।  
Magāmbikābhavad rājī Lakshmīr iva Harēr yathā ॥  
abhūt tasya kulē śrīmān abhaṅgura-guṇōdayaḥ ।  
apāsta-duritāsaṅgas Saṅgamō nāma bhūpatih ॥  
Mālāmbikābhavad rājñī tasya rājñāś ūchi-smitā ।  
Damayantī Nalaśyēva Indrasyēva yathā Šachī ॥  
āsan Hariharah Kampō Bukka-Rāya-mahīpatih ।  
Mārapō Muddapaś chēti kumārās tasya bhūpatēḥ ॥  
pañchānām madhyagas tēshām praśāstē Bukka-bhūpatih ।  
prachaṇḍa-vikramō madhyē Pāṇḍavānām ivārjunah ॥  
bhaṅgāḥ Kāliṅgāmita-śaurya-vṛittēr  
Vaṅgā vibhinnāṅga-vighūrṇa-nētrāḥ ।  
Āndhrāś cha randhrāni viśanti yaśya  
bāhūgra-khadgēṇa viśīryamāṇāḥ ॥  
Turushkāś šushka-vadanāḥ Pāṇḍya-bhūpāḥ palāyitāḥ ।  
sva-bhujārjita-vīryēṇa tasmin rājyam praśāsati ॥  
Bukka-Rāyō'bhabachchhrīmān bujārjita-parākramaḥ ।  
mēdinī cha prajā yēna sva-putrā iva rakshitāḥ ॥  
rājādhīrājas tē[II a]jasvī yō rāja-paramēśvaraḥ ।  
bhāshā-laṅghita-bhūpāla-bhujaṅgama-vihaṅgamaḥ ॥  
rāja-rāja-bhujaṅgō yaḥ para-rāya-bhayaṅkarah ।  
Hindu-rāya-Suratrāṇa ity ētair upaśōbhitaḥ ॥  
Vidyābhīdīhāna-nagarī vijayōnnati-śālinī ।  
Vidyāraṇya-kritā tasyām ratna-simhāsanē sthitāḥ ॥  
yasmin shōḍaśa-dānānām dharāyām pariśōbhitaṁ ।  
dānāmbu dhārayā tasya vardhatē dharma-pādapah ॥  
alaṅkrita-Śakasyābdē ra[sartu]-nayanēndubhiḥ ।  
Tāraṇābdē Chaitra-māsē navamyām ūkla-pakshakē ॥

Pampâyâm Bhâskara-kshêtrê Virûpâkshasya sannidhau |  
 Âpastambâkhyâ-sûtrâya Bhâradvâjânava-vâyinê ||  
 Yâjushhânam varênyâya sakalâgama-vêdinê |  
 ashtâdaśa-purâṇânam abhijñâtârtha-vêdinê ||  
 ashtâ-bhâshâ-kavita-śrî-Śrî-Vâṇi-jita-sampadê |  
 Sômâya Nâchanâmbôdhês sômâyâmita-têjasê ||  
 Guttidurgâbhidhê râjyê Kôdûrâkhyâ-mahîtale |  
 Penamâganî-vikhyâtam sarva-sasyôpaśobhitam ||  
 Kôdûru-Nâgamallakhya-dinnâbhyyâm api paśchimam |  
 grâmôttamâd Vaļuňkûrôh prâchyâm diši samanvitam ||  
 Úrachintala-nâmnaś cha grâmâd dakshiṇa-samsthitam |  
 Vaṅganûr-Kodatalâbhyyâm uttarâśam upâśritam ||  
 Pinâkinî-tatê Pañchakaladinnâhvayam purâ |  
 Bukkarâyapurâkhyâta-pratinâmnâ cha šobhitam ||  
 nidhi-nikshêpa-samyuktam jala-pâshhâṇa-samyutam |  
 akshiny-âgâmi-sahitam siddha-sâdhya-samanvitam ||  
 ashtâ-bhôgam idam sarva-svâmyam â-chandra-târakam |  
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ ||  
 śrimân Nâchana-Sômâkhyâ-mahâkavi-varôpy atha |  
 râjânam âśishach chaiva chira-jivî bhavatv iti ||  
 svayam anvakarôd vrittîm daśottara-śataṁ kaviḥ |  
 shad-vimśad atra bhâgâś šyur yajamânhvayâs tataḥ ||

(here follow names of vrittidârs and details of boundaries)

idam akhiila-râja-šekhara-madhukara-jhênkâra-gîta-mâhâtmyam |  
 śrimad-Bukka-Râjendra-nripatêś sâsanam achalaika-pârijâtasya |  
 Âtrêyânam Yâjushah Kôtidêvâ-  
 râdhyâchâryasyângajô Mâdhamûrtih |  
 chakrê samyak sarva-śâstra-pravînah |  
 šlôkân êtân Mallanârâdhya-varyah |  
 tvashtraitach-chhâsanam svâmi-śâsanêna vinirmitam |  
 šâsanâchârya-varyena Nâgi-dêvêna šilpinâ ||

(usual final verses)

(in Kannada) śrî- Virûpâksha

## 159

At the same village, at the entrance of the Sômêvara temple.

(Grantha and Tamil characters.)

svasti śrî sâmânyôyan dharmma-sêtuh nripiṇânam kâlê kâlê pâlanîyô bhavatbhi  
 sarvân êtân bhâmina pâththivêndrân bhûyô bhûyô yâchatê Râmabaddhâ

## 160

*At the same temple, on the north basement.*

(Grantha and Tamil characters.)

.....dan mēl...ningā Vahudhānya.. Kāttigai ..... svasti śrimat-pratāpa-chchakravatti Pōśala-śrī-vīra-Vallāla-Dēvar prīthivi-rājyam-paṇṇāningā kālattu dēvar pradhānigal śrimanu-mahā-pradhānan Dādi.. llappa-daṇṇāyakkaṛ kumāra rāja-gaja-simha pāpandya-rāja-kumakāmi sadhā-gaṇḍa Sōmanātha-dēvar divya-śrī-pāda-padmārādaka ..... na ū..haṇiyārena Nigarili-Śōla-māṇḍalattu-pPudi-nāṭṭu Mudīyanūr-nāmā Kūttādu-daiva-chchaturvēdi-māṅgalattu udaiyar Sōmīśvaram-udaiyar nāyanārkku.....

## 161

*At Tāvarekere (Duggasandra hobli), on a first virakal in Tammanā's field.*  
svasti śrī Dilīpa-Nolambam prītivī-rājyam geyyuttire Māgarayyam paṇṇi pendiran udey ul̄chalum eltina turugololum al̄mi sattan besageydom Koyattūra Vikramādityan bahu-guṇa-tējan

## 162

*At the same place, on a second virakal.*

svasti śrī Dilīpa-Nolambam prīthivī-rājyam geyyuttire Maṇḍikalla Kambala-Dānavarmme kaḍasam perbhuli koṇḍ ôde ā-puliyam kolven endu pratijñe kaḍidu jāmadind olage kondam puliyum nāyum oda sattan besageydom Koyattūra Kāsigam Vikramādityam bahu-guṇa-tējan

## 163

*At the same place, on a third virakal.*

svasti śrī Dilīpa-Nolambam prīthivī-rājyam geyyuttire Nelmalliyūra Chāmayam pati-hitan paṇṇi pendiran udey ul̄chalum eltina turugolalum al̄mi sattan besageydom Vikramādityan

## 165

*At the same village, near the southern outlet of Doddakere.*

(Grantha and Tamil characters.)

svasti śrī tingā.. nattu-ttongal venkudai-kkil Nila-magal nilava Malar-magat-puṇarndu-chchengōl-ōchchi-kkaruṇ-Gali-kaḍindu mannu-pall-ūliyul Tennavar

mûvaru! Mânâbharañan pon-mudiy-ânâ-pparu-maṇi-ppaśun-dalai poru-kalatt-arindu vîra.....lanai â.....Gaṅgâdaranum vandamar-kalirrodu maḍiya tiṇḍiral-virudar Vikkiyum Viśaiyâditanu.....

## 166

**At Bâpasamudra** (same hobli), on the outer wall to the south  
of the Chaudâśvari temple.

.....mahârâyaru pruthvî-râjyavam âluvalli Šaka-varsha sâ 1323 neya  
Pramâdi-samvatsarada Kârttika-śuda 12 Guruvâra-puṇya-kâladalu Boraman-  
ṇagalu Muluvâya ..... sthaladalli śrîman-mahâ-pradhâna Vîrapappayagala.. m  
makkaļu Râjaśekhara-Dê.. gaļu Muluvâya-... nâdavolage nađava.vumbalige  
saluva Bâlasamudrada....â-sthalakke salluva chatus-simevolage..... dâriya  
halla saha sa-hiran̄yôdaka-dâna-dhârâ-pûrvvakavâgi kottevu â-halava.....  
samudra....kereyanû Brâmharu tamma kayya dhanavanu ikki kattî anu-  
bhavisuva vr̄ittimantara vivara (here come details of vr̄ittidârs)

## 167

**At the same village**, in Suṇaṅguri Tammapaṇna's wet land in the south-west.

(Grantha and Tamil characters.)

svasti śrî tîr-udaiya.mudaliyârkkun-tiru..ttuvân pü..mâga ..... vi..  
śekara-namachchivâya-dêvarkkum viṭṭa nilam

## 169

**At the same village**, on a stone on the tank bund to the west.

śubham astu śrî vijayâbhyudaya-Šâlivâhana-śaka-varushaṅga! 1439 neya Îśvara-  
samvatsarada Kârtika-ba...13 lu śrîman-mahâ-nâyaka ..... Châbuya-Nâyaka  
.....(back) vanu âgumâdikondu î-kerege varusha-varushake tagu-  
magige kallu-maṇnannu kattisikondu bahudu

## 170

**At Kûtâṇḍapalli** (same hobli),  
on a rock under the Bâraga tree to the west of the village.

(Grantha and Tamil characters.)

śubham astu Šakâbdam âyirattu-munûrru-nâ.patet̄ti.mêl šel....ra Parâba-  
varushatu Tai-mâšam irubattirandâdu tiyadi Mu..vâyil Šômiśuramm-udaiyar  
stâ.....vatti Šiva....na.....tâ..dêvar Nalûril...na-peru-  
mâluku..ti...niyum pattu kuļaga.....

## 171 (a)

At the same village, on the north wall of the Iśvara temple in ruins.

(Grantha and Tamil characters.)

svasti śrī sārvabhauma-chchakkiravattigal śrī-Pōṣala-vīra-Rāmanātha-Dē.....  
udaiyār Peṅgīśvaram-udaiya-nāyanār tiru-māḍaivilāgattu.yā .....ya  
nāyanārukku pāda-toyam ālil patt-ālukku ôr-āl vaichchu-kkuḍuttē.....

## 171 (b)

At the same place.

(Grantha and Tamil characters.)

Adaippaṇ-ālavanda-pillaiyena udaiyār Peṅgīśvaram-udaiya-nāyanārukku en  
kuttaiyilē a.. ppadi kandaga-nilam vilakka.. ppatta.. vittēn

## 172

At Rājagundhalahalli (same hobli),

on a boulder to the south of the Veṅkataramaṇa-svāmi temple.

śubham astu kereya kaṭṭu-kodagiya sādhanada prati svasti śrī vijayābhuyadaya-  
Śalivāhana-śaka-varusha 1419 neya Naḷa-saṁvatsarada Vayiśākha-ba 10 lu  
śrīmatu Allapagaṇa makkaṇu Nārasimha-dēvagalige Nārasimha-dēvara sthāni-  
karu Koṇḍapa Timmaṇagaṇa makkaṇu Dēvapagalu koṭṭa kaṭṭu-godagiya sādha-  
nada kramav ent endare namma Kadiri-Lakshmi-Nārasimha-dēvara amṛita-  
paḍi-nayivēdyake saluva Hode-nāḍolagaṇa Nārasimhapuravāda Gundalahaṇiya-  
grāmavanu nānu Nārasimha-dēvara nirūpadinda nambigaṇu Apachi-Anantappa-  
galige kāṇiyāchiyāgi koṭadu dēvara amṛitapaḍi-nayivēdyakaṇṭalegeū pañcha-  
tithigala kaṇṭalegū dēvara viśeṣha-nayivēdyakeū gandhada krayakkeū pañcha-  
pañcavadalū māḍuva šēvey iü-muntāda-parichārakara jīta yiü-muntāda-śeve-  
galige māḍūdake nambigaṇu yitaṇḍadavarigū nela-thara-kāṇiyāchiyāgi kota  
Gundalanaḥaliya-grāmadalu hiriya-kerege paḍuval āda Māvinahaṇavanu nimma  
kaiyalū dhanavanu yiki Karukoli-kanne-kereyanu kaṭisuva sammandha nīvu  
ā-haladalū kereyanu kaṭisi kerege maṇṇanu bahalavāgi hāki kalu kateyanu  
kaṭi kalu-tūmbanu yiki ā-tūbige yiṭige rasavarga sunṇa saha yiki tūbanu  
jatanavāgi māḍi ā-kereyanu pūrayisi ā-kereya kelage achukaṭina gadeyanu  
tidi ā-kereya kelage huṭidanthā achukaṭina gadeyanu belada-bhāga nālku-  
bhāga māṇyavāgi anubhavisikombiri ā-nālku bhāgaū tumbida baṇika nāū  
nimage koḍuva dasavanda ā-kereya kelage puṭidanthā gadegē vola-dasavanda-  
vāgi hatake mūḍara vola-dasavandada maryādeyalū kaṭu-godageyanu tiṣičhi  
ā-kaṭu-godageya gadegē uttama-madhyama-kanistavāgi tri-stānadalū šilā-  
stāpanavanu māḍisi-koḍuveū yī-kereya kaṭu-godage-māṇyavāgi koṭṭa holanu

yîga vyavasâyava mâdi râgiya bituva holadolage nimage kaçu-godagê-mânyavâgi koṭa holanu kha  $\frac{1}{2}$  tarisu holadalû mânyavâgi kota holanu kha  $\frac{1}{2}$  ubhayam kha 1 khanḍuga-holavanû kaṭu-godageya mânyavâgi šilâ-sthâpanavannu mâdisi koḍuveü nimma bhâga-mânyada nâlku-bhâgada volage â-nîü nîü katîsi kerege ûna-mânav âdare â-kereyanu nîvê kaṭisikondu nimma bhâga-mânyada gadeyanu nâlku-bhâga tegadukombiri nimma mânyada nâlku-bhâgaü tumbida balika â-kerege lêsu holeyav âdare â-kereya keļana gadeya mèle nimma dasavandada gade sahavâgi virâdisi gadeya mèle roka-bhattavanu variyanikki etti kereyanu kaṭisuveü nimma kaṭu-godageya gade-holake namma sthâna-dinda banda tirunâla-kâñike haladu hostu grâma-vecha biṭi birâda sollage âudû yilla elli elli matû munde nîra tidi haridu yashṭu gade hutîdarû tidida tidida sthaladalû nâlku belada bhâga-mânyavanu anubhavisi adakû yî-maryâdê-dasavandavanu tiṣichikondu mikkâda gaṭleyanu endendigu nimma sâgubali-yâgi naḍasibaheü sâgida gadege nere-maryâdeyalli vâra-gutageyanu yikabahiri yî-kereyalu sâgida gadege sthânada bêdige birâda bijavari biṭi solage yidâdaku nimma sammandhav illa nîü katîsta kere dhriva-jalavâdare ađike-teñgu-modalâda sthâvaragaļanu nimma kaṭu-godageyalu sthâvaragaļanu yiki nîvê anubhavisikombiri yî-dasavandake hatake mûrara vola-dasavandada gadege kere tumbade yidare kodage nîru-saridiyalû gadeyanu anubhavisaluļavaru nimma dasavandada gade-holavanu mâduva vokalugalige maneyanu kaṭuvadake sthalavanu tôrisikodaluļavaru â-vokala kayalû mane-deře biṭi bêgâra kâñike kadâya ênanu nâu koļa-salladu yî-kaṭu-godageya gade-holavu nimage â-chandrârka-stâiyâgi nimma putra-pautra-paramparâbhivriddhîyâgi dâñâdhikrayaṅgalige yôgyav ahantâgi salaluladu endu vodambattu koṭa kaṭu-godageya sâdhana yint apudake sâkshigalu (names of witnesses) yint ivar-ubhayânu-matadiñ sâdhanava baradâta Puṭarasara maga Dêvarasanu su-hastada vopa Šrî-Nârasimha-kâniyâchikâra nambigala vopagalû Apachiya baraha \*Chunachappana baraha sâkshigala vopagalû vodeya vopa †Raghumagha-garam \*lôka †sâkshinâ Dêva-Râyagalâ sâkshi Timmayana sâkshi Šrî-Kadiri-Nârasimha maṅgala mahâ Šrî Šrî Šrî

## 173

On the north side of the same boulder.

śubham astu kereya gadeya sâgubaļeya vôleya prati Rudhirôdgâri-samvatsarada Jêshtha-ba 12 Bu-lu Šrimatu Muluvâgila Kadirî-Nârasimha-dêvara sthânikaru Viṭhayagaļu Anantappagaļa aliyandiru Kuppayagaļu Râmasamudrada Kadarî-Nârasimha-dêvagalige koṭa sâgubaļiya vôleya kramav ent endare namma Nârasimha-dêvara amrita-pâdige saluva Gundlalahâliya-grâmadalu nîü hostâgi

\* In Tamil characters.

† In Nâgari characters.

kaṭṭisita kereya kelage nimma dasavandada gadeya kaṭade nimma dēvasthānada gadeyanū nimma sāgubaliyāgi sāgista vivara nere-mariyāde Chika-Aubha-la-sōmayājigala kereya gadeya guttage-vārige āru-khanḍuga-kodage ēlu-khanḍugadalū naḍeyalāgi niū kaṭista kereya kelagana gadeya aṭateya kōlina vāsige nāū hecha kaṭidu khanḍuga sahakāra-bhāga 1 ke kha 1 ke guttage kha 7 kod[ag]eya bhāga 1 ke gade kha 1 kke guttagekha 8 aksharadalū kārige ēlu-khanḍuga kodage 8 khanḍugada maryādeyalū kaḍu-guttageyāgi salisululavaru kerege nīru sālade sāvihōdare gadege sarī-vāravanū ikkalululavaru kereyali nīru sāladidare gūde yereyal ādare nere-maryādeyalū guttageyānū yilihi-kodalululavaru kabu-gade\* 1 ke guttage roka 1½ alla arasina\* 1 ke guttage\* 1½ hanā-vāda yī-maryādeyalū dēvasthānada banḍarake amṛitapadīge roka-bhattavānū mār-aṭate bahahāge aṭadu kodalułavaru yī-maryādeyalū sāgisi rūpa-mādikondu yihudū endu koṭa sāgubaliya vōle \*Vithayana baraha Kachchayana baraha \*śrī-Kadiri-Nārasimha maṅgala mahā śrī śrī śrī

## 174

At the same village, on a rock near Holagēri to the east.

śubham astu Chitrabhānu-samvatsarada Śrāvaṇa-ba 8 lu śrimatu Muļuvāgila Kadiri-Nārasimha-dēvarū Chiratakuṇte śrī-Sāmājiya maga Rāghava-bha.... bhū-dāna-patrada kramav ent endaḍe Narasimha-dēvara amṛitapadīge saluva Narasimhapura-grāma Kurujili-grāmada naḍuvaṇa Śiva... sammandada Sāmī... chatraga āhāra-svāsthye yām Narasimha-Kurujili... eya Śriyasarige..... pura-niyoga-sambaṭa-vechchagaṭige nimma kaiyyalli vūra mundana hola-grāma khanḍuga 1 hola-gade kha ½ vubhayam hola-gadde ..vana ḡamādikondu ā-chandrārka-sthāyiyāgi putra-pautra-pāramparyavāgi..... hadu yendu kotta dharma-śāsanam (usual final phrases) śrī-Nārasimha

## 175

At Agara (same hobli), on a stone in the Gāṇigara-tōpu near Mādigara-pālyā to the north-east.

svasti śrī śubham astu śrī-mahā-maṇḍalēśvara ari-rāya-vibhāda bhāshege tappuva rāyara gaṇḍa pūrva-dakṣiṇa-paśchima-samudrādhipati Hindū-rāya-Suratāla vīra-rājādhīrāja paramēśvara śrī-Harihara-Rāya-kumāra śrī-vīra-Dēva-Rāya-Vodeyarū prīthivī-rājyam geyva kāla Vijayanagariyali sthira-paṭṭabhishekavāgi yiha-kāla Śakābda-(varusha) 1000 munnūra-mūvattara mēle naḍava Sarvvadhārī-samvatsarada Śrāvaṇa-ba 1 Maṅgalavāradallu śrī-vīra-Vijaya-Rāyaru Muļavāgilali prīthivī-rājyam geyiva kāladalli śrīman-mahānāyaka-Bayira Kathāri-Sāluva Sambe-Nāyakara Tirumale-Nāyakara Murāri-Nāyakara maga Tammayā-Nāyakaru jaṇa yēkastarāgi namage saluva Ho (back) da-nādu volagana ...

\* In Tamil characters.

li Agarada kere chikka-kere haḍadalli kattî Mattikasamudra..... samudra .. ba vûru..... chatu..... nâlku-kalimane..... Bhâradvâja-gôtra Ya-ju .... dhika ..... maga Siṅga-Perumâlu ..... kotṭa dharma-śâsanada kra- mav ent endode .... Agarada kere-ola-kereya Horanakereya katte koda.... müdiya ..... yî-dâna ..... yî-śâsana baradâta .....

## 176

At Mandikallu (same hobli), on a stone near the Gôpâlasvâmi temple.  
..... ū 1 lu śrîman ..... mîśvara Sûdakapali ..... Bachiya-Dêva-mahâ-ara ..... Nâgeya-Nâyakarige ama ..... ta Mandikala Sâsaveya ... Pâpeya- Nâyakaru .....

## 177

At the same village, on a stone in Patel's house in the fort.  
śubham astu..... Śâlivâhana-śaka-varushaṅgalu 1542 nê Raudri-sam.... . . . . . rallu śrimad-râjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa..... Dêva-Râya ... sampannarâda Dêvâ ..... gauḍa Śrîraṅgap .... Dêva-gauḍage ..... Hampayanavarige.... gauḍaru tamma amṛita-gauḍage punyavâgabêku yendu ..... nâgi samarpisida grâmagalu Mandikallu idara Kurupahalliya.... Harapanahalliya-grâma 4 Duggasamudra.....

## 178

At Kuruḍumale (same hobli), on the basement of the Channarâya-svâmi temple.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍ-âyiratt-oru-nûrru 82 śenra mûvâm âṇḍ-âna Raudiri-śa- marchcharattu tiru-Kâttigaiyin naṛ-kkälattu Jayaṅgonda-Śôla Ilavañjiya-râyarâ Kûttâdun-dêvar maganâr Vâsudêvar nambirât̄tiyar ..... Śetṭâlvârena Puda-nâṭtu-kKuruḍimalaiy-âna Kûttâdun-dêva-nallûril śrî-Vâsudêva-pperu- mâlukku śandrâditya-varai śelvad-âga vaitta tiru-nandâvîlakk-onrukku Irati- yûril periy-êri-kîl viṭṭa nilam aru-kaṇḍagamum Śelva-Gôpâlarku Śittirai-pâdi amudukku nirram nâliy-ariši tiru-ppônagattukkum ivv-êri-kîl viṭṭa nilam aiṅ- gaṇḍagamum âga vichchu vilukkâdu nilam padinêlu-kaṇḍagamum nirkkala vilukkâ.... nâdê iru-pû vilaivad-âgavum tiruv-ârâdanam-paṇnum nambimâril Kâśyapa-gôtra Nârâyanâ-baṭṭanum Kauśika-gôtratu-kKarumâ.. kka-baṭṭanum kaikoṇdu chandrâditya-varai šeluttakkadavârgaḷ âga viṭṭen Śetṭâlvârena i- dharmam iṣakkanavan Gaṅgai-karaiyil kurâl-pašuvai konṛân pâpattalê viluvân

## 179

On a door-post in the south-east of the same temple.

(Grantha and Tamil characters.)

svasti ... Iravattira-śanmaṛcharattu Ilavañjiya-rāyan śāmattan daṇṇākkān  
Vāśanukku Anantanena vē..kāran vi.ṭōm.pō..nāyan

## 180

At the same village, in front of the Nagarēśvara temple.

Durmukkhi-samvatsaram Chayitra-śuda 7 lu śrīmatu-Kuridimala Gaṇapaya  
Āvani-Gaṇapaya Chinnayya ī-janaṁ mugurunnu yēkastulai Baṅgāru Mudaya  
kaṭiñchina gudi liṅga-pratishṭhe chēyiñchi ī-Nagarēśvara-dēvuniki svāsti mu-  
... archanā-vṛittitō goduṅgu-māni-chēnu kham ½ yī-dēvalānuku archanānakugā  
mēmu nīku krayānuku yichināram ā-svāsti mēmu (stops here)

## 181 (a)

At the same village, on the basement of the Sōmēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1233 idan mēl šellāninṛa Kaliyuga-samvatsaram 4412 idan  
mēl Virōdhikṛit-samvatsarattu Makara-nāyārru pūrva-pakshattu Daśamiyum  
Budhan-kilamaiyum Rōhiṇiyum âna nāl Tonḍai-maṇḍalattu-tTiruvallattu-kkāṇi-  
udaiya Gautama-gotrattu Paramēśvara-bhaṭṭan-dēvan Nigarili-Śōla-maṇḍa-  
lattu Puda-nāṭṭu-kKurudimalaiyil udaiyār Peṅgiśvaram-udaiya-nāyanāṛku mu-  
daliyār Ilavañjiyar âna Kūttāḍun-dēvan..kku.....periya ériyil udaka-  
pūrvam âga-ttanda nilam a..ppaḍi etṭu-kkandagamum dēvadānam âga chan-  
drāditya-varai šelvad-âga-kkuḍuttēn inda dharmmattukku śrī-Māhēśvarar  
rakshai

## 181 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Śōla-maṇḍali.....laiyil udai.....

## 182

In front of the same temple.

(Grantha and Tamil characters.)

svasti śrī Kurudimalaiy-âna Kūttāḍun-dēva-nallūril mō..yeḷundarina māda-  
ttukku yivv-ūril enṇai-vāṇiyar palarum ti.....malaiyaru.....n šekku on-  
rukku arai-choholigai enṇai.....

## 184

At the same temple, on the basement of the south outer wall.

(Grantha and Tamil characters.)

svasti śrī Šakābdam 1195 n mēl ūllānīnra Šrimukha-samvatsarattu Vaigāshi-mādam mudal svasti śrī Jayamkōnda-Šōla Ilavañjiya-rāyan Vāsudēvan Vāsu-dēvan svasti śrī Nigarili-Šōla-māṇḍalattu-pPuda-nāṭṭu-kKurudimalaiy-āna Kūttādun-dēva-nallūril udaiyār Kūttādīśvaram-udaiya-nāyanārkkku-ppūjaikkum pala-paṇi-nimandaingalukkum udal āga in-nāṭṭil Tāmaraippallikku adaitta nanṣey punṣey nār-pāṛkellaiyil dēvadānan tiruvidaiyāṭṭam baṭṭa-virutti nīkki ivv-ūr chandrāditya-varai sarvamānyam-āga dēvadānam-āga-kkuḍuttēn śrī Māhēśvara-rakshai sva-dattām para-dattām vā yō harēta vasundharām shashtir-varsha-sahasrāṇi vishṭhāyām jayatē krimih śivam astu

## 185

At the same temple, on the basement of the west outer wall of the Gauri temple.

(Grantha and Tamil characters.)

svasti śrī Širuppillai Šāmāśāṇḍāṇ Pramāmōda-varushattu nammudaiya..mbi-rāṭṭiyār kōyilil mādāpattiyaum avarkku..ṇamum kuduttōm Tambirāṭṭi-ēriyilē mu-kkāṇḍaga-kkalāniyum tirut..kaṇ..gamum mu-kkāṇḍaga-kkollaiyum viṭṭōm ippaḍi kaikkond-anubavippadu

## 186

On the south basement of the outer wall of the Iśvara temple to the north of the same temple.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyiratt-oru-nūrru-tonnūrru-ettām āṇḍ-āna Dhātu-varushattu Makara-ravi irubattumūnrāṇ-tiyadi Nāyarru-kilamaiyum pūrvapakshattu Ēkādaśiyum Mṛigaśīrshamum āna irrāi-nāl Jayaṅgōnda-Šōla Ilavañji-rāyar mudaligalil Ponnappillai magan Tanimai-nīkkinārena ammān Vayi-rāṇḍai pratishṭhitta nāyanār Peṅgīśvaram-udaiyārkku śiṇu-kālai-sandhi amudu-seyd-aruluvad-āga Kalppaṭimaḍuvil en-kkuṭṭaiyil kālāniyilē mu-kkāṇḍaga-kalāni dēvadānam āga ṣantrāditta-varai ūlavad-āga viṭṭēn Tanimai-nīkkinārena i-dhar-mmam śrī-Māhēśvara-rakshai

## 187

At the same village, on the south basement of the Amma temple.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu 1192 ūllā . . . . . lvāṇḍai-dēvar maganār Jayaṅgōnda-Šōla Ilavañji-rāyarāna Ilaiya-Vāśudē...nambirāṭṭiyār Šeṭṭālāvarena udai-

yâr..... nâchchi .... . ñikkum amudupaðikkum tiru-mañjañattukkum  
tiru-ppalittâmattukkum tiru-vilakkukkum kariyamudukkum Vishuvâyana-  
samkramañaigalukkum a ..... . tâše ..... nayai kulagamum Vishuvaya-  
na-samkramamañaigalukku varushattukku nelli eñu-kkaþlamur .. . . . rayaþ kâpi-  
uðaiya Šiva-Brâhmañaril Kausika-gôtrattil ..... ttukkum Kaþyapa-gôtrattil  
Na ..... pillâikkum i-mmûvarukkum achchanâvritti nilam nâþ-kanþlagattu-  
ppattu-kkuлагам dévakanmi .kku.. ñja-pillâikku nila-mu-kkaþdagam šenga  
.... porpa ..... ka .... nai ..... ðagam tiru-mañjañattukkum tiru ..  
ttukkum nilam iru-kanþattu -kkuлагам šandi-vilakkku-ppattukku nilam ....  
dagam .. . . . . . . . . . . .

188

At the same village, on the basement of the gateway to the  
Kāśī Viśeṣyara temple.

(Grantha and Tamil characters.)

svasti Šri Šakâbdam 1288 mîl ſellâninra Parâbhava-varushattu Āni-mâdam  
20 tî . . Kurudîmalai . yîl udaiyâr-kKuttâdišvaram-uâlaiya-nâyanâr kôyihil tiru

189

On the west basement of the same temple.

(Grantha and Tamil characters)

svasti śrī Śakābdam 1220 n mēl šellānīnṛa Viļambi-varushattu Āni-ināsa-mu-  
dal Kurudimalaiy-āna Kūttādun-dēva-nallūril uđaiyār Kūttāđisvaraṁ-ađaiya  
nāyanārku svasti śrī Jayamgouđa-Šōla Iļavañjya-rāyan Vāsudēvan Kūttādun-  
dēvan ivv-ūđku mēlkil Šōla-kuđtaikku adaitta naušey puušey nār-pārkellaiyil  
mun-nālil dēvadānam tiruviđaiyāttam Śōmanātā-devar nila mu-kkanđagamnu-  
nīkki in-nāyanārku ivv-ūril vilai-nilai-nollai kaļani tōt̄tam ellāñ-jandrāditya-  
varai dēvadānam saryamānvam-āga-kkuduttēn

190

On the east basement of the same temple.

(Grantha and Tamil characters.)

svasti śri Śakābdam 1283 mēl šellāninga Pīla-varushattu Kāttigai-māsam 8 ti  
Puda-nāṭṭu nāṭṭu-nāyagañ-jeyivār Śilandikan Śennaṇan Śokkaṇan . śiyar Tiru-  
Mār-pēruḍaiyar magan Alagiyār Vēṅgadavāśārikku sāsanam-paṇi-kkuḍutta  
paḍi nāyakar nāchchiyārai ēriy-aruḷappanñina viḍattu tiruppani kūviyil ūppu-  
paṇi mūnratonru dašakiyai nālattonru kalichchu kuḍa . ttukku nāyanāṛku  
ſellu dēvadānattilē kandaga-kalaniyum pattu-kulaga-kollaiyum nadattakada-

vômm-âgavum Kurudimalai šellumbôdu Pâraikuṭṭaiyum vâda-purattil pattukkula-ga-kollaiyum šandrâditta-varai šellakaḍavadu šubham astu ôm

191

At the same village, on the north basement of the Vighnēśvara temple.

(Grantha and Tamil characters )

svasti šrī Šakâbdam 1295 mēl šellânin̄a Pramâdi-varshattu Vaigâši-mâdam  
 2 ku nagaravarkku nadattakkadavu ivanukku nadattum šîmai ivan adai..  
 .... li-Šôla-mândalattu -pPuda -nâtû -kKurudimalaiyil Atirêkavîrapilliayâr-  
 Appuppilliayârikum Dêva-mândalattil aiñ-gulaga-kalanî aiñ-gulaga-tô .. . . .  
 kôyilil ttânattâr Dekshiñâmûtti Vinâyakar Šivâ-mudaliyâr Kûttađundellaiyum  
 Appukku-chcheluttakkadavôm dêvar.. maikku-kkandaga-ni..... var Appa-  
 chchîyar êva.. nuñai nâyânâr Malaipperumân magan Irugarukku-chchâ.. m  
 aii -gulaga -kollaiyum nadattakkadavôm tTiruvâlattatî .. . . nam-paññi-  
 kkudutta pađi murppat̄a adaippa murpat̄a Dêvarammai.. nirrum pala murai  
 mudal-odukku ivarukku..... .

192

At the same village, on the  
Brindâvana-katte in front of the Vinâyaka temple in the south-east.

(Grantha and Tamil characters)

svasti šī Na-la-śamvachcharattu Šeyaṅgoṇḍa-Śōla Ilavañji-rāya..! manidaril  
daṇṇâkkar âna Vâšananukku Pâṛpaduvil irukkum Vâsudêvappadai..n magan  
Šômananena Vâriyâ...nena und-ôdi-ppôm .vâriyâkka....

193

On a rock at the foot of the hill to the south-east of the same village.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyiratt-oru-nūṛṛu-añjāvadu ṣenra Visvāvasu-śam-  
 vachcharattu Āvaṇi-mâda-tTīṅga] -kilañai..! Šakki-dêva....ivan pâṭṭa.....  
 ..dêva..ṇḍalikan pPuda-nâṭṭai suka-vinôda..... mum pritivi-râjyam-ſeda-  
 riла ivan Šakki-dêvan âna Tantira-pâla..... ivariſlai..... n-âna Tantira-  
 pâlan..va..... dêvar maṇḍalikan tiru.....ta..ksharamu..... ſe..  
 ..nâga..... malaiyi..... ḫkku sarvamâ..ya..... kku..tt-arula  
 ....dan malaiyi a..n kaṇdu mēl ko..... laiyum..... la Ira..  
 r-ēriyum Kadakkulamum kîl-koda..nuļanu..... katṭugi..... mbu yiraṇḍu  
 pudukkuvittu ivv-ūraṇi-ſeydēn Šōma..... Tantira-pâlanena

## 195

At the same village, on a black stone to the south of Arakere wet land.  
 śri-Raṅgasāmi-śilā-tisinavuḍu Vaishṇava-Timmappa-kamarruḍu Bairāṇa Kempa-puram-Pāpaṇṇa-chāṭa vēyiñchina-śilāksharālu Nārāyaṇa

## 196

At the same village, on a rock below Tālekuṇte.  
 Viśvāvasu-nāma-saṁvatsarada Parābhava-nāma-saṁvatsaraṇī Kārtika-śudha 3 lu śrīmatu-Kuridimala-Gaṇapaya Chinnaya Lingapa jana-muguru yēkastulai Arasaye-gavuni-Kṛiṣṇa-gauniki Tālakunṭē-charuvu-kindanu kaṭu-koḍagi-naḍi mūḍu-staḷāla modaṭi-kaṭanu (grant specified) ā-chandrārkaṅgānu anubhaviñchēdi

## 197

At the same village, on a rock near Mādigara-kunte.  
 yi-dāriyanū Sōvarasara dharmade Birarasa māḍistanu

## 198

At Kurubarahaṇḍi (same hobli), on a stone lying on the bund of the tank.  
 svasti śrī-Dilipayya prithivī-rājyam geyye Tiruvayyana magam Chandrasēkaram Maṇḍigalla-kerege bitukaṭṭu bittām (usual final phrases)

## 199

At Kannasandra (same hobli), on a rock near Chadiga's field.  
 Krōdhana-saṁvatsarada Vaisākha-ba 12 lu Yitṭayyanu Kanayyage bittā karaga-mānya-hola kha 1

## 200

At the same village, on a rock near Tōṭi's field to the south.  
 Rākshasa-nāma-saṁvatsarada Pushya-śuddha 6 lu śrīmatu śrī-Kēśava-Rāyage Dēśa-kulakaraṇi-Veṅkaṭa-Rāyaru barakoṭṭa-kāgada . . . 14 Raṅgaṇṇa Bīmayanavara Bayachāṇṇa jana . . . ma-samudra koṭa-mānya hola kha 1½ gadde kha ¾

## 201

At Bairakūr (Bairakūr hobli), on a stone in the enclosure of the Āñjanēya temple attached to the Kōdaṇḍa-Rāmasvāmi temple.

svasti śrī jayābhuyuda-Śālivāhana-śaka-varushaṅgaṇu ? 1454 neya Nandana-saṁvatsarada Bhādrapada-ba 1 lu śrīman-mahārājādhirāja paramēśvara śrī-vīra-pratāpa śrī-vīra-Sadāśiva Rāya-Dēva-mahārāyarū prīthivī-rājyaṁ geyiüttam

iralu akhilāñdakōṭi-brahmāñda-nâyakarâda . paṭṭada śrīmad-anâdiśvararâda  
Bairakûra Raghunâtha-Hanumanta-dêvarige śrīman-mahâ-nâyakâchâryarâda  
Yara-Timma-Nâyakara kumâra Mutyâla . . ji-Nâyakara pautra . . . . adhikâri  
Nâga . . . . Timmapa-gaundâra kârya . . . . Yekâmbra . . . . Śântapa . . . .  
. . pa-gaundâra kârya-kartar âda Chikapa-Śeti Tambiyapanâ saha Elavañji . . .  
yakarigû Tammapa-gaudarigû . . . . gaundarigû punyav âgabêk endu sahi-  
rañyôdaka-dâna-dhârâ-pûrvakav âgi dhâreyan eradu koṭṭa-dharma-sâdhana . .  
. . (usual final verses)

## 202

On the wall to the left of the door of the same temple.

svasti śrî Pârthiva-samvatsara-Jêshtha-ba 10 lu śrīman-mahâ-maṇḍalâśvara . .  
râja-Râma-Râjayya-Dêva-mahârâjulayavâri kârya-karttulai . . . gâru Bayirakû-  
ri Raghunâyi-kula-śvâmiki . . . . Nârâyanagâri janulu nalugiriki kaṭâda . .  
. . dêva . . . . . va chêtalô . . . . charuvu-kindâ . . . . .

## 203

At the same village, on a stone lying to the south.

. . svasti śrî Madire-gonda-Ko-Pparagêśarivarmmaṅge varisham irppatt-om-  
bhattarol Baydakûra Râvi-nâda Mâryamma mamma Gaṇipa Râma tuṣuvan  
ikkisi alki sattan avange kal-nâtu Permmâdiya Sâmantappan koṭṭa kalani  
okkandugam kereya kelage . . ndâding uyyala . . pôpâ (usual final phrases)

## 204

At Śikûr (same hobli), on a stone built into the Bâruga tree jagali.

(Grantha and Tamil characters.)

svastti śiri Vi . . . varushattu . . kkiyil Pillaiyâr kôyil . . mêsuraril arubattu-  
mûvar še . . en pillaiyalum ittiruppani . . yakkadavarga!

## 205

On a stone on the hill of the same village.

svasti śrimat-Râma-Râjayyagâri bañtarôtu Sâdhâraṇa-samvatsaramlô Chaudê-  
śvari-ammavâriki tana bhakutiniñchi chêyichchina maṇṭapam súri-chandulu-  
âdigâ vunḍèdi (imprecatory phrases)

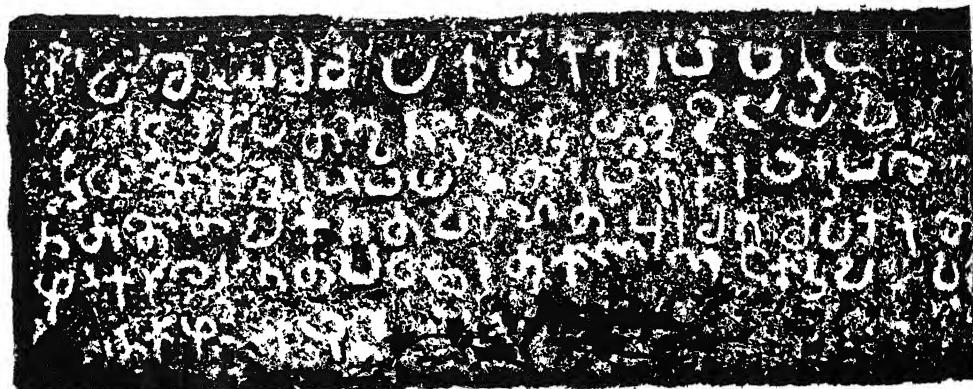
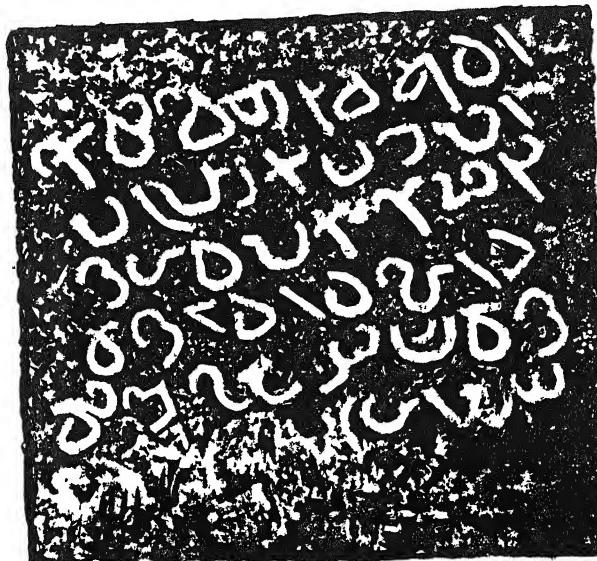
## 207

At Hebbâpi (same hobli), on broken stones built into rachche-katte.

svasti śrî Dôsi-arasarâ be . . Kalaja-ga . . yaṅg erâva he . . . . vi-Râman- . .  
le-gora . . . . . al Menđi-arasa bîra-satya . . . . ge . . na po . . . . lga tale . .  
. . koṭṭa . . . kâla . . . kotta . . . titodu pe . . pudu . . . gola . . . . . . . . .  
. . . . .



BAIRAKUR VATTELUTTU STONE (MB-211)



BANGAVÂDI ANCIENT TAMIL STONE (MB-227)

## 208

At the same village, on a pillar near Doddasidda's house.

svasti śrī Navakhaṇḍa - maṇḍalamūrm̄ dāṇḍatṭi-konḍa Rājarājaiñ Mummaḍi-  
Chōlana pattaṅgaṭṭida padināyaneya saṁvatsaram āge śrimat-padey-aikakāra  
Noḷambādhirājam Perbbeṇṇayam tā . . . sūrekāra-Kādiyaṇṇaṅge koṭṭode hiriya-  
kere oḍanu . . . Maṇdeya - gāmuṇḍana magam Prithivī-Rāva - Šetṭi oḍavam  
kattisidode mechchi Noḷambana besadole Perbbeṇṇeyā pūrvva-siddhāya pattu-  
gadyāṇa ponnum iṛpāru-bhattavum Tiruvantage Kādiyaṇṇam koṭṭam oḍdargge  
mū-gaṇḍugam galde-kodāṅge salvudu ellā kālakkam int i-pravāhava tappa-  
salla idan alidom kavileyumām Bāṇarāsiyuman alidom maṅgalam kerege  
bittukatṭa naḍevudu idan alidom pañcha-mahā-pātakan akkum

## 209

At the same village on a pillar near the Umā-mahēśvari temple.

śrī Rājarāja Mu[mma]ḍi-Chōla pritiví-rājyam geye Perbbeṇṇeyā Maṇdayya-  
gamuṇḍana maga Prithi[vī]-Rāma-setṭi tanna gāmuṇḍugeyvo-kāladolu.ri.nama  
.livu māḍisi munnina dēva-bhōgada piriya-galdeya kelagana . . . ya bitta . . .

## 210

At the same village, on the bali-pīṭha in the prākāra of the Channakēśava temple.

(Grantha and Tamil characters.)

Pūlūr Piramāṇḍai-pillai tanmam

## 211

At the same village, on the virakal lying near the Gopālakrishna temple.

(Vat̄seluttu characters.)

Kō-Viśaiya - ičchuvvara - parumarki pannirandāvadu Kārōniri Vāṇarāśar-ppōr-  
chChirai-ū . . riya Vāṇarāśar . . ya pat̄iār A . yā

## 212

At Gummakallu (same hobli), on a rock to the north of the village.

(Grantha and Tamil characters.)

svasti śrī mahā-maṇḍaliśvaran Kuvalāla-pura-paramēśvaran Gaṅga-kulō.bavan  
Kāvēri-vallavan . . ndigiri-nādan maṇḍalikan Dēvēndiran šattiya-vāśaka . . . tā-  
gakan ūaṅgirāma . . ran ubaya-tala-metta me . . dar gaṇḍan Uttama-Šōla-kKaṅgan  
āna Šella-Gaṅga . . . n Šipatiyil Ti . . puvana-vidāṅga-Kshētrapāla-pillaiyārku

Kummai..l....l dêvadâna ni..kki nanšai punšai nâr-pâl-ellaiyum kîl nôkkina  
 kiñarum mîl nôkkina maramum utpada-kkaikkondu ivv-û....tiñai-vâṅga  
 ko....kki..tañd-iñai tañi-iñai tattâr-ppâtñam.....pera....var ip-  
 ....nâyanârkku tiru-mêr-pûchchu-chchandanattukkum pa .. karppûra ..  
 ttukkum kuduttôm Šitirabânu-varushattu - chChittirai-mâda-mudal šandirâdita  
 ..rai kaikkondu Mâhêśvara-kañkâñi-bañan šâtu..tu idai mârrinavan Gaṅgai-  
 kkarai kuñâ-pašuvai konñân pâvattilê viluvân iv-ûrai ali . vu-šeýdavanai ....  
 ....

## 213

At Byâtanûr (same hobli), on a stone in Gidda-Muniyappa's field.

Raudri-samvatsarada Mârgaśira-śu 13 yalu śrimatu-Râmayya-nâyakana appane  
 ....Tiruveṅgalâ-dêvarige kotta mânyada hola.....

## 215

At the same village, on a rock at the village entrance.

Timmaña-gaudarige Nâyakaru koñta stala-mânya-ho kha 1 gadde kha 1

## 216

On a pillar to the north of the  
 Gôpâlasvâmi temple at the entrance of the same village.

(Grantha and Tamil characters.)

.....konaiyum veñ-jilai-vîrar Pañjappalliyum pâšadai-ppalana-  
 Mâšuñi-dêšamum ayvar-il .....m nirai šrî-Vijaiyamum turai-nîr-  
 pPannaiyum..n-malaiyûr-aiyirron-Malaiyûru.....

## 217

At the same village, on Channâpurada bânde.

svasti šrî vijayâbhyudaya-Šâlivâhana-śaka-varushaṅgalu 1669 neya Prabhava-  
 nâma-samvatsara Âśvîja-śudha 5 Bhânuvâradalu Bayirakûru Tammappa-gauda-  
 navara kumâra Lingaṇña-gaudanavarige gavuda-mânyakke yî-Channâpura-  
 grâmadalli mânya-hola-kha 8 gadde kha 7½ putra-pautra - pâramaparyavunnu  
 anubhavisikondu yihudu (imprecatory phrases)

## 218

At Naṅgali (same hobli), on the basement of the Gopālakṛishṇa temple,

(Grantha and Tamil characters.)

svasti Kuvalāla-pura-paramēśvaran Gaṅga-kulōrbavan Kāvēri-vallavan Uttama-  
Śōla-Gaṅgar magan Veṭṭummāra-Bāṇanena Tenpuli-nāttīl Virrirunda-perumāl  
kōil dēvadānam viṭṭēn

## 219

At the same place.

(Grantha and Tamil characters.)

..... na-vāraṇa-krama-vidhāv-ālāna-sāla-drumah̄ ū . . . . . dhakamā  
..... dhavaḷaśchatrēndu-bimba-grahē Rāhu-bāhurasam su-sāhasa-nidhi-  
dhattān-dharā-maṇḍalam

## 220

At the same village, near the Iśvara temple.

..... Muļuvāgilu...smājadūl bai....lara.. Nāgammarasarum Kundamarasa-  
rum embr...didu..da.satta...pebbāñara.....kotta...

## 221

At the same village, on a rock called Marave-bandē at the outlet of the tank.

(Grantha and Tamil characters.)

Atirēka-mānava..yāka nata..m svasti śrī kālikal..dāri....kēyiruka.kku...  
lerinda vālum iru.kavaḍai.kkāra kēlir irutōl..ñga...ntira...si...ru tolun-  
Gaṅgarudai..nai a.ppāyum ..... daiya ti..ru perra.....y-  
añjiy-ōdi-ppala .. pā ..... vargaḷ.. ppāda-pperi.....linda..tañjil . pāpa  
....ri....va....n-tiraḷ puyan..na nadaiyagaḷa .....pā.....  
vaigil.....dar verinda....Gaṅga.....

## 222

At the same village, on a rock called Chatṭu-bandē.

Tāraṇa-saṁvatsarada Pushya-ba..śrīman-mahā-maṇdalēśvara Rāmappa-Rāja  
Āradi-Tammayya Yarade-Veṅgaṭēśvara Naṅgali-.... tīsinandu kōta-mānyam  
.....

## 223

At the same village, on a boulder to the west of the Chaudēśvari temple.

Parābhava-saṁvatsarada Kārtika-śu ... śrīmatu .... Rajayyanu....dēvarige  
mānyavāgi....bittadu.....

## 224

At the same village, on a first stone in Nattada-hola to the north-west.  
 śubham astu svasti śrī Rākshasa-samvatsarada Phâlguna-śu 1 Malla-gavudara  
 makalu Châva-gavudaru Krishṇamangalada Padumayage mānyavâgi kotta hola  
 kha 1 . . . . .

## 225

On a second stone.

Naṅgaliya Kayilāsam-uḍeyāra Sômeye-dêvara Maḍavalada kere suṅka-suvarnâ-  
 dâya (usual imprecatory phrases)

## 226

On a rock to the south of the same village.

śrī-Râmâ Manmatha-samvatsarada Chaitra..5 llu śrîmatu Naṅgali-Kempaya..  
 ..Mudda-Venkaṭayya Negavara-Râmayya ....Timma-Râju.Tonḍapalli....yî-  
 mahâjana ... kere ... kattu-kodagiyâgi .... Naṅgali-grâmada .... Manmatha-  
 samvatsara-Durmati-sam-Hêvalambi-samvatsaraga-la kâla ... â - chandrârka-  
 sthâiyâgi ..anubhavisi.....

## 227

At Baṅgavâdi (same hobli), on a virakal at the Sômêśvara temple.

(Grantha and Tamil characters.)

Kô - Viśaiya - Naraśîga - vikkirama paruma .. yânđu irubattu-nâlkâvadu Dađi-  
 yaṅga .. Vâñarâśarum Mayindira-mikkiramarum eṛanda tonđu Kanda-Vâñati-  
 araśar ševakari Še. liigar eṛinda pattiār adu Kannâđagarui-gâṅga idârk-alî .. ni  
 ..... r pâda .. . . . . .

## 228

On another virakal.

svasti śrî sakala-jagat-trayâbhivandita-surâsurâdhîśa - Paramêśvara - pratihârî-  
 krita - Mahâvali - kulôdbhava - śrî - Mahâvali - Bâñarasar Permmânadigâl Bâna-  
 rasarâ mahâ-râjarân oðagonđu Nolamba-Râchamalla Mayindâdiya Dadiganâ  
 mēge pandam ıldu Mândâvuda kâlegaduļ page Kaliyâru-magan Beja[yi]ttan  
 gañda-prakaran kaibisida-kâlega aniyuļ kudureyuļ tâgi palaran iřidu sattođe  
 mechchi Kaṅgavâdiyân kal-nâtu koṭṭadu idam salipana padaṅgał enena talaiya  
 mēgam idan alivom Bâranâšiyan alidon pañcha-mahâ-pâtaka Vadala Râmara  
 challa Kuvalagi Vâttanûra Nâgemitran

## 229

At Manigat̄ta-Gollarahalli (same hobli), on a virakal in Vaddara Subba's field.  
 svasti ? nēka Šaka-nṛipa-kālātīta-śambatsaraṅgaḥ eṇṭu-nūya - mūvatta-ondaneya  
 varisham pravarttisuttire Bejeyitta-Bāṇarāśar prithivi - rājyāḥ geyyattire  
 Dakkāytayyaiḥ ūram āluttaṁ ire Maṇighat̄tiya māṇikā Mēṇḍi...ndu...-gānuma-  
 dāra magam Kasavayya āldōna besadol maṇuvakkada Muṇḍādīnōl kādi imparām  
 kondu tānum saggiyādan ivāige kott̄a kaļani geyyalolagāge kanḍīga idā...ali-  
 pōn aśvamēdha-phala alivō Bāraṇāsiyan alida-pātakan akka

## 230

On another vīrakal at the same place.

.... śrī Mābhali-Bāṇarasa prithu....mākku. ....rākkōsi ālvandu torugollō  
 ....rbhivōl šattar

## 231

On a rock at the same village.

svasti śrī jayābhuyudaya-Šālivāhana-śaka-varusha 14 .. neya Vikāri-saṁvatsa-  
 rada Māgha-ba 14 lu śrimatu Rāma-Rāyarige puṇyav āgabēk endu Viraṇya-  
 Vodeyaru Sōmēśvara-dēvarige yī-Mahā ..pura-grāmavānū sarvamānyavāgi  
 koṭṭaru (usual final phrases)

## 232

At the same village, on a stone of the sluice of Dodakere.

svasti Śrīmukha-saṁvatsara-Jēshṭha-śu 7 lu....Kōni-jiyara maga Subba-  
 jiyaru Maṇiga-jīya. ....kiya mārū....kārana maga.....

## 233

On a stone in blacksmith's inamti land of the above tank.

Vikāri-nāma-saṁvatsara-Āshādha-śu 12 lu Pedda-charuvu Chinna-charuvu  
 reṇḍu-cheruvulu tegipōyi karābi kāga Veggali-gavudu kaṭiñchi ākāra-parasa-  
 gānu kaṭugodigi nirṇayiñchina madiki chāturbhāga..viḍipiñchi.....gavuni-  
 vāri.....

## 234

At the same village, in the voralu-baṇde field to the north.

śrimatu Muṇḍavāgila Jamēvāludāraru rājēśrī-Gōpāla-Tirumala..ga kārakōnarū  
 mādi.....

## 235

At Pedda-Negavara (same hobli), on a pillar of the masque.

[South side] svasti Šaka-varisha 968 neya Vyaya-samvatsaram pravarttisuttire..  
 Puli-nâda..... [east side] ya muni..... mahâ..... Igondan-ayana-  
 varu Mallikârjjuna-dêva ... [north side] .. ru tontâ ..... švaram-ođeya-mahâ-  
 dêvargge nandâdîvige-yondakam biṭṭa Puli-nâda Hagara kâluveya... (west side)  
 .... ru kamma Hiriyakereya kelagana nelakke sîme (here follow boundaries and  
 usual final phrases) idam Perggaḍe Nâranaya

## 236 (a)

At the same village, at the Chaudêśvari temple.

(Grantha and Tamil characters.)

...madi Bhîmana . n šakkaram

## 236 (b)

At the same place.

(Grantha and Tamil characters )

Šôlan ..... nai pari..

## 237

At Guđipalli (same hobli), on the basement of the Išvara temple.

śubham astu svasti śrî vijayâbhudaya-Šaka-varsha sâ 1356 neya Râkshasa-  
 samvatsarada Phâlguna-śudha 3 Sô-dalu śrimatu Pratâpa-Dêvarâyapuravâda  
 Guđipalliya aśêsha-vidvan-mahâjanaṅgalu Brahmasagaya Viṭhappagaļa makkalu  
 Bâvappa[ge] koṭṭa kereya kattu-godageya šâsanada kramav ent endare namma  
 Guđipalliya Hiriyakereya volagana kôdiya haļada kaļala guđeya.....

## 238

At the same village, on the wall of the maṇṭapa of the Râma-dêva temple.

śubham astu svasti śrî vijayâbhudaya-Šâlivâhana-šaka-varsha 1447 neya Pâr-  
 thiva-samvatsarada Pushya-śu 13 lu śrimatu Muļuvâgila râjyake saluva Hore-  
 nâdo lagana Pratâpa-Dêvarâyapuravâda Guđupalliya sarvamânyada agrahâ-  
 rada aśêsha-vidvan-mahâjanaṅgalu Râmachandra-dêvarige amrita-padi-naivê-  
 dyâ-dipârâdhanege koṭa hola gaddeya dharma-šâsanada kramav ent endare

## 229

At Manigatta-Gollarahalli (same hobli), on a virakal in Vaddara Subba's field.  
 svasti ? nēka Šaka-nṛipa-kālātita-śambatsaraṅgaḥ eṇṭu-nūra - mūvatta-onḍaneya  
 varisham pravarttisuttire Bejeyitta-Bāṇarāsar prithivi-īājyaṁ geyyuttire  
 Dakkāytayyaṁ ṫram āluttain ire Maṇighat̄ṭiya māṇikā Menḍimuduļa-gāmuṇ-  
 dāra magaṇi Kasavayya āldōna besadoļ maṣuvakkada Mulkādinoļ kādi inparam  
 kondu tānum saggiyādan ivānge koṭṭa ka�ani geyyalolagāge kaṇḍiga idai...ali-  
 pōn aśvamēdha-phala alivō Bāraṇāsiyan alida-pātakan akku

## 230

On another virakal at the same place.

.... śrī Mābhali-Bāṇarasa prīthu....mākku....rākkōsi ālvandu torugollō  
 ...rbhivōļ šattar

## 231

On a rock at the same village.

svasti śrī jayābhuyudaya-Śālivāhana-śaka-varusha 14 .. neya Vikāri-samvatsa-  
 rada Māgha-ba 14 lu śrīmatu Rāma-Rāyarige punyav āgabēk endu Viraṇṇa-  
 Vodeyaru Sōmēśvara-dēvarige yī-Mahā..pura-grāmavanū sarvamānyavāgi  
 koṭṭaru (usual final phrases)

## 232

At the same village, on a stone of the sluice of Dodakere.

svasti Śrīmukha-samvatsara-Jēshṭha-śu 7 lu.....Kōni-jiyara maga Subba-  
 jiyaru Maṇiga-jīya.....kiya mārū....kārana maga.....

## 233

On a stone in blacksmith's inamti land of the above tank.

Vikāri-nāma-samvatsara-Āshāḍha-śu 12 lu Pedda-charuvu Chinna-charuvu  
 reṇḍu-cheruvulu tegipōyi karābi kāga Veggalī-gavudu kaṭiñchi ākāra-parasa-  
 gānu kaṭugodigi nirṇṇayiñchina maḍiki chāturbhāga..viḍipiñchi.....gavuni-  
 vāri.....

## 234

At the same village, in the vorālu-bandē field to the north.

śrīmatu Muļavāgilā Jamēvāludāraru rājēśrī-Gōpāla-Tirumala..ga kārakōnaru  
 mādi.....

235

At Pedda-Negavara (same hobli), on a pillar of the masque.

[South side] svasti Šaka-varisha 968 neya Vyaya-samvatsaram pravarttisuttire..  
 Puli-nâda..... . . . . . [east side] ya muni..... mahâ..... lgondan-ayana-  
 varu Mallikârjjuna-dêva . . . [north side] .. ū tontâ . . . . . švaram-ođeya-mahâ-  
 dêvargge nandâdivigey-ondakam bitja Puli-nâda Hagara kâluveya..(west side)  
 .... ū kamma Hiriyakereya kelagana nelakke sîme (here follow boundaries and  
 usual final phrases) idam Perggade Nâranaya

236 (a)

At the same village, at the Chaudēśvari temple.

(Grantha and Tamil characters.)

... madi Bhîmana , n šakkaram

236 (b)

At the same place.

(Grantha and Tamil characters)

237

At Gudipalli (same hobli), on the basement of the Isvara temple.

śubham astu svasti śrī vijayābhuyaḍaya-Śaka-varsha sâ 1356 neya Râkshasa-samivatsarada Phâlguṇa-śudha 3 Sô-dalu śrimatu Pratâpa-Dêvarâyapuravâda Guḍipalliya aśeṣha-vidvan-mahâjanaṅgalu Brahmasagaya Viṭhappagalâ makkalû Bâvappa[ge] koṭṭa kereya kaṭṭu-godageya šâsanada kramav ent endare namma Guḍipalliya Hiriyakereva yolagana kôdîva halada kalala gudeva, . . .

238

At the same village, on the wall of the mantapa of the Râma-dêva temple.

śubham astu svasti śrī vijayābhuya-Śālivāhana-śaka-varsha 1447 neya Pār-thiva-saṁvatsarada Pushya-śu 13 lu śrimatu Muļuvāgila rājyake saluva Hore-nādolagana Pratāpa-Dēvarāyapuravāda Guḍupalliya sarvamānyada agrahā-rada aśēsha-vidvan-mahājanaṅgaļu Rāmachandra-dēvarige amṛita-padi-naivē-dya-dīpārādhanege kota hola gaddeya dharma-śāsanada kramav ent endare

namma agrahârada śrēṇivolage dêvastâna yillade yiralâgiü Janârdana-dêvaranû teñkalu ... bârad enalu... nagaala maga Sôyanagala śrêṣṭi-madhyadalli guđiyaru kaṭṭisi Râmachandra-dêvara su-pratishîheya mândil i-sammandha â-Râmachandra-dêvarige nâvu mahâjanaūgaļu amîta-pađi-naivêdya-dipârâdhanege mâđi koṭṭa svâsti-vivara (here follow details of gift)

## 239

At Chinnahalli (same hobli), on a stone in the wet land to the south.

(Nâgarî characters.)

Parâbhava-samvatsarada Vayîśâkha-šu 13 lu śrimatu Muļuvâgila Anantappagaļu .. Hariyapage koṭṭa šâsanada kramav ent endare nâu..... Hanumanta-dêvarige sarvamânyavâgi yi-Chinnahaliya kereya kelage kham ! gaddeyanû kotṭeyu (usual final phrases)

## 240

At Budidêru (same hobli), on a stone in Vaddara Pâpa's field.

śubham astu svasti śrî jayâbhuyada-Śâlivâhana-śaka-varsha 1446 neya Târaṇâ-nâma-samvatsarada Vaiśâkha-ba 1 lu... śrimatu... sadâ... Sadâśiva... -Râyamahâ... koṭṭa šâsana .. śrî... Vîraṇa-gaudâna makkalu Timinapa-gaudaru stânika.....

## 241

At Kôđihalli (same hobli), on a stone near the rachche-katte svasti śrî vijayâbhuyada-Śâlivâhana-śaka-varushambulu 1373 Ângira-sai-Pushya-šu 10 lu śrimatu Sugatûra Yimmađi-Chikka-Râya-Tamina-Gaunayya-gâru sambaļamugâ..... staļaiñ .. . Yisaphajivâriki manniñchina dânapratam Kôđipalli-grâmam chênu kha 12 Bhaṅgavâđi-cheruvukinda mađi kha 12 šâsana-grastaṅgâ yichinâru mî-putra-pautra-pâramparya anubhaviñchchêdi (usual final phrases) yinduku sâkshulu Hari-Harâdulû

## 242

On a rock of the nirukunṭe, west of the same village.

..... 1427 neya Krôdhana-samvatsara..... ya ti.... śrimatu Narasinga-mahârâyarige Narasiṅga-Nâyakarige vuttama... âgabêk endu Muļuvâgila-nâdu Chintâ.....

## 243

At Rāmachandrāpura (*Malināyakanahalli* hobli), on a virakkal near the halla.  
 svasti śrī sakala-jagat-trayābhivandita..... dhiśa-Paramēśvara-pratihārīkṛita-  
 Mahā..... kulōdbhava-śrī-Mahābali-Bānara... prithivī-rā...geye Kundattūra  
 tuṛugolo.... Karita-pegade .. ḥānt iṛidu .iru....ge koṭṭa kāṇa...si-arasa-  
 rum Bijayitta-Bānara... prithivī-rājyaṁ geyutt ildu okkaṇḍugam kalani Āva-  
 nneyam.. pada koṭṭar Puli-nāḍ-aruvattum pañedu koṭṭa. ....

## 244

On another virakal at the same place.

svasti śrī sakala-jagat-trayābhivandita-surāsurādhīśa-Paramēśvara[....] kṛita-  
 Mahāvali-kulōdbhava-śrī-Mahāvali-Bānarasar prithivī-rājyaṁ geyye Kundatūra  
 tuṛugoloḥ ḥānt iṛidu satto Tāmpeya Pigaḷam  
 Bijayitta-Bānarasa prithivī-rājyaṁ geyye Dosi-arasarā kali Puli-nāḍ-aruvattum  
 pañedu koṭṭodum okkaṇḍugam kalani kalnāṭu mundāṇa aṇe..yoḥ bahasi....  
 ..dīkallum toḍariyūm (usual final phrases).....embā.lte-varisha ...

## 245

At Mailāpura (same hobli), on the south wall of the Channigarāya temple.

(Grantha and Tamil characters.)

svasti śrī Śakara-yāṇdu āyiratt-iru-nūru śenṛā īśvara-varsham Śittirai-mādattu  
 pūrva-pakshattu Saptamiyum Uttiramum āna Nāyārru-kilamaiyil Ilavañji-nāṭṭu  
 Jayaṅgonḍa-Śōla Ilavañjiya-rāyar pakkal pallichandam-uḍaiyān Alagai-kkōn  
 Tiruvēṅgaḍa-pperumālēna Mudaliyār kuḍutta tiru-mugappaḍi..kunṛattūrile  
 perumāl Tiruvēṅgaḍam-uḍaiyānai .. ugand-aruḷa-ppanñi-tTaṭṭaikurukkikkukku-  
 kkīlai Araśampallam ponniṭtu kaṭṭuvichchu Vāṇiyankutṭai ... edirvāyilum  
 idukku vaḍa-mēṛkil Attikuṭṭaikku-kkī.. tTaṇḍukaraiyilum terku-ttenmēṛkil  
 Veļungaṅgollaiyilum ten-kilakkil Vallālaṣettī-palliyiṣ-kollai ellaiyilum ivv-ēri  
 edirvāyilam .. ta .. yilum tiruv-āli-kkal nāṭṭuvichchu-tTiruvēṅgaḍam - uḍaiyā-  
 nukku-ttiruviḍaiyāṭṭam āga viṭṭēn Alagai-kkōn Tiruvēṅgaḍa-pperumālēna  
 i-ttanmattukku laṅganañ-jonnār unḍāgil Gaṅgai-kkaraiyil kurāl-paśuvai-  
 kkōnṛān pāvai-gollakkaḍayan

## 246

At the mosque in the same village.

(Persian characters.)

Huvalhamd

Shekh Muhammad sākt dar Muhammadnagar kard bahare sāle tamīrash.....  
 afzūd farkhe zohd o goft — masjide tamir az bahare khudā.. ravān sue samā  
 be gumān shut kaabae sāni bina

## 247

At Mōtagapalli (same hobli), on a stone near the Chaudēśvari temple.

svasti samasta-bhuvana-vikhyañtaiñ . . . . . vitaraṇānēka-guṇa-gaṇālāñkrita . . .  
 chāru-charitra samaya-sampūrṇa . . . . paramēśvara-parama-bhattāraka . . . .  
 ka Brahma . . . . ra-chakra-chatur-bbhuj-a-sannibhar appa śrīmad-aynūrbaruñ  
 śrī-Mahēndra-chaturvēdimañgalavāñ Ayyāvole mādiñake maṅgalañ

## 248

On a stone built into the roof of the same temple.

... samadhiñgata-pañcha-mahā-śabda Pallavānvaya śrī-Nolambādhirājām sukañ  
 bāluttire avargāgi .. ditarasar Āmaniya-nālu-mūvattum Duggamāram... n  
 aluttire avargāgi Mañderiy aldu Māyadañiyarasaiā... yañ Añumbarā gañḍam  
 Gaṅga-mañḍalamuñ Kañchi-mañḍala .. erañum Pāñdyanā mēg eldalli kālgā-  
 pinavaran-ode . . yan iñdu kañḍa-kañḍamāgi sattān ātañge kalnātu.. chandrā-  
 dittaru . . . Tāyalūrā keñe . . . geydo sarvva-bādā-parihāram idan alivoñ pañcha-  
 mahā-pātakam

## 249

At Mañivāla (same hobli), on a broken stone near the Sōmēśvara temple.

... mayyapa-dēvar . . . ttire varaduta Mallūra .. jatti Kanne-gamuñda . . . sag-  
 giy âda . . .

## 250

At Dammasandra (same hobli), on a stone in the street near Timme-gauda's house.

(Grantha and Tamil characters.)

Ānanta-varushattu Māši-nādam modal-tiyadi Kuñaiya-nāyakkar magan puli-  
 vēttai Vam.. likamachchar nāyi

## 251

At the same village, on a stone west of Timme-gauda's cocoanut garden.

Śrīmukha-nāma-sāmivatsara Kārtika-śu 5 lu || rā || Śyāmapappagāru Dharmasamu-  
 drañ Sanñappagārki yichchina kōṭa-mānyam mādi kha 3 anubhaviñchukoni  
 vundēdi

## 253

At Mōtakapalli (same hobli), on the basement of the Chaudēśvari temple.

śubham astu svasti śrī vijayābhuyudaya-Śaka-varusha \*1388 neya Vikratu-Mār-  
 gañira-ba 10 lū śrīman-mahārājādhirāja rāja-paramēśvara ari-rāya-vibhāda pūr-

\* Śaka 1388 expired = Vijaya, Vikriti = 1392,

va-dakshiṇa-paśchima-samudrādhīśvara gaja-bēṭegāra Virūpāksha-mahārāyaru  
 prīthuvī-rājyavām gaiuttam iralu Narasiṅga-Rāja-vodeyaru Dēvavarada Yīśva-  
 ra-Nāyakara nirūpadinda Bētamaṅgalada adhikāri Agasti-Pile Āvaniya-nāda  
 Tāyalūru Tāyalūra Maḍivālada Sōmeye-dēvaru Chaūṇḍēśvarī-dēvarige koṭṭa  
 dharma-śāsanada kramav ent endade prāku Sōmeye-dēvaru Chaūṇḍēśvarī-dē-  
 varige saluvantā hola kha...volagāda pata-ēṛiyalu hola-gadde Maḍevalada  
 chatuś-śimeyanu hākisi koṭṭaru hiriya-kereya kelage gadde kha 5 Voduvana-  
 kuṇṭeyanu dēvara mahōtsavake anumāḍli koḍisiu prāku teṣu vibhūti-gāṇike  
 hanneradu - honnu hanneradu - khaṇḍugā - bhattavanu Narasiṅga-Rāya-vodeyaru  
 Yīśvara-Nāyakarige dharmav ḍagabēk endu yī-honnu-bhattavanu hostāgi koṭṭu  
 ayigaṇḍuga-gadde Mēlu-Tāyilūra kuṇṭeya Sōmeye-dēvaru Chaūṇḍēśvarī-dēvari-  
 ge nayivēḍya - pūje-punaskāra-aṅga-raṅga-bhōga-pañcha-parvavāḍa mahōtsava-  
 ke yī-honnuanu bhattavanu biṭṭeu yī-mariyādige dēvara mahōtsavana mādi-  
 koṇḍu sukhadalu yihudu endu vodambatṭu koṭṭa dharmma-śāsana (usual final  
 verse and phrases)

254

At Agara (same hobli), under the bund of Dabbakere.

(Grantha and Tamil characters.)

svasti śrīḥ taṭākasyāsyā balyāścha yāvatu-simāvadhi vyadhātā . . mābadhē . .  
viprasātā . . . . .

255

At Bissanahalli (Duggasandra hobli), on a virakal in the field to the south.  
 svasti śrīmat-Śrīpurusha-mahārājādhirāja paramēśvara-bhaṭṭāra prithivī-rājyam  
 geye avarā magandir Duggamāra Ereyappon Kovalāla-nādu-mūnūrum Gaing-  
 aru-sāsiramum ālutt ire Kampilige pade vōdalli Komālarā magan Pāṇḍappan  
 kālegadol sattalli avange Duggamārarā keyda prasādam appadu Śāntanūrūm  
 Erediyūrulūm vandu-tūmba kaṭaniyum avara maneyum vālgalchum prasādai  
 geydār idu šlōkanī (usual final verses)

256

At the same place.

svasti śrī Rājarāja-Mummadi-Chōla-Dēvar prithivī-rājyam geyyutt ire Elavarada Kadhababūra Māya-gāvundara maga..ttama Dāni-gavunda Mandikalla ūr-alivinol kādi sattam

257

At Mulbagal, on a rock near the Hâdi-Hanumanta temple.

.....vatsarada Jēshṭa-ba 13 lu śrīma ..... Rāja-Vodeyaru  
Muluvāva-rājivavanu Hiri .... navarige pâlisal âgi Nâ ... nake bandu î

Mađivâla hâlâgi iralâgi vakalu..barasi ..... koṭa. .kođagiya hola.  
.....da valage sîmeli ..... nimma putra-pautra....kondu ihari ....  
konda .....rige sâdhanava.....

## 258

At Liṅgâpura (kasba hobli), on a stone.

Durmukhi-samivachharada Mârgaśira-śudha 5 Śukravâradalu śrimatu Mâvina-  
kuṇṭeya Mallikârjuna-dêvarige śriman-mahâ-pradhâni Mâcha-dauṇâyakaru  
dêvara naivêdyake koṭa kuṇṭe (usual final phrases)

## 259

At Siddhagatṭa (same hobli), on a stone.

śubham astu svasti śrî vijayâbhuya-Šaka-varusha 1364 Dundubhi-sam-  
vatsarada Mârgaśira-śu 10 lu śrimatu Kurudimaleya stânikaru Sidhappa-  
gaļa makalu Timmaṇnagaligē koṭa kraya-dharma-śâsana Kurudimaleya śimeyalu  
Kasugôda bađagaṇa haļavanu Sidasamudravendu kannegere kaṭuva sam-  
mandha â-kîlêriyali gade huṭuva nelanu Tûdaghaṭada sîme âda kâraṇa namma  
Kurudimaleya sîmeya olage Tûdaghaṭada varige pala holava koṭu yî-sîme...  
...ge kala hoyisi koṭevâgi yî-sîme..li huṭida gadege hattake mûraṇa ola-dasa-  
vandada mariyâdeyalu nimma dasavandada gadeya kaļadu mika gade-holananu  
nîvu krayava kondu nimma dharmavâgi Vinâyaka-dêvara sannidhiyalu chhatra-  
van ikkisabêk endu nîvu hîlalâgi nimage nâvu ayivattu-honnige krayava  
kondu yî-ayivattu honnanu salisi kondevâgi nâvu valaya-śâsanava pađadu  
koṭa yî-keṛe chatus-sîmeya ola gaṇa ashta-bhôga-téjas-svâmyavanu anubhavis-  
kondu Vinâyaka-dêvara sannidhiyali dinamprati âru mandi Brâhmaṛige chha-  
travanu ikisi nimma putra-pautra-pârampareyâgi â-chandrârka-sthâiyâgi  
anubhavisudendu koṭa kraya-śâsana Tûdaghaṭa.....rađi kuṇṭeya sîmegalalu  
nimma kraya-dâna galigē seti konḍa sîmeya olage...hola-gaddeyanu nîvâ anu-  
bhavisikoṇdu sukhadim bâlôdu

vâg dattam manô-dattam dhârâ-dattam dinê dinê !

shashṭi-varsha-sahasrâṇi vishṭhâyâm jâyatê krimîḥ ||

(usual final phrases)

## 260

On a second stone in the same place.

.....salasamudrada.....lu mora-  
deyâgi.dattiyâgi yidda.....staļada sî.....nna-gavuṇda.....  
sêrisi koṭta....śâsanada vivara Mêlâdêvîhalî-sîmäge paļuvalu Muļuvâya Nâchi-  
yarige saluva âdi.....keļagaṇa gadege...(details of boundaries) yî-chatus-sîm-

olagulla kuṇṭe-kere-hallagalu hola gadde.....di-sahavâgi..kotu kalla nadisi  
kottevâgi yî-dharma-śâsanada pramâṇada...nu anubhavisi kaṭaleya prakâra  
.....mandi Brâhmaṇige satravan ikkisi nîmîma putra-pautra-paramparâbhî-  
vriddhiyâ.....sthânikarappa śrî-Vinâyaka-dêvaru

## 261

At Tâtikallu (kasba hobli), on a stone in Veṅkaṭappa's field.

svasti śrî sakala-jagatrayâbhivandita surâsurâdhîśa-Paramêśvara-pratihârikṛita-  
Mahâvali-kulôdbhava śrî-Mahâvali-Bâṇa[rasa]r pṛitivî-râjyanî geyye śrî-Prejâ-  
pati.....sandali..man-mahâ...châ vîñda...mmaṇi.....tuṛuvan ikkisi satta

## 263

At Âvani (Âvani hobli), on the basement of the Śatrughnâśvara temple.

(The first part is gone) gôtra śrimat-Koṅaṇivarma-dharmma-mahâdhîrâjas tasya  
putrah Purandar..guṇa-yuktô vidyâ-vinaya-vihita-pratâpa ..-prajâ- pâlana-  
mâtrâdhigata-râjya-(pra)prayôjanô jaḍikṛitârî-jana-nikashôpala-phalô nîti-  
śâstrasya vaktri-kuśalô Dattaka-sûtra-vîtti-praṇîtri-śrîmân-Mâdhava-mahâdhî-  
râjas tat-putrah priyô tanayê mahâ-guṇa-yuktô-nêka-châturddanta-yuddhâ-  
vâpta-chatur-udadhi-valaya... śrîmadd-Hariharma-mahârâjâdhîrâjas tat-  
putrah dvija-guru-dêvatâ-pûjana - para-ya(ra)sâ Nârâyâna-charanânudhyâtâ  
srîmad-Vishnugôpa-mahârâjâdhîrâjas tat-putrah(s) Tryambaka-charanâmbhô-  
ruha-rajaṣ-pavitrîkṛitottamâṅgo sva-bhuja-bala-parâkrama-kraya-krîta-râ-  
jyatvam ? hêmôshṭa-nisitâsita-britti.....

## 264

At Balla (Âvani hobli).

svasti Dilîpayya pṛithivî-râjyam geyye Tribhuvanakartta...tapa-râjyam geyye  
Ballada.....

## 265

At Yedurûru (Eldûru hobli), on a virakal behind Chikkakere.

svasti Guvalâlam Goṅgum Vâṇarasa âle Vêgûrum Pompularam âle turu koṭe  
Palli Arakkaman turu vîṭṭu vîltamâ mânî.....

## 266

At Mailâpura (Mallanâyakanahalli hobli), on a stone by the side of the channel.

svasti śrî Kundatûra tor-alivinol....Saṅaga Tiramaṇḍa-Gavuṇḍara Muddayam  
kâdi svargastan âda



## BOWRINGPET TALUQ.

### 1

At Bētamaṅgala (Bētamaṅgala hobli),  
on a stone to the right of the Gaṅgamma stone.

svasti śrī Śaka-nṛipa-kālātīta-sambatsaraṅgaḥ eṇṭu-nūra-ippattāraneyolage  
Chayitra-māsaṁ ād(h)iyāgi mūṣaneya māśam pravarttisuttire Śramaṇa-māsa  
ād(h)iyāge kKarbbonda Kundanṇaṅge tingaḥ ippadimbar Brāhmaṇar ... pari  
... teṅkal-gēri mahājanam chandrādityāśritam salvudu dharmma ivage idan  
alido pañcha-mahā-pātakan akkum

### 2

On a stone to the left of the same stone.

svasti Śaka-nṛipa-kālātīta-sambatsaraṅgal eṇṭu-nūra-āruvatta-āraneya varisha  
pravarttisuttam ire Bhijayādityamaṅgalada mahājana... mba dharmma Ottika-  
dēvaru ondu-polṭ obba-pārvyan uṇḍa dharmmam naḍavudu idan alidom Vāra-  
ṇāsi alidom

### 3

At the same village, on a piece of stone behind the Gaṅgamma temple.

.....vānvaya-śrī-pri.....lombādhiraṇa.....

### 4

At the same village, on the basement  
of the eastern wall of the Vijaya-Raṅgasvāmi temple.

svasti samadhigata-pañcha-mahā-śabda Pallavānvaya śrī-prithivī-vallabha  
Pallava-kula-tilakalika-vākyā śrīmad-Iṛīva-Nolambādhiraṇa Nulipayyana besa-  
doḥ svasty anēka - samara - saṅghaṭanōpalabdhā - vijaya-lakshmi-samālingita-  
viśāla-vaksha-sthala...raṇa-Trinētram mada-kari-mallam Vaidumba-śikhā-  
maṇi śrīmad-Vikramādityan Tiruvayya Vijayādityamaṅgalada piriya-kekeya  
bhinna-ppratisandhānai-geydu sthirikarisi vaiyododarkke chandra-sūryyar ullan-  
negam alivu seldu biyam muṭṭade naḍayisuvirāgi kKay.ra mahājanam  
aiynūrbarg Vijayādityamaṅgala-mahā-grāmadoḥ kuḍal Kaṇṇanūru Maṇiyūra  
chatus-simēyindolagāda bitta-katṭuma koṭṭam i-dharmmakk ārānum ahitam  
nenevāṭam pañcha-mahā-pātakan akku

svan dātum sumahachchhakyam duhkham anyārttha-pālanam |  
dānamvā pālanam vēti dānāch-chhrēyōnupālanam ||

## 5

On a stone in front of the same temple.

śubham astu svasti śrī vijayābhuyada-Śālivāhana-śaka-varusha 1450.....  
..... anavarata..... pūjitarāda śrī-vija.....  
Krishna-Rāyara (rest illegible)

## 6

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-iru-nūrr-oru-padu śenṛa Sarvadhāri-samvay-  
sarattu Appaśi..... Kaundīṇa-gōtrattu..... na Vīrriru-perumāl ni..  
..... llāla..... .

## 7 (a)

At the same place.

(Grantha and Tamil characters.)

..... nilam iru-kaṇḍagamum.ta .. .... m nilam .kaṇḍaga-  
mum âkki nilam aru-kaṇḍagamum kaikondū ettu-ttiru-vilakkku vaippadāgavum  
i-ttanma šandirāditta-varai šelva.....ga kuḍuttēn Vāśarena i-ttanmattai  
alivu-seydavan Geṅgai-kkaraiyil kurâl-pašuvai-kkonṛān pāpattilē pugakkadavan

## 7 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu 1198 śenṛa Yuva-varushattu uttarāyanattu Ilavañji-  
nāṭṭu Vijayāditta-maṅgalattu Vīrrirunda-perumālukku ivv-ūril bhāgasvāmi-  
galil Harita-gōtrattil Tālakkutṭai Vīrrirunda-pillai magan Ilaiya-perumāl va-  
chcha šandi-vilakkku 1 Šēnai-mudaliyār tiru-munbē šandirāditta-varai šelvad-āga  
ubhaiyam-āga-kkuḍutta pon 1 kku pāga-vatṭi pališaikku i-kkoyilil nambimār Kau-  
šika-gōttirattu nālattonṛ-uḍaiya Tiruvēṅgaḍa-bhaṭṭanum Kāśyapa-gōttirattu  
Nārāyaṇa-bhaṭṭanum kaikkondū tiru-vilakkku muṭṭāmal erikkakadavōm i-  
ttanma Śrī..shṇavar rakshai

## 8

At the same place.

(Grantha and Tamil characters.)

svasti śrīmanu-mahā-maṇḍalēśvara Talaikkādu Kongu Naigali Nuṭambapādi Vanavaśi Pānuṅgal-kōṭṭai-kkondā bujabala vīra-Gaīga-pratāpa-śri-Nāraśīṅga-Poyṣala-Dēvar suka-śamkata-vinōdadim priti-vī-rājyam-paṇṇīy-aruṇāniṣka śrīmanu-mahā-sarvādikāri samasta-śēnāpati Amarēśvara-danḍanāyakkār Vijai-....maṅgalattilē paḍaivīḍu-kaṭṭi irunda nālīl Sarvajītu-sammar̄charattu Āni-māśattu Paunnamiyum Nāyīṛru-kkiḷamaiyu Mūla-nakshatramum perrav-anru Maṇa..!ālvārkku Pirāṭṭiyai kalyāṇam-paṇṇuvichchu dē....dēvarkkum tiruppaḍi-mārrukkum pūṣai-punaskārattukku ..... sha-māśanaṅgał pakka. Periyēri-kilē mudal-madaiyilē ponn-aṛa itṭu maṇṇ-aṛa konḍu dēvadānam ākkikkuḍutta pūmiyāvadu..pu Vīṭirunda-perumāl tiruviḍaiyāṭṭattil āyirañ-guliyudānē šērttu migaiyā ninra kuḷi aimbadu...kilai mūlaiyilē..ndu itṭa kuḷi nālpattañjum ti.....

## 9

At the same village, on a rock at the eastern outlet of the tank.

(Grantha and Tamil characters.)

svasti śrīman-mahā-prādhāna sarvādhihipati periya-paḍava-la-chChokkimayan Gaṅgapādi tombattaru-sāsirāmum dushṭa-nigrahamum śishta-paripālanāmum paṇṇi-tTāmaraichcheruvali..! Naṅgili paḍaivīḍu-šeypu uttarāyaṇa-saṅkramattil Āditya-vāramum Amāvāsyayum perra mahā-tithiyil dīnānātha-viśiṣṭārku mahā-dānam-paṇṇi irundu Vijayāditya-maṅgalattu mahā-tatākam anēka-kālam jīrṇamāy-irunda iḍattu Yuva-saṁvatsarattu ēriyaiyu snigdham-āga kaṭṭi pāṣapuriyuñ-jeyvittu periya tūmbuñ-jeyvittu Durgaiyār kōyilum eduppittu Durgā-dēvikku amudupaḍi nittam iru-nāli ariśi erraikkūñ-jelvad-āga Mudalakkattil viṭṭa kuḷi munnūru kiḷai-pPeriya-Śemmuṅkkiyil vitta kuḷi nūru āga kuḷi nānūrum viḍuvittu mahā-grāmattaiyum su-pratishṭatam ākki tannudeya....! chandrārka-sthāyigalā-maṇṇam paṇṇinān śrī-Viṣhṇu-varddhāna-Dēva-Garudān āna periya-padaivāla-chChokkimayan—

Śaṅkhākhyam sahasā nṛipam saha Pa....ṭṭam tu jitvā raṇē banddhvā mṛiṣṭa-taṭṭakam atra Vijayādityābhidhāna svayam Kāñchī-Koṅkādhipau vijitya tarasā labdhvā gajān uttamān śrīmad-Viṣhṇuvividhānasya Garudās Šokkīti nāmājayat ||

## 10

At Nallur (same hobli), in the Naṭṭada hola.

(Grantha and Tamil characters.)

Om svasti śrī svasti samasta-bhuvanāśraya śrī-pṛīthivi-vallabha mahā-rājādhi-rājā rāja-paramēśvara parama-bhāttaraka Dvārāvati-pura-varādhīśva(ra)Yadava-

kulâmbara-dvimanî sarvajñâ-chûdâmanî mala-râja-râja malaporulu gañda gañda-bêruṇđa kadhana-prachaṇđa êkâṅga-vîra hasahâya-śûra Śanivâra-siddhi Giri-durgga-malla chaladamga-Râma vairîpa-kandîrava Makadha-râjya-nirmûlaka Pâṇḍya-kula-samuddharâna Chôla-râjya-sthâpanâchârya nissamga-pradâpa-śchakravatti Hôśala-śrî-vîra-Vallâla-Dêvar prithivi-râjyam-panni arulâ..ruka Îśvara-samvatsarattu Pamguni-mâsam... śrimanu-mahâ-pradânan Dâti-Śînge-dhanñayakkar tambiyâr Val.....nan mahâ-pra.....ñji-nâttil Vijayâdita-maṅgala-ppur̄ul Tollanpalliyyâna Rûpa-Nârâyanâ-Vallâla-nallûrkku adaitta nañje..ñjai nâr-pâ....l dêvar dânam.....nôkki...ru.....Vallâla-Dêvar

## 11

At Râmasâgara (Râmasâgara hobli), on a stone lying in front of the Pârvati temple in the enclosure of the Virûpâkshêvara temple.

subham astu svasti śrî vijayâbhudaya-Śaka-varusha 1367 neya Raktâkshi-samvatsarada Bhâdrapada-śu 5 lû śrîmatu Annappa-Vodeyaru Bukkasâgarada Prasanna-Virûpâksha-dêvarige kotṭa dharma-śâsanada kramav ent endade śriman-mahârâjâdhîrâja paramêshvara śrî-vîra-pratâpa pûrva-paśchima-dakshina-samudrâdhîshvara gaja-ben̄tekâra śrî-vîra-Pratâpa-Dêva-Râya-mahârâya... pritivî-râjyam geyyutt iralu Muļavâyi-râjyadalu .....Bukkasâgarada.....vîra-śrî.....ya vivara (here come details) â-tôṭavam śrikâryake mâ .....aramane .....sarvamânyavâgi.....ya-mahârâyarige.....bêk endu. ....samvatsarada Kârtika.....aramanege kottev âgi.....amrita-padige .....tirunâla-muntâda kâryakke.....rma-śâsana..sthâni.....

## 12

At the same village, on the north wall of the Channakêśvara temple.

(Grantha and Tamil characters.)

Ilaiyûr kilavan Vîra-Râmu-ppillai itta pañam 15

## 13

At Tallappalli (same hobli), on a stone near the holagéri.

svasti aśesha-bhuvana-vidita-Gaṅgânvaya-stûyamâna-mânôdaya śrî-Mâdhava-Muttarasar Elenagar-nnâd-el-pattum Âvanya-nâdu-mûvattum Poṅkundu-panneradum âluttu[mi]re Mahâvali-Bâñarasara mîge padé vîgi Kôyâtîr iṣidalli Kogaliya okkal śrî-Ermeyara maga Bolva-Gaṅga-Gâmûndan iṣidu bildan âtaṅge Pâlpaduvinuļ paduvaṇa kereyul Tâmarekattin-kelage mûvattu-

gūlam kalani kalnādu sarvva-parihāra prasādām geydār (usual imprecation and final verse) Tāyalur-kkammarar-magan Pēraṇṇan negaldān

## 14

At the same village, on the pedestal of the Sōmēśvara temple.

(Nāgarī characters)

svasti śrī vijayābhuyudaya-Śālivāhana.....1412 neya Saumya...saṁvatsarada Pushya-śu 7 śrīman-mahā-maṇḍalēśvara.....Kāthāri-Sāluva.....vanarā (rest effaced)

## 15

At Kodigehalli (same hobli), on a stone near the Gopālasvāmi temple.

(Nāgarī characters.)

śubham astu svasti śrī vijayābhuyudaya-(2 lines gone) ....paramēśvara pūrvadakṣiṇa-paśchima-samudrādhipati śrī-vīra-pratāpa-Vijaya-bhūpati-rāya-mahārāyara kumāra śrīman-mahā-maṇḍalēśvara śrī-vīra...rigi....yaru Muļuvāya.....ra makalu Yōga.....ent endare Muļuvāya-sime.....agrahārav āgi sandu vaha.....śrī-Sōmanātha-dēvara mahā-mahi.....Sōmanātha-dēvara sannidhiyali.....nāthapurava mādi nima.....mānyavāgi... ....(back).....maga-dere kula.....gāṇike-munṭāgi pūrvāya-apūrvāya-sajala-suvarṇādāya ..... akṣiṇa-āgāmi-siddha-sādhyā-ashta-bhōga-tējas-vāmya.....du-sahitavāgi sarvavū sā..vāgi sarvamānyavāgi ā-chandrārka-sthāiyāgi anubhavisūdu yendu koṭa dharma-śāsana (usual final verses and imprecatory phrases)

## 16

On a stone at the boundary of the two villages, Sundarapālyā and  
Gāṇḍlapalli (same hobli).

(Grantha and Tamil characters.)

svasti śrī šakkiravarttigal śri-Kulōttunga-Śōla-Dēvarku yāṇdu irubatt-ēlāvadu Nigarili-Śōla-maṇḍalattu Ilanagar-nāṭtu-pPāṛpaḍuvil ivv-ēri kalluvittān Śōla-maṇḍalattu Arumoli-dēva-vaḷa-nāṭtu-kKaṇnaviḍu Mukkaṇaṅguḍaiyan Adichchan Kappa-dēvan āna Nāṛpattenṇāyira-nilam..ivv-ēri Nānā-dēsiyan

## 17

At Rāyasandra (same hobli), on a stone near the holagēri.

(Grantha and Tamil characters.)

śubham astu Śakābdam āyirattu-munnūrru-onbadin mēl ūllāninra Vibhava-saṁvatsarattu utarāyaṇa-saṁkramattu dēṣa-kālattilē svasti śrīman-mahā-maṇ-

dalîšvaran harirâya-vibhâta bhâshege tapuva râyara gamda srî-vîra-Harihararâya-kumâran Immađi-Bukkanna-udaiyar Mulavâyil padaivitîlê prithivi-râjyam-paṇñâninra kâlattile udaiyar vâlukkum tôlukkum nanç-âmbadikku svasti śrî Mûvarâya vi..vasamkaran mûvarayar-athîsva-nâyanâr Vîrappa-nâyakkar kumâran śrî-Vêngada-nâyakkar tambiyâr Nâgeya-nâyakkar stisva Nigarili-Šôla-mandalattu Ilavañji-nâtetu-pPâlpaduvil sîmaiyl Dakshina-virâ..til Garudavêriy-âna Irâma-samudrattai siddham-âga-kkattivitta Âlaṅgutâi Valandan-kuttiy-âna Nâga-samudramum Irâya-samudrattu vadâ-kôdiyil tala-kollai.. 1 kâlukku-tterkkil tala-kollaiyum kañani tirutti-kkolvadâgavum kilakku Konḍalâr-kuttiyil vadâ-kôdi-mâvil...mêtukku mêtukku Mêrandai kudi..... kku kilakku terkkuchChâmanakkâran -palli ellaikku vadakku.vadâ.mân-dôp-pukku terkku inda sîmaikk-ulppatâ nañjai puñjai nân-pâl-ellaiyum sarvamânyam-âga dhârâ-pûrvam âga padinâru bhâgam âga viñtôm idil bhâgattâyam grâmâdhidêvataiy-âna udaiyârku bhâgam 1 Perumâluku bhâgam 1 Kâsyapa-gôtrattil Irâvûr Varadar bhâgam 2 śrî-Bhasai Gautama-gôtrattu upâdhyar Mandala-purushar bhâgam 1 Bharadvâja-gôtrattu Tâtamburattu Hastigiri-nâdar bhâgam 1 Kunđinya-gôtrattu Kumândûr Nârâyanappanavar bhâgam  $\frac{1}{2}$  Gautama-gôtrattu śrî-Bhasai Ilaiya-perumâl bhâgam  $\frac{1}{2}$  Bhâradvâja-gotrattu Tâtamburattu Šokkar bhâgam 1 Gautama-gôtrattu śrî-Bhasai śrî-Raṅganâtar bhâgam 1 .....tu Shâthamarushaṇa-gôtrattu Irâttaimudali bhâgam 1 Bhâradvâja-gôtrattu Tâtamburattu Šokkar bhâgam 1 Kunđina-gôtrattu Gômathattu Varudar Allâlanâdar bhâgam 1 Kunđina-gôtrattu Gômathattu Alagiya Manavâla-perumâl bhâgam 1 Kapi-gôtrattu Kunđûr Mannâ.Varadar bhâgam 1 Âtrayi-gôtrattu Mangalûr .....bhâgam Attri-gôtrattu M..galûr Prañatâttiharan bhâgam 1 Gautama-gôtrattu śrî...uppar bhâgam 1 Kâsyapa-gôtrattu Šoyûr Varadar bhâgam iranđukkul Irâmarkum šama-bhâgam onrum Bhâradvâja-gôtrattu Tâtamburattu Hastigiri-nâdar...ttira..konđa bhâgam 1 âga dêva-bhâgam 2 Nandigrâma-bhâgam 14 subham astu.dâna-pâlanayôr madhyê dânat śreyônu-pâlanam dânat svargam avâpnôti pâlanâd-achchutam padam

## 18

*At Mađivâla (Kyâsambalî hobli),*

*on the basement to the north of the door of the Svayambhavêśvara temple.*

subham astu svasti śrî vijayâbhyuda-Šâlivâhana-šaka-varusha 1387 neya Pârthiva-samvatsarada Jêshtha-ba 10 lu śrîmatu Muļuvâyi-râjyakke saluva Eluvañji-nâda olaqaña Kêsambalada Mađavalada sthânada Svayambhunâtha-dêvarige Muļavâya Jannarasarû podamaṭu koṭa dharma-śâsanada kramav ent endare Muļavâya-râjyada dêvasthânagalında aramanegê ettibaha.....vari vibhûti-gâñike honnu kadâyada-huṭuvaliyanu dêvara dîpa-naiyivêdy-aṅgarâṅga-bhôga-tirunâla-mahôtsava-tiruvañi-muntâdavake Mallikârjuna-Râya-

mahârâyarige darmmavâgi biṭu darmma-śâsanagalânû barasi-koḍa hêli Vira-Sâṅga-Râja-Vôde (stops here)

## 19

*Around the basement of the same temple.*

svasti śrî vijayâbhuya-Śâlivâhana-śaka-varusha 1393 neya Khara-saihvatsarada Pushya-ba 30 sūriya-grahaṇadalu śrîman-mahârâjâdhirâja râja-paramâśvara śrî-vîra-pratâpa-Virupâksha-Râya-mahârâyaru râjyam geüta-yiralu śrîman-mahâ-maṇdalâśvaram mēdinî-mîsara gaṇḍa Kaṭhâri-Śâluva Saluva-Narasîṅga-Râja-Vodayarige darmmav âgabék endu Yiśvari-Nâyakaru Ela.....  
Maḍavalada Svayam.....dêvarige.....tâpavanû vâlayisuvalade Yiśvari-Nâyakara nâyakatanake saluva Hiriya-Kasambalada grâmadalu nâyakara nirûpa-pramâṇâgi Bêtamaṅgalada adhikâri Liṅga-Râjanû yi-Kasambalada sîmeya voilage (details of boundaries).....tri-kâladalû ôlaysikoṇdu yiha hâge kaṭaliyanû mâdi naḍaütta yiralâgi Singarasa-apayanavaru yi-Bhavâsi-vâdayanû naḍasuta yiralâgi Bêtamaṅgalada .... [Si]ngarasaru baralâgi stânadavaru bandu yi-sîmege.....la-stâpanavanû mâdi dêvara satiyali pañchâṅgadavara dharmma-sâsanavanû barasikodabêku endu kôral âgi Singarasaru â-chatu-sîmeyanû mâdisi adake mudre masakhara.....

## 20

*On the basement to the right of the doorway of the same temple.*

Yiravi Hariyapa-arasarige sammukhada apaneyali nirûpava koṭadake namma Nañjamma śâsanavanû barasikoda hêli Hariyapa-arasa.....ma hesaralu nirûpava kalihida sammandâ â-nirûpa-pramâṇage Kêsambalada Maḍavalada dêvastânadalu aramanegē hatibaha vibhûti-gâṇike (further details) yi-khanḍugada yibalavanu ... Svayambhunâtha-dêvara pûje-punaskâra-nayivêdy-aṅgarâṅga-bhôga-amrutapadi-tirunâlu-mahôtsavada-tirupanî-muntâda śrîkârya sarvamânya sarvâüdâravâgi biṭevâgi â-chandrârka-stâiyâgi Svayambhunâtha-dêvara śrî-kâryake sala ..ad endu podamaṭu kota dharma-sâsanake (usual imprecation) yi-śâsanake adikavâgi yidu barasidavaru Athavane-Dêvarasara makâlu Timmarasaru

## 21

*On the southern side of the same place.*

śrîman-mahâ-pradhânarâda Tipparasayyanavaru nammage saluva Jakarasana kasbada grâmavanu Svayambhunâtha-dêvara amrutapadige (stops here)

## 22

At the same temple, left side of the doorway.

(Grantha and Tamil characters.)

.....maṇḍalaśvaran harirāya-vibhā..n bhāshaikku tappuva rāyar gaṇḍan irā-jādirājan irāša-pa ... śvaran ..... dhīśvaran śri - vīra-Harihara-rāyar kumāran Dēvarāya-uḍaiyar brithuvi-rājyam-paṇṇi arulāninṛa sa .....

## 23

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇdu ḥyirattu-iru-nūrru-oru-pattu-aīñju śenṛa nāl sārvabhūma šakkaravattigal śrī-Pōṣala-vīra-Irāmanāta-Dēvariku yāṇdu muppationbadāvadu Vijaya-samvatsarattu Puraṭṭādi-māda-mudal Nigarili-Šōla-maṇḍalattu Iļavañji-nāṭṭu Kēśavan-parvatattu uḍaiyār Svayambhu-nā .....kkodiy-iṭṭa-nāyanārkku Irāmanāta-Dēvar kumāra Mañjeya-māguttarena i-dēvar tiru-mēnikku nanṛ-āga-ttēvar tiru-nakshatrattu-chChadaiyam tīrttam āga-kkaṇḍa Purattādi-tirunālukkun-diruppanikkum uḍal-āga ..... marudaka.....ppunṣey nār-pāl-ellaiyum mēnōkkina maramuṇ-gīṇōk.....ga-chchandirāditta-varai śelvad-āga viṭṭēn i-ttanmattai .....

## 24

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇdu ḥyirattu-munnūrru-enbañju śellāninṛa kālattu Šittira-bānu-varuša.m Vaigāši..dal śrīman - mahā - mūva - irāyar gaṇḍan bāshaikku-tappuva irāyar gaṇḍan Dēva-irāya-mahā-irāyar kumaran Malikāṛchuna-irāyar śingādanattu tiribuvana-Kattāri-Šāluvan Naraśīga-irāša-uḍai mā mahā-pa .. karan Tirumalai..ṇṇa-taṭapar pālanaiyil Nigarili-Šōla-maṇḍalattu Muṭavāyil irukkum Ārayālamalla - irāguttar magan Tamma - irāttarena Kēśavan - pallat-taienna....ttanattu .. Tirumalai-ṇṇa-taṭapāla...yil mēṛpaḍiy-ūril Šuviṇḍavai .yān ubaiyam āga mēṛpaḍi ... sellum nilam uḍaiya Vāḍaśan kayil Ponnāyan kollai nilam kaṇḍaga inda nilam kaṇḍagamum inda-ttiru-maḍaiviliṭṭattil irutt-idai - kkoḷmudal Talal - maduttalai māṇatta mā.vā.vittār Tammaṇan inda nilam ulladu kaikkondu Avuḍaiyār amadu .....nāyanār pa.tan.tirunāl mūṇṛān-tirunālil unḍāna vechcham ulladu.iṭṭu anta .....nāyanmārukku amudum padai ..... vena naḍattakaḍavar āga - chchandirāditta - varai ūṣyamānibam āga viṭṭēn inda-ttanmattai yāvan oruttan mārrivan Geṅgai-karaiyir-kurār-paśuvai-kkonṛān pāpattilē vilakkadavan i-ttanmam irāśāpin rakshai

## 25 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyittu-iru-nūṛru-oruttu-aīñju ūenra nāl sārvabhuvana-chchakkaravatti vīra-Irāmanā-Dēvaṛku yāṇḍu nāṛpattu-onrāvadu Manmata-samvāṣsarattu-pPuraṭṭādi-mādam mudal Nigarili-Śīla-māṇḍalattu Ilavañjī-nāṭṭu-kKēśavan-pallattu uḍaiyār Svayambhu-nāyakar Ādi-kkoḍi-iṭṭa-nūḍanāy-ku Kēśavan-pallattu-pPeriya-ēriyil dēvadānam nikki paṇḍāram āna nilamum idukku utpāṭṭa maramum kiṇḍum dévar tiru-mēnikku nanṛ-āga ūantrāditta-varai dēvadānam-āga viṭṭēn Irādēva-kumāra Mañjaya-māvvuttarena inda-ttanmattai iṣaṅgal-ševidavan Geṅgai-karaiyil kurā-pašuvai-kkonṛā pāvattilē vilakkadavan śrī-Māhēśvara-rakshai śvabham astu

## 25 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī yāṇḍu nāṛpattu-onrāvadu Arpaśi-māda-mudal i-nnāyanār dēvadāna-chchekkil eṇnaiyānadu munnāl eriyuñ-jandi-vilakk-eriyavum ūekkilakkittaiy-āna iṣai dévar tiru-mēnikku nanṛ-āga Mudaliyār tiru-munbu oru tiru-nandāvilakkku erivadāgavum Puṣakīṣaikku-kkilil Dāshankuṭṭai..nīr-pāṇja nilān-gu.....Ga. da-Gōpāla-śandikkku-chchandirāditta-varai ūelvad-āga viṭṭēn Irāmanā-Dēva-kumāra Mañ(j)a-yā-māguttarena inda-ttanmattai ilāṅgaṇam-paṇṇina avan Geṅgai-karaiyil-kurāl-pašu.....

## 26

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrī Šakarai-āṇḍu (y)āyiratta-iru-nūṛru-irubadu ūellāninṛa nālil Viśuvā-vari-varuśattu-kKāttigai-māda-mudal Ilavañ-nāṭṭu uḍaiyār Šuyambu-nāy-āy-ku mudaliyār Kūttādu-n-dēvaṛku nanṛ-āga Urīgayattil Karuppulān Perrapillai magan Nāchchiyālāvān vaitta tiru-nundāvilakkku onṛukku viṭṭa pašu-paṇṇiranḍuṇ Munnaṛu..diyir Šiva-pPirāmaṇarum kaikkondu ūandirādhitta-varai ūeluttakkadavōm

## 27

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyirattu-iru-nūṛru-orupatt-aīñju ūellāninṛa kālattu sārvabhuvana-śchakravatti śrī-Poyṣala-vīra-Irāmanā-Dēvaṛku yāṇḍu muppattu-

onbadu âvadu Aṛpaśi-mâśa-mudal Tiruppalliyârai-Nâchchiyârkku amudu paḍikku ariši..vvulakkum Periya-mudaliyârku amudupadikku ariši mûv-ulakkum âga ariši oru kuṭagamum pâtra-śesha-ariši oru kuṭagamu Mâhaśvararku iraṇdu oḍukkum nâtṭavaṇku oru oḍukkum nittam ippadî šelvadâga ivv-ūril irai adai iraṭṭi pala varivu puttirai pudu..ṇikkai mar̄rum eppêṛpatṭanavum sarvamâniyam âga viṭṭom Ilavañji-nâtṭu-pPeriya-nâḍavaru Vâṇakiyâdaiyaru i-ttanmattukku leṅganam-paṇṇina avan Geṅgai-kkaraiyîr-kurâr-paṣuvai-kkonrân Brahmavatti i-ttanmam śrî-Mâhêśvara-rakshai

## 28

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrīmanu-mahâ-pradhânâ Dâti-Śîngaya-dan̄nâyakkar tambiyâr Vallappa-dan̄nâyakkar vâlukkum tôlukkum nan̄-âga Pramâdi-varushattu Śittirai-mâda-mudal ivar âyattukkum magamaikkum kaḍava Karikâla-Šôla-Nerumûr-nâtṭu-vêlân Kambarum Ponnûr Maṇṇai-dêvarâmamugiyân Šuriya-dêvarum Tenna-vadaraiyan Šîraiga-pperumâlum Malaiyan̄nan Vâśâṇḍaiyum Nigarili-Šôla-maṇḍalattu Ilavañji-nâtṭu-kKêśavan-parvatattu uḍaiyâr Jayambu-nâyanâ.... ..ūrgaḷukkum adaitta patṭaḍai-śungam tarîy-irai tatṭâr-ppatṭam Âśûvam aula-mbala.....rigai kudirai-chchârigai idukk-adaitta pala magamaiyu utpada-kkaikkondu šandirâditta-varai mu.....m âga-kkuḍuttôm i-nnâlvarôm indat-tanmattai mâṛṛinavan Geṅga-ka.....

## 29

At the same place, west side.

(Grantha and Tamil characters.)

svasti śrî Šakara-yâṇdu âyiratt-iru-nûrr-ēlu šellâninra Dhâruṇa-samvârsarattu Paṅguni-mâsa-mudal Ilavañji-nâtṭu Pûdavûril irukkum vellâlaril Kallagara-Pûdavûr vêlâr Mâdêvar magan Vayirâṇḍaiena Âvaḍaiyar Svayambhu-nâya-karkku -ttiruvottaśamattukku tiruv-amudu-paḍikku-kkuḍutta pon nâlukku-pponn-on̄rukku-ppaliśai pâga-vatṭiy-âga mâdam on̄rukku nâl on̄rukku nâliy-ariši-yây amudupaḍi uriyum pâtra-śesham uriyum šeluttuvôm âga i-kkôyil Šîva-Brahmaṇaril Gautama-gôtrattu Šaivâchâriyan Saṅkara-dêvar magan Virunda-baṭṭarum i-kkôttirattu-chChaṅga-baṭṭar magan Kamba-baṭṭarum Bhâradvâja-gôtrattu Nelli-bhaṭṭar magan Nailli-bhaṭṭarum i-ppon kaikkondu pon on̄rukku pâga-vatṭiyâl vanda pališaikku chandrâditya-varai âmudu..šelutta-kkaḍavôm ivv-anaivôm i-ttanma śrî-Mâhêśvara-rakshai

## 30

At the same place, north and west sides.

(Grantha and Tamil characters.)

svasti śrī Šakara-yāṇḍu āyiratt-iru-nūrr-ēlu ūellāniṇṭa Dhāraṇa-samvartsarattu-pPaṅguni-māsa..dal Kāñchi-purādipan Taṭasūdran Kachchivaṇṇakkan Vāṇa-kīrai-uḍaiyār Šokka-nāyan magan Šiṣunāyanena Āvuṇlaiyar Syayambhu-nāya-narku oru tiru-nandāvīlakkukku nālu ponnum kuḍuttu Vāṇakiraiyilē kāṇḍaga-kkaḷaniyum viṭṭēn ponn-onrukku-ttiigal pāga-vatṭiyāl vanda paliṣai paṇam onrukku ūandirāditya-varai tiru-nundāvīlakk-erikkakaḍavōm i-śi-Māhēśvara-rakshai

## 31

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyarattu-irunūrru-enbattirāṇḍu ūellāniṇṭa kālattu svasti śrī bhāshaikku-ttappuva rāyara gaṇḍan ūattiyattukku-ttappuva rāyara gaṇḍan Kaṭṭāri Šāluvan vīra-Bukkanna-uḍeyar kumārar Kampanna-uḍaiyār kumāran Kāṭṭaiya-nāyakkār Vikāri-varushattu Vaigāsi-mādai-mudal uḍaiyār Šembu-nāyināṛku tiruvōṭṭaśāmam amudu-šeyya amudupadikku Kēśavan-paṇṭattil Kāmakāṭṭil mudal-māḍaiyil viṭṭa kaṭāni mūṇḍināl kuṭagam panni-raṇḍum periy-éri vaḍa-kāḍaiyil kīlai-kkollaiyum Karuppaḍi-kkollaiyum idan mēṛkil Vattī-kkollaiyum.....n kuṭṭai ullēriyil teṛkil kollaiyum ūanṇa tāṛum .....va...kku mēlai-mūlaiyil ūanṇa tāṛum i-kaṭāni kollai adaṅgalum Muḍigavichcharā Vāśāṇḍai kaḍi nīṅgā dēvadānam āga tām payir-šeiyidu irutalai-vāramum kkaikkondu nāl onrukku iru-nāli ariši aṭakka.....ku ḥr-oḍukku uri ariši ūōru peṛakkaḍavarāgavum i-kaṭāni nīr-kkīl nilam.....nīnavan vāṅksham nirmmūlam ām i-ttanmam Kāṭṭai.....

## 32

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yāṇḍu āyiratt-orunūrr-enbattu-nāl-āna Dunmati-samvatsara-ttu-pPaṅguni-māsa-mudal Jayamkonḍa-Šōla Ilavañjiya-rāyar āna Kūttaḍun-dēvar maganār Šiṣu-Vāsudēvar nambirāṭṭiyār āna Brahmādhirājan Šelvāṇḍai magalār Šettālāvārena uḍaiyār Svayambhu-nāyināṛku-ttiru-nandāvīlakk-onru ūandrāditya-varai ūelvadāgā nān kuḍutta pon pattum i-kkōyilil Šiva-Brāhmaṇaril Gautama-gōtrattu Šaivāchāryar Viruda-bhāṭṭan magan Šaṅkara-dēvarum ik-gōtrattu Šaṅga-bhāṭṭan maga. Svayambhu-bhāṭṭaru Bhāradvāja-gōtrattu Pe-

riyâlvâr magan Mâra-bhaṭṭarum i-ppon kaikkondu pon onrukku-ppâga-vat̄ti-yâl vanda polisaikku-ttiru-nandâvilakku šandirâditya - varai šeluttakkadavôm ivv-anaivôm i-ddhamam pan-Mâhêśvara-rakshai i-ddhammadattai lam . . . paññinavan Geingai-kkaraiyîr-kurâr-pašuvai-kkonrân pâpam-kolvân

### 33

At the same place, north side.

(Grantha and Tamil characters)

svasti śrî Šakarai-yându âyirattu-iru-nûrru-oru-patt-aiñju šellâninra kâlattu sârvabhuvana-šakkaravatti śrî-Pôšala-vîra-Râmanâda-Dôvarku yându muppatt-eṭṭâvadu Tai-mâdam mudal-ittiyadi nâl Kêšavan-pallattu Âvuḍaiyâr Âdi-kodi-iṭṭa-nâyanârkku šîru-kâlai-šandikkum uchchi-šandikkum ându onrukku amudu-padikkum nellu aimbattunâr - kkandagattukku pâttra-šêsham ariši nâli-uriyum amudu-padikkum ariši nâli-uriyum šeluttavum Tai-ttirunâlaikkum pon irubadu pañam onrum âga-ppon irubattaiñju pañam añjukku ivv-ûril Šiva-pPirâmaṇar ū-kâriya-ñ-jeyvâru iṣukkum pon irubattaiñju pañam añjum vîṭṭen Kâñchi-purâdipan Kachchivanṇakkan Vânakirai-udaiyâr Šokka-nâyan magan Viruda-Murâri Ainâyan tanmam ippadi šeyyum idattu šîru-kâlai-šandi amudupadi Vânakirai-udaiyârakku odukku uchchi-šandi amudu dêśântarigalukku odukku i-ttanmmat..kkonrân Pimavattiyilê vilakkaḍavar âgav-idu.Mâhêśvara-ra... Viṣâka-padittam

### 34

At the same place, on the sômasûtra.

(Grantha and Tamil characters.)

svasti śrî Šakarai-yându âyiratt-oru-nûrru-ttonnûrr-iranḍâvadu naḍakkinra Šukkira-šammachcharattu Šittirai-mâśattu Jayaṅgonḍa-Šôla Ilavañjiya-râyan Kûtṭâḍun-dêvar maganâr Ilaiya-Vâśudêvar prithuvi-râjyattil Nigarili-Šôla-mandalattil Ilavañji-nâṭṭu Kêšuvan-pallattu tiru-mâdaivilâgattu Âlavuḍaiyâr Šambu-nâyakar kôyilil pañchângattil eluttu-vet̄ṭina padi Ilavañji-nâṭṭil šantânam-illâv-udaimai nâlu-nâṭṭil niyâyattârkuñ-jantânam-illâv-udaimai tanmam âga šandirâditta-varai kollakkadavôm i-ttanma Šiva-pâda-šêkara-pperumâl âna Ilavañjiya-râyar irakshai

### 35 (a)

At the same temple, on the wall to the left of the doorway of the Pârvati temple.

(Grantha and Tamil characters.)

svasti śrî Šakarai-yând-âyiratt-oru-nûrr-aimbatta-nâlâvadu naḍakkinra Khara-samvatsarattu Āni-mâsattu Jayaṅgonḍa-Šôla Ilavañjiya-râyan âna..râlvân

magan Kūttādūn-dēvan prīthivi-rājyattil ivar agambādiyāril Šūrriyālvān magan Pēriyuḍaiyān âna Tantirapālanena nāyanār Svayambhu-nāyanār kōyilukkullu tiru-ppurakkūḍaiyil o..tiru-nandāvīlakku vaittu (y)idukku-ppoliv-ūṭṭ-āgakkuḍutta ponn-onbadu (y)i-pponn-onbaduṇ-gondu šeluttakkadavōm i-kkōyilil Šiva-Brāhmaṇaril Gautama-gōtrattu-tTēva-batṭan magan Svayambhu-batṭanum i-kkōtrattu-chChāṅga-batṭan magan Svayambhu-batṭanum Bhāradvāja-gōtrattu Periyālvār magan Māra-batṭanum i-mmūvōmuñ-jendrāditta-varai tiru-nantā-vīlakku....kkadavōm ânōm (y)idu-kkaikko.đ-iłuvōm idu pan-Māheśvara-rakshai

### 35 (b)

At the same place, right side of the doorway.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-āyiratt-oru-nūrru-aimbatt-onrāvadu nadakkinga Sarvādhāri-sa.....ttu Jayangonḍa-Šōla Ilavañjiya-rāyan âna Mārālvār magan Kūttādūn-dēvan prīthivi-rājya..l-ivar agambādiyāril Šūrriyālvān maga Nīra-nīñjānu..ndi-pPēriyuḍaiyān âna Tantirapālanum ivv-iruvōmum .....nīyāṛkum.....kum...rišiyu...nila.....kkuḍuttōm ivv-iruvō...namuñ-gondu šeluttakkadavōm ....pala .....kkum motta.....vadu śrī-Māheśvara-rakshai

### 35 (c)

At the same place.

(Grantha and Tamil characters.)

.....riyil mudal-māḍaiyil tūmbum i-vvāykkālukku-tterkil.kālani nūrr-aimbadu kuḷiyum āga. kku aiñ-gaṇḍaga nellum-i.....kku nālu-paṇamum .....rku-kkaikkondōm i-kkōyilil Šiva-Brāhmaṇaril Gautama-gōtrattu..batṭan magan Śayambu-batṭanum i-kkōttirattu-chChāṅga-batṭan magan Śeyambu-batṭanum Bhāradvāja-gōtrattu Periyālvār magan Māra-batṭanum i-mmūvōmum ṣantrāditta-varai šeluttakkadavōm idu pan-Māheśvara-rakshai

### 35 (d)

At the same place, inside.

(Grantha and Tamil characters.)

svasti śrī Tuvarāpati-nādan....dai magan Śaṅgāṇḍai Nāyakarku vaichcha ṣandi-vīlakku onru

**35 (e)**

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tuvarāpati-nāḍan Vīmā.... ma. Śaṅgāṇḍai.....rku oru šandi-vilakku vaichchēn Jambu-nāyakaṛku

**35 (f)**

At the same place, left side of doorway, inside.

(Grantha and Tamil characters.)

svasti śrī Irāśapuratt-amaichchan Śoṭṭaiyālvār magan Puliyālvārena... pallattu-chChoyambu-nāyanārku i.ta kom.iraṇdu

**35 (g)**

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tuvarāpati-nāḍan....va-nāyakkan magan Śandā. dān....at̄ta....di-vilakku.....

**36**

On a stone in the wall of the same temple.

śubham astu Pârthiva-samvatsarada Kârtika-śudha-uthâna-dvâdasilû Svayambhu-nâtha-dêvara Pârvatî-dêviyarige nandâ-dîpakke Valûrahaliya sîme ūra mundâna âlada hola kha  $\frac{1}{4}$  mâvinakârim kôteya hola kha  $\frac{7}{20}$  (rest illegible)

**37 (a)**

At the same temple, on the pillars of the maṇṭapa leading to the Pârvati temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍ-âyiratt-oru-nûrru-nâṛpattonbadâvadu še.....nâda-kkiṛa Sarvaji-samvârsara(ra)ttu-pPaṅgini-mâsattu Jayangoṇḍa-Śôla Iḷavañ..ya-râyan âna Kûttâdun-dêvan pṛithivi-râjyattil ivar.....l Pêriyudaiyân âna Tantirapâlanena nâyanâr.....dêvar̄ku śiṣru-kâlai-chchandikku amudupaḍi... têñ âru ponnâl vanda poliśai konḍu nitan nâliy-ariśi šeluttakkadavôm i-kkôyil Śiva-Brâhmaṇaril Gautama-gôtrattu Viru.. battanum i-kkottirattu Saṅga... Bhâradvâ...gôtrattu Kâli-bat̄tanum âga i...n-gonḍôm šandiraditta-varai šeluttakkadavôm idu pan-Mâśvara-rakshai

## 37 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Jayaṅgonda-Śōla Ilavañjiya-rāyan Kūttādun-dēvar magan Ilaiya  
Vâśudēvar pratuvi-rājyattil udaiyār Svayambhu-nāyakarku Ilavañji-nālum  
Ilanagar-nāṭṭilum ullā Pagalmariyuñ-Jullikudiyu. kaṇṇālattil i. rauḍi-datta  
i...ku paṇamuni-gudutta pattru-paṇamum ivai nāyanārku kuḍuttom i-ttanma-  
tta iṛakkunavan Geṅgai-kkaraiyir-kurāl-pašuvai.....

## 37 (c)

At the same place.

(Grantha and Tamil characters.)

.....mēlai mūlai kunraṅgalum maḍapārāiyum vaḍakku ērikku-ppāy  
..nîr-ttāl.kku-kkilakkum ēri..vāykku-tteikuñ-jimaiy-āga viṭṭu-ttiruppaḍimārru-  
kkum tirunā..dikkum pala-paḍi-nimandakkārā jīvitattukkuñ-Kē..n-pallattu-  
ppidāgai Kaṇṇanūr āna Jayambu-nāyaka-nallūru..m ši..ppidāgai....ki..  
yāna Tāndōṇiśvara-nallūrum Veli..ya-maṅgalattu-ppidāgai Māran-kuṭṭaiy-āna  
Śiva-pāda-śekara-nallūrum Paśakiraiyum idukku-kkudiyiruppu vaḍakkir-ko.yir-  
punṣeyum ivaiy-ellām dēvadānam sarva-parihāram āga viṭṭen ivv-ūr periy-ēri-  
kīl iṛāṅga..m-iṭṭān mēṛkil..mbukku mēṛku mudal-maḍaiyil oru vēli nilamum  
Uṛigayatt-ēri-kīl Nuḷambakaṭṭilum..kattilum āga oru vēli nilamum Veli..ni-  
riya-maṅgalatt-ēriyil vaḍakkir..mbil mudal-maḍaiyil āyirai-guliyum Kuva..  
maṅgalatt-ēri-kīl mudal-maḍaiyil iru-nūru-kuli..šikkai-ēri-kīl mudal-maḍaiyil  
iru-nūru-kuliyum ivv-ūr kā..ṇḍa ēri..mudal-maḍaiyil iru-nūru-kuliyum ida  
.....

## 38 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kāñchi-purādipan antara-śūttiran Vaṇṇakkan Śaṅgandaraśan Māra-  
śiṅgan Śiva-pāda-śekaran āna Jayaṅgonda-Śōla Ilavañjiya-rāyan Jayambu-nāyā-  
kar kōyilil nirutta-maṇḍapamun-diru-naḍai-mālīgaiyun-diru-madilun-diru-kkō-  
puramuñ-jeyvittu i-kkōyilukku vēṇḍun-dirumēṅigaṭum elund-aruḷuvittu-ppa-  
rikala-parichchinnaṅgaṭun-diru-nandāvilaṭku nālum vaittu nimandakkārā  
Śaivāchāriyan mudal āga Śiva-Brāhmaṇar nālvarum naṭṭavan mudal āga ugai-  
chcha..yavarun-dēvar-adiyār irubattu-nālun..Diruppadiyam-pāḍuvānun-diru-  
nāṭakam-āduvipPānum a-padiyam japa..ta-hōmaṅgaṭukku Brāhmaṇar panni-

raṇḍu kudiyum Brâhmaṇarkku jîvi. śesham...riyum viṭṭu tiru-nandavânañ-jeyvânuñ-guśakkudi iraṇḍuñ-gôyil-kaṇakk-oruvanum âga-kkuđi aimbattiraṇḍum nâyanâñku-itêvai-šeygaiykkku sarva-parihâram âga viṭṭen tiru-mâdaivilâga šrî ...kîlai mûlai kîl šrî vâykkâlukku-tteñku Maṇṇiyêri kaḷanikku mérkum mér-..kkôdikku vadakkun-dê.... .

### 38 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Šâkarai-yâñđ-âyiratt-oru-nûr̄-eñbattu-nâl âna Dun..ti-sammachcha-ratt-Âni-mâda-mudal..yanâr Šeyambu-nâ..ku nâyan Mârâñdai magan Šeyambu-nâyakanena..kkayattil Šavirâñattêrikku-tteñkil Kuṛukkijile..ku kadaichchañ ..ñjai..madi.mandi....ttukku nâl on̄ukk-iru-kuni nellum iraṇḍu šandi-vila-kuñ-jellakkađavud âga viṭṭen i-kkôyilil Šiva-pPirâmaṇan Gautama-gôttirattu Šaivâchâriyan Viru.da-bat̄tan maga..ñkara-dêvanum Nitta-viratti..tu..ra bat̄tan magan Šeyambu-batanum Pârattuvâši-gôtra.....mûvô..... .takkadavôm i-ttanmattaīy-iṛakkinâñ Gengai-kkaraiyi-kurâr-pašuvai-kkonrân šrî-Mâhêśvara-rakshai

### 39

At Vanahalli (same hobli), on a stone behind the Gôpâlasvâmi temple.

.....Šaka-va 1455 neya sanda....da Šrâvaṇa-śuddha 12 lu Achuta-Râya-rige dharmavâgi Veṅkaṭanâthana sannidhiyalû Kûlûra Râma-Râyanavaru Muļuvâgila Channa-Kêśava-dêvarige dâreyan eṛedu koṭṭa Baļûranahalli-grâma šrî-Kêśava.....

### 40

At Hulikunda (Dâsarahalli hobli), on a virakal in Dimmâl-dinne.

svasti šrî Dilipayya pritivî-râjya geyyuttire Pokundada tuṣugole Konga-mângalada Mêdayya kâdî sattu saggeyyada

### 41

On a second virakal in the same place.

svasti šrîman-Ma[ñ]dra-Noñamba prituvî-râjyam geyyuttire Pokundada tuṣugolo .Mâchirâyya tuṣuva ..luchi satu saggastan âda

**42**

On a third virakal in the same place.

svasti śrī Nolambādhirāja Ayyappa-Dēva pr̄ithuvī-rājyam geyuttire Poñkunda Belmādaṅgam śrī-Kañchi-śāyi Narasiga Maṅgalada ṭorugolo sattam mūvatiibbarum nal-guļa kaļani kottar

**43**

On a fourth virakal in the same place.

svasti śrī Dilipayya pr̄itivī-rājya geyutire Poñkundada ṭorugole kādi Bēlāra Madayya satta saggastan āda

**44**

On a fifth virakal in the same place.

svasti śrī Dilipayya pr̄ituvī-rājya geyuttire Poñkundada Bārāndaravayya Tagadūra keleya kālegadole Basavayyana munde kādi sattu saggeyada itake a[y]-gola kaļani kodainge..(usual imprecatory phrases)

**45**

On a sixth virakal in the same place.

svasti samadhigata - pañcha-mahā - šabda Pallavānvaya śrī-pr̄ithuvī-vallabha Nolambādhī-arasa sa....galol ire Benñagūra karvvuve Bāṇasāmi-magan Purekāman nūru-mānasa oda pōgutire Arādiyol sattan

**46**

On a seventh virakal in the same place.

svasti śrī Nolamba pr̄ithuvī-rājya geyu.....

**47**

On an eighth virakal at the same place.

svasti śrī Mārasin̄gha-Dēva pr̄ithuvī-rājyam geyyut ire Po[n]kundada emme-turu-golo.....enamade Kuppana kādi sattu saggiyāda.....

**48**

On a ninth virakal at the same place.

svasti śrī Mahāvali-Bāñarasa Gaṅg-aru-sāsiramumān āle..nagāniya Matti Gaṅgarā Nāga-Dēvan Poñkunda-panneradum à-dēvaru ett-onde ivvara ṭoruga-lo ikkisi Khildēva Yamilegeyarasu mattāniyu kottodu nāl-gola kaļani idan alidon pañcha-mahā-pātakan akkum

**49**

At the same village, on the Chaudēśvari-bandę.

(Grantha and Tamil characters.)

Śārvari-varushattu Vaiyyādi-mādam 10 ti Iṛamai-dēvar śirimaiyilē Maduvara-  
śayyan šor-pa.....tt-ilamai.nitta...damma

**50**

On a varalu-bandę at the same village.

Jaya-samvatsarada Mārgasira-śu 2 lu śrīmatu Nikhili-Bannāta-Nāyakara.....  
Vīrapanu mādisida khambāra

**51**

At the same village, on a rock south of the Gōpālasvāmi temple.

rā || stalām Timmirāyappagāri kumāra Banupali ..... Rāya Vyaya-samvatsa-  
ram Pushya-śu 13 Maṅgalavāram Nāraṇaya titu-vākiliki.....peṭināmu

**52**

At the same village, on a rock in Baicha's field.

Pramādīcha-samvatsa[ra]-Chaitra-ba 5 lu śrīmatu Kōnama-nāyani Kṛishṇappa-  
nāyaningāru Āyappa-komārudu Chintayaku kodaga-mānyam vivaram (rest  
contains details of gift)

**53**

At the same village, on a rock in betel-leaf garden.

svasti śrīmat Poṅkundada nāyaka Dereyapa (stops here)

**54**

At the same village, on the basement of the Sōmēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Porkunṛattil Tōriśrīm-udaiyārku-kkurudai-śevakka ..... sarattu  
Gaṅga-pperumāl âna Uttama-Śōla-kKaṅga podu peri....ri kīl-kālukku vadā-  
kkum Tēdakallukku teṛku tirutta viṭṭa kuḷi nūṛu adukku-kkīlakkku kālukku  
vadakku Panikkunṛukku-kkīlakkku Aṇaikkamāvil Perivaśeṣuvukku mēṛku śrī-  
Pirān magan Vikkiramādittanena ūṛku vadakku en kutṭai-kkīl mudal-mādaiyil  
viṭṭa kuḷi nūṛr-aiybadum Vilivū.r-udaiyān Śadaiyan kutṭaiyum idan vadā-  
kkīl puñje-nilamum Dēva-Śōla-śuvamiyena Tōriśrīm-udaiyārku vittōm ivarrai  
iṛakkuvān Geṅgai-karaiyil kurāl-pašuvai kuttinān pāvattil paḍuvān Talaiśaiya-

rāyanum Arunādamurivānum Nittanum Āganāyakanum Kūttāluvānum Kāttānum Šelvanum Mādēvanum Vikkiramādichchanum Uyyavandānum Seyyānum Pammānum ivv-anaivēmuñ-gūdi-ttirutti variñai-kkōllal viñta kuñi aiññūru ittai vilakkuvān Geñgai-karaiyil kurāl-pašuvai kuttinān pāvattil pađuvān . varku viñeşa-pūshaikku viñten Perumāl âna Vikkirama-Gaṅga-vēñānena Śāmī-kiñai mudal-mādaiyil kuñi munnūrum viñten peri-ēriyil muda-mālai tūmbukku terkku palaiya ni..ñ-guñi aiññūrum.....

## 55

On the bānde of the same temple.

(Grantha and Tamil characters.)

svasti śrī Kuvalāla-pura-paramēśvara Gaṅga -kulōrbhavaṇ Kāvēri - vallavan Nandigiri-nādan Uttama-Šōla-kKaigan Vīra-Gaṅgan magan Veñtum . ppāra-Bāñānena Kuvalāla-nāt̄til Poṛkundattil uñaiyār...śvaraṁ-uñaiya nāyanārku tiruppañimārrukkum pala-pađi-nimandakkārañkum Śilikkinum Allikut̄taiyum Kuñaiñjanai-kut̄taiyum Koñguñipalliyum Nāvula-kut̄taiyum viñtu mar̄ru-munb-ula dēvadānañgaļukkum avichchuppāt̄tamum nila-varivum viñtu i-kkoyilil Śiva-Brāmbaňařkum nimandakkārañkum vāla-pañamum u..pañamum mar̄rum ullā varivugalum on...kollakkadavēn.....vēna i-ttanmattai iṣa-kkuvān Geñgai-iđai-kKuma..viđai kurāl-pašuvai-kkon̄ān Bramhavattiyil pađuvān pan-Māhēśvara-rakshai

## 56

At the same temple, on the south wall.

(Grantha and Tamil characters.)

svasti śrī mahā-pradāna Mudali-piñlaiyum Ilā-nāt̄tu Periya-nāt̄avarum Nāt̄tānena .....kkun̄attu ..yil Tōrīchchuram-uñaiyarkku .. ttēva-tiru-mēnikku nan̄-āga oru tiru-nandāvilakkukku nilam ..yuttāndān-piñlai-kkuđu .. vittēn

## 57

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1 3. śenra Pāt̄thiva-sañvatsarattu Pañguni-māsa-mudal Poṛkun̄atu Nāyanār Tōrīśvaraṁ-uñaiyārkku Tiruvañdirappakkil.....manu-mahā-pradhāni Śilavida-dandanāyaka śiri-kāriyatuku kadava Tiruvai-iyāru-uñaiyār.....

## 58

On gavi-bandé behind the same temple.

(Grantha and Tamil characters)

svasti śrī Ānamda-varushat . m-udaiyâr . . . . m-  
udaiyâr Nedungal . iv-ū̄l śi-Mūlastānam-u . vibhôgha-piāptiyi  
. . .

## 59

At Urīga (same hobli), on the basement of the Bâlasômêśvara temple in the west.

(Grantha and Tamil characters)

svasti śrī Šakaiāi-yând-âyiratt-iru-nû̄l-oruvadâvadu sârva-puvana-chchakkira-  
vattigal Pôša-la-vî̄ay-Irâmanâ-Dêvaiku yându 33 âvadu Sarvachin-samvarch-  
charattu Tai-mâdam irubattu-nâlân-diyadi Pû̄sattu nâl Urigaiyattu udaiyâr  
Šômanâ-dêvaikku ivv-ûril sangattai amudupadikku šantiâditta-varai  
sellakkadavad-âga vittén

## 60

At the same temple, south side.

(Grantha and Tamil characters)

svasti śrī Šakarai-yân âyiratt-oru-nûrru-tonnûrru-onrâvadu nadakkîra Vibha-  
va-samvasarattu Nigarili-Šôla-mandalatt-Ilavañji-nâtt-Urigayattil udaiyar  
Jayamkonda-Šôlichchuram-udaiyâiku Nâyan Vengâdai magan Kûttaidun-dêvan-  
ena dêvadânam âga Vattakuttai Urigayattil vada-pakkil Adalikkuttaiyai

## 61

At Hosakôte (same hobli),  
on a stone in the enclosure wall of the Gôpâlasvâmi temple.

śubham astu Durmukhi-samvatsarada Phâlguna-bahula 10 śrîmatu Râyasada  
Râmachandra-dêvaru Vijaya-Râya-mahârâyargi .. . . maha-dharma

## 62

At Bowringpet (Bowringpet hobli), in front of the Basava temple

(Grantha and Tamil characters)

Āngi-varushatu Aippadi-mâdam. tiyadi udaiyâ Gangî.. ku Têkkal-nâttavar  
Vaiyaṇnu. . . .

## 63

At Yalavahalli (same hobli), in the Honge field.

(Grantha and Tamil characters)

svasti śī Hoyśala-vīra-Vallāla-Dēvaiku śellānīra Īśva Purattādi rva-  
pakshattu Velli-kkilamaiyum Ékādeśiyum nāl śrīmanu-mahā dānan  
Data-Śinga dennāyaka . . . iun-gūdī īnda ēri Ilavappalli  
Vaiyanna manal olukki-kkattu vitta kudangai īdu šandīra-āditta-varai ī-  
nnā .kallukku naduvē

## 64

At Kārubele (same hobli), on a stone in the rakta-kodige mām field.

svasti samadhīgata-pañcha-mahā-śabda Pallava-kula-tilaka śrī-prīthivi-vallabha-  
Mahēndrādhīrājam Gang-āiu-sāsīraman ālutt īre Marangal-Odeya Kanḍa-  
mmayyanā magan Vilagandayyanu palagam torugolol šattō ī-kalla mādiśi  
bhadisido Dīvākarayyanu Nagōjanayyanum

## 65

At the same place

svasti śrī Nāgārjunayyanan Vijjeyadeya magal Sāvin īmmadī sarvva-śāstra-  
prasiddhī śrī

## 66

At the same village, on a stone in the hongēmara-field.

Vibhava-samvatsarada Āshādha-ba ī lu Kārimangalada Timmappa-Nāyakaru  
Kārubaleya Nāchappa-Gavudage kotta nettara-godage-gadde-kramav ent endare  
namage saluva Maragalla-kereya kelagana ka gaddeyanu ninage ne (rest  
effaced)

## 67

At Kilukoppa (same hobli), on a boulder in Yaraguruva's field.

śrīmatu Sugatūra Mummadī Tama-rayanu Pandita-Bālapa-Vodeyarige namma  
bhakti-priyadindallu kottanta mānya hola hattu-kolagada mānya hattu-kolaga

## 68 (a)

At the same village, in the koḍagi-mānya field.

(Grantha and Tamil characters)

svasti śrī Šakarai-āndu āyiratt-īru-nūrr-orupattu-nālu svasti śrī sārvabhauma-  
šakaravattigal śrī-Poṣala-vīra-Irāmanā-Dēvarku yāndu . . . Khara-samvatsarattu

Mê nâyaiiu . ttu Dvâdašiyum Budan-kilamaiyum Uttuattu nâ manu-mahâ-pa sâyitta ubaya-nânâ ši . târil var âna nambî .taka šîf kattuvit .. kkalani mu-kka mutti . vaiku amu . . .

## 68 (b)

At the same village

(Grantha and Tamil characters )

ta nnûrr-ettukku mér-chellâ .. .šekk-irai  
1... irai tattâr-ppâttam . m-avichchu-ppâttam šârigai marrum eppêrpatta  
varivugalum vitta kunda . ttu hanaiti va . kku šandirâdi

## 69

At Benganûru (Bowringpet hobli), on a rock to the west of wastewer of the tank  
Šâlivâhana-šaka-varushangalu 1399 ya Vilambi-samvatsarâda ba 30 .  
. arî-râya-vibhâda bhâshege tappuva râyara ganda . . šrî-Vîrû-pâksha-Râya-mahârâyaru prithivî-râjyam geyutt ıralu (rest effaced)

## 70

At Mâygere (same hobli), on a stone below the tank.

Jaya-samvatsara-Phâlguna-šu 1 lu šrimatu Anantappayanavaru Mâgereya kere-ya kelage Nalapa-Gaudagu Kempana-Gaudagu koṭa katu-kodige Pavuchikala-Nâyakanu koṭa-gade-stalake kha 1½ aksharadalu muvattu-kolaga yidake bîjavari bêdigeyalı sarvamânya (usual imprecatory phrases)

## 72

At Maragallu (same hobli), on a stone near the village entrance.

Sâdhârana-samvatsarada Jêshta-ba 1 lu šriman-mahârâjâdhîrâja paramêśvarar . -râya kathâri-Trinêtra pûrva-dakshina-paśchîma-uttara-samudrâdhîpati šrî-vîra-Vijaya-mahârâyara kumâra Dêva-Râyar simhâsanadalli Lakkanna-Vode-yara Mulabâgilâ Tekala-nâda Juñjirugañnagalige saluva Maragalalu ayivattâru-dêśada Sâlumûle-samasta-halaru pañchâla-sahitavâgî kûdî santeya kattisida sambandha â-santeya pattana-svâmi Chîyîya-Bassettige mânyavâgî Yeleya-Nâya-Settiya maga Chîyîya-Bassettige mânya .. saluha holanu kham ¼ gadde kham ½ (back) sadu-đarusana-volagâdavarum . kottu yettu tottu kudure kondadû mâridadû sarvamânya kabbina-kelasa mara-kelasa akkasâle asaga nâvinda holeyanu yint ivaru sarvamânya salisuvaru (usual imprecatory phrases, rest illegible)

## 74

At Yelavahallı (same hoblı), on a stone to the south-east.

svasti śrī vijayābhuyada-Sālivāhana-śaka - varushangalu 1703 ya Plava-sam-vatsara Chaitra-śu 14 Peddayala Balamunē-gaunikī kattu-kodage chēnu ፩ 3 madī kha ፩ ፩ ichināmu anubhaviñchukonı sukhāna vundēdi

## 75

At Mugulabele (same hoblı), on a rock near Sūlikunte.

Vijaya-samvatsarada Māgha-su.. śrimatu Vitala-Nāyakaru Mugulabeleya mmana-Gaudagu Nāchappa-Gaudagu (rest illegible)

## 76

At the same village, on a stone on Busanūru-dinne

svasti śrī degeli Pidima-sāsira āle kān te vēri tōrupe Bānaia irido tegi Māleyan pagere lōke evvāka euit ittom sarva-parihāram itak alivo pañcha-mahā-pātakan akku prithvī-ma

## 77

At the same village, on a stone in Bhagavantarāya's field.

śubham astu svasti śrī vijayābhuyada-Śālivāhana-śaka-varushangalu 1501 Pramāthi-samvatsarada Āshāda-śu 12 Sōmavāi-adallu śriman-mahārājādhī-rāja rāja - paramēśvara śrī-vīra-pratāpa śrī-Ranga-Rāya - mahārāyarū Pinugondeya (simhāsanā) ratna-simhāsanārūdhārāgī prithuvī-rājyam geyutt iralu śrimatu Kārimāngalada Chikana-Nāyakara maga Krishṇama-Nāyakaru Mugulabaleya Kōnapa-Gaudarige Timmanna-Gaudarige kēyea kattu-kodageya mānyada śilā-śāsanada kramav ent endare (here follow details of gift, rest illegible)

## 78

At Mādigarahallı (same hoblı), on a rock.

Konyapurā Holērahaliyal iha Tammayā-dauhitrana maga Tammanyā-Gaudanu Nandana-samvatsarada Chayitra-śu 1 lu hoyisida kal-oralū 1

## 79

At Mādimangala (same hoblı), in Nañjappa's field.

(Grantha and Tamil characters)

svasti śrī Sakarai-yāṇdu 1154 Kara-śannaśarattu Śittirai-māśam Jayangonda-Śōla-tTēkkāla-rāyan âna Šembondayāgīyena Mādamangalam nañjai puñjai

nâr-pâl-ellaiyum ula ia talav-iai nila-variv-avichchu-ppâttamum marrum  
ulla Yam agappada tanma-dânam âga vittê Têkkâla-râyanena mâ-janangal  
pâdikâva pettu pon idakkaduvadu idukku mîl pâgachchinnamm-âna mum anni-  
yâyam . ninaichchavan Gengai-kkaraiyil kuiâi-pašuvai konrân Pîramavatti  
puguvân. . . .

## 80

At Sûlukunte (Sûlukunte hobli), on a rock below Anagalakere  
Sâdhârana-samvatsara-Âshâda-ba 10 lu . . Tamma-Gavudage kotta kattu-  
kodage gadde kha 1

## 81

At the same village, on a stone in Syâmarâya's grove.

. śrî jayâbhuyada svasti Raktâkshi-samvatsarada Mârgaśira-śudha 5 yalû  
śrimatu Sûlakunte-hôbalı Yaha . panditaru Chûdê-Gaudage  
kasabe-Anagalakereya kaṭu-kodige-kramav ent endare prâku padeda hola  
(rest effaced)

## 82

At the same village, in the wet land of the Patel of Madivâla

(Grantha and Tamil characters)

svasti śrî Dêvar tôlukkum vâlukkuñ-jeyam âga 3 vadu Têkkal-nâttu-pPeriya-  
nâtta . m adikâri Ku nâyanau . . . kku Kârâmangalattu-pperi.  
yîlê kandaga-kka . v-udaka-pûrnam âga. . .

## 83

At Kâmasamudra (Kâmasamudra hobli), on a stone south of the Âñjanêya temple  
Parâbhava-samvatsarada Âsvîja-sudda 5 lû śriman-mahâ-mandaléshvara śiî-vîra-  
Vijaya-Vodeyara kumâra pâda . Dêva-Râya-Vodeyaiavara . Juñja-Vôbe-  
ya-Nâyakara kumâra Chitivoyya-Nâyakaiu pattana-svâmi-Nâchi-Settiya maga  
Budapa-Settige pattana-svâmitanavanu kottu âtana manege (rest contains details  
of gift and usual final phrases) nâyakara voppa śrî-Chenna-Kêśavaru . barahâ ||  
Pâpôjanu mâdîdanu ||

## 85

On a rock south of the same temple.

Prabava-samvatsarada Pâlguna-su 1 lû śrimatu Narasappa-ayyanavara nirûpa  
ettidu tone. . yidu Kakkemaduvina kôteyan ıkisi . . . âvanân obba  
yî-ûra pârapatyadavanu yî-ara-kôteyanu katlı kôteya komme ho (stops here)

86

At Bûdikôte (Bûdikôte hoblı), on a stone in the wall of the western village entrance  
svasti sakala-jagat pratihârîkîta-Mahâvalî mat-Bânarâsai  
Ganga-aru âlutt ire Râchamalla-Penmana sadol Kañchiyâ mē-  
ge pade geyda keydode kâdu mēge eltandavu adaia mēge Bânarâsai  
Têkal Nan . deyon Aggalâ-aiâsârâ besasidode besanade tu â-balâm ânt  
ôdi eradu bildar bildode mechchi Okunda mâbal kalchu kotta idâm banavam  
sandan âvanânu kedî n pañcha-mahâ-pâtaka akku avanânu alivon sasirâ-  
kavileyu sâsirvva-païvvarumâ konda lôkakke salgu Bârânaşıya alidon akku  
svasti Šîpurusha kalvan

87

At Mittahalli (Bûdikôte hobli), on kôti-bande near the village  
 Paridhâvi-samvatsarada Phâlguna-šu 1 lu šiinatu Lakkanna-Vode-  
 yaru Têkala-râjya . Kîamande . pana maga Sôtappa  
 kottadu gadde kham  $\frac{1}{2}$  hola hannondu kolaga (rest illegible)

88

At Balamande (same hobli), on a rock near Golvâra-doddî  
svasti śrī vijayâbhuya-Śâlivâhana-śaka-varushangalu 1486 neya sam-  
vatsarada Bhâdrapada-bahula 5 lu śrimatu Mallappa-Nâyaka  
amaranâyaka siddâya muisiidam avana (rest illegible)

89

At Ukkunda (same hobli), on a rock in the east  
Vrikôdara-Hanumanta-râyanîki Varamala-Nâyakara Channa-Gaudanîki šâna-  
bhô . Mânipali Raktâkshî-samyatsarâ

## MALUR TALUQ.

### 1

At Tēkal (Tēkal hoblī), on the huli-bande west of the Varadarājasvāmi temple. svasti śī śī vijayābhuyudaya-Śaka-vaiśha \*1438 Piāmādīchā-samvatsaīada Phāl-guna-śu 1 Gu śīmanu-mahā-mandalēśvaīa mēdinī-mīsara ganda Kathāri-Sāluva Tribhuvana-Rāya ganda-gūli Sambu-Rāya-stāpanāchāryya dakshīna-Sāratāla-vibāda rāya-pakshi-sāluva Sāluva-Tippa-Rāja-Vodeyara komāra Gōpa-Rājange Dēva-Rāya-mahārāyaīa nīrūpadim Lakana-Vodeyarī Mādana-Vedeyarī ā-Sāluva-Gōpa-Rājange Tēkalanū kotali hīnde Ballāla-Rāyana piādhāna-Vallappa-dannāyakaiū Singi-dannāyakaiū yikīsida kala-kōtē tala mattavu biddu layā-vāgī hōdāli Vaiadarāja-dēvara nīrūpadim Gōpa-Rājanu puna-pratishteyanū āgabēkendu chitayisidali ā-piādhāna-Singa-Rājanu vola-kōte hoīa-kōte yāra-danū yikīsī Vaiadarāja-dēvara mukha-mantapada sannidhiyalu Rājagambhīrā emba kottalavanū yikīsīdalī ā-Gōpa-Rājanu ā-kumāra Tippayanu huligalanū hīdi taīsi bēntejan ādīda avasāīada kotala mangala mahā śī śī

### 2

At the same place.

yī-Sampigey emba ganduganu huligala bālana hīdu yala vahānge yala du yī-śāsanagalū huyīda kalukuti-Tīrumalage Varadarāja-dēvara nīrūpadim Setta-halīyalu gade 3 holānu 3 vanū koteu yī-gadē-holavanū Vaiadarāja-dēvara nīrūpadim sandu bahudu ūbhām astu

### 3

On a stone near the mahādvāra of the same temple  
svasti śī śī vijayābhuyudaya-Śaka-vaiśha 1352 neya Sādhārana-samvatsaīada Māgha-śu 10 Gu śīman-mahā-mandalēśvaīa mēdinī-nīśaīa-ganda Kathāri-Sāluva Tribhuvana-Rāya gandara gūli Sambu-Rāya-stāpanāchārya dakshīna-Suratrāna-vibāda rāya-pakshi-sāluva Sāluva-Tippa-Rāja-Vadēīa kumāra Gōpa-Rāja-Vadēīa pradhāna Mallama-Rajana maga Singa-Rājanu Pāla-nāda Dūdana-halīya paduvana Māragaudanakatīē-mēlāna Gaṇḍabhērundan emba māli

. Varadarāja-dēvara mukha-mantapada gōpūīada kadavige taīsi Āvikalla badagi Bēvōjana maga Chāja-ōjagala kayyalū maīa gelasavanu mādsī kammāra Añjala-Divingōjagala kayyalu kadav ikki kabunada kelasagalānu mādīsi ā-vōjugalīge kudurē-sattīge galānu kottu kānī-bhūmiyāgī Bōja-Dēvōjagalīge Gōpa-Rājana Pōnāda Mādanahalīyalū kottadu (here follow details of gift) ishtu sandu

\* So in the original

bahudu ī-stha Tekala - pattanake bijayam mālisi-  
 kondu banda hīiya - Chok - Pei umalı - dāsaia aliya Hara - dēvara magam  
 Chok - Pei umāli - dāsara aliya Nāyanāi u - dāsa i u yī - dēva īge pūje - pañchārava  
 māduva Tigula - Bībhmaru Vaśadaia āja - bhattai u Devarāja - bhattaru Śāmannanu  
 Varadarāja - bhattai u parichāi aka Rāma i u dēva īge bōnava māduva Ālagi-  
 Vakadaru dēvara - nāma - sanya ya māduva Śīvaishnavai u Āyi - Pili Bannūia -  
 ghattada bali tiruvañjanakke Bañjana - dāsa Pili - dēvarige hūvina dandeya  
 kattuva dāsugalu Tīumāla - dāsauu (others named, and rest illegible)

4

On the south side of the same stone.

prajā-paṇivâra                                 śrī-pâdakke tapida  
 â-kâlade Vijaya                                 hârâjara â-îâyâia kumâra Dêva-Râya-mahârâya  
 chatus-samudiâdhîpatiyâgi simhâsana                         tali â-îayanige balada-buja-  
 pratâpanâgi vadada Sâluva-Tîppa-Râja-Vodeyange kumâra Gôpa-Râja-  
 Vodeyaru . . . yî-Tekala-pattanavan âluvalli â-Singa-Râjanu yî-  
 pattanada eradu-suttina lôteyan ikkisi yipana                         na-svâmiyâgi Nâyinâi-  
 dêvara mûpava hîdîu sarva-janagaligeu kânisuva hâge â-kâlake

katti Gôpa-Râjana maneya piâdbâna Singa-Râjanu dêvaia tîrumânakê dêvâlayak hindana-mundana-bhâgada mantapa . . . Gôpa-Râjana hesaralu Gôpasamudrav emba kolanu katîsi â-kolana paduvana-bhâgadalu â-Gôpa-Râjange aramaneyanû katîsi dêvarîge balada bhâgadalu Singa-Râjana aia.mane âtanu udaya-tî-sandhyâ-kâladalu erâdu-hottina snâna-aupâsanâ maneya dêhâravanû mâtî Vaiâdaiâja-dêvara sikhâia-sandaîsanava nôdi dêvarîge naivêdyâ-tâmbûla-muntâgi â-stânakke bandu dêvarîge samarpisi tolasî tîthavanû kondu anga-ranga-bhôgavanu piatishthe mâtî dêvara mukha-mantapada mundana Kundapa-dannâyakaru kattisida mundana-gôpurake

tattina kadake nāma udaya-kālada Sūrya-Nārāyana yēka-bhāgada tattina  
 kade dēvā . . nū saha . 1āyainge Lakha-  
 nna-Vodeyarige Mādanna-Vodeyarigeu Sāluva-Tippa-Rāja-Vodeya-  
 rige Sāluva-Gōpa-Rāja-Vodeyarigeu sakala-sāmrājyav āgabēk . Rāja-  
 nam Vaiādaīāja-dēvarige mādisida kadaga-stānada dhai ma-śāsana Chikati-  
 mangalada agrahāradalu Vara rige saluva gadde kha 12

5

At the same place.

(Grantha and Tamil characters)

śubham astu svasti śī Šakābda-varusham 1421 n mēl-chchellānīnra Siddhātti-  
vauusham Vaigāśī-mâsam 5 tī ūrfman - mahārājādhīrāja rāja - paramēśvara

Mêdinî-mîsaia-ganda Kathâi-Sâluva-Narasimha-râyan kâriyattukku kattan âna Naiasâ-nâyakkan prithivi-râjyam-pannâni kayil Kâsyapa-gôtia Nâga-siddhaya-vamša mandalika-ravî-Râhu Višvanâtha-râhuttan kumâran Râma-râhuttan Têkkal Arulâla-nâdarkku Mulavây-şâvadîkku-chhellum Têkkal-nâttîl Tammattakkerai-grâmattukku-chhellum chatus-sîmai ulppatta nañjai nâi-pâikkelaiyum sarva nyam âga Têkkal Arulâla-nâdarkku amudupadî sâttuppadî tîu-vilakku tîu-ppanikku sarvamânyam âga chandrâditya-varaiyum sellakkadavad-âga dâna-śâdanam Šokkapei umâl-tâdarkum pramânampanni kuduttêñ înda dhammattukku lamghanam-panninanavan Gangai-kkaraiyil kuiâl-pašuvai konrân pâvattai kolluvan i-ttanmam nadattinâñ pâdam irandum en-talai-mêlê

## 6

At the same place.

(Grantha and Tamil characters )

śubham astu svasti śiî Šakâbda-varusham 1430 n mî-chellâñian Šukla-varusham Šittuai-mâsam 10 tiyadi śîman-mahârajâdhîrâja râja-pai amêsvaia pûiva-dakshina-pašchîma-samudrâdhîpati śrî-vîra-pratâpa vîra-Narasimha-râya-mahârâyan prithivi-râjyam-pannâni kayil . śvara Yâdava-Nârâyana Yâdava-kulâmbara-dyumanî sarvajña-chûdâmani malarâja-râja malaporulu khanda ganda-bêrunda

## 7

At the same place.

(Grantha and Tamil characters )

.. Šagâpta-varusham 12 Ilânînia Dhâtu-varushattu Âvanî-mâdam 20 tiyadi apara-pakshattu Tingat-kilamaiyum Ashtamiyum perra nâl svasti śiî irâjâdhîrâja râja-paramêsva Ganga-konda-Šôlan Irâjê Šôlas-chakravatti Šôlappa-peumâl kumâian Šittanâdar âna Šôlappa-perumâlena svasti śrî Têkkal Aiulâla-nâdan kôyir tarkum Šokkapperumâ . nam-panni kudutta pauišâvadu i-nnâyanâiku amudupadî sâttuppadî tiru-vilakku tiru-ppanikkum řantrâditta-varaiyum sarvamânyam âga vitta-tTama-nâttu-pPuli-kuichchi kalhilum šembilum eluttu-vettikkollakkadaivargal âga-chchamma-dittu pramânam-pañni kuduttêñ tânattâiku Šokkapperumâl-tâdarkum Šôlappa-perumâ . ganam-panninanavan Gengai-kkaraiyir-kurâi-pašuvai-kkonrân pâvattai kolluvai gal ippadîkku . . eluttu šchabham astu

## 8

At the same place.

(Grantha and Tamil characters)

svasti šiî Šagâpta-varusham 1259 mér-chellânninâ Pramâdi-varushattu Pura-tâdi-mâdam 20 tiyadi šímanu-mahâ-pradhânan Dhâti-Šînge-dennâyakka .

I nâyakkapâdigalil Kônaiyappemme-nâyakkanena svasti šrî Têkkal Aíulâla-nâdan kôyir tânattârkum Šokkapperumâl-tâdaikum pramânam-panni-kkudutta parišâvadu i-nnâyanârku amudupadî šâttuppadi tîru-vilakku tîru-ppanikkum Ponmanika-nâttu-pPuttui-chantrâditta-vai aikkum sarvamânyam âga-kkallilum šembilum eluttu-vettikkollakkadavargal-âga- chchammadittu pramânam-panni kuduttêñ tânatârkum Šokkapperumâl-tâdarkum Kônayappemme-nâyakkanena idukku ilanganam-pannînâr undâgîr-Kengai-kkaraiyir - kurâr-pašuvai konrân pâvattai kolluvaigal ippadikkku ivai Pemme-nâyakkan eluttu šubham astu

## 9

At the same place.

(Grantha and Tamil characters)

Šagâptam 12 3 n mîl šellânninra svasti šiî Sâdhârana-varushattu Âni-mâdam 2 tiyadi Têkkal Vaïadarâjan kôyilil stânikar šrimanu Šokka-pperumâl-dâsar i-kkôyilil naimbimâi battai-kâriyam-šeuyavar Varandarum-pPerumâl Âlvârkum mîlpadî Dâmôdara-perumâl Arulâla-nâdarkkum Varandaruvar Irâmarkkum Šokkar Periya-perumâlukkum Kêšava-perumaļukkum Karunâkara. iv-âiu kottukkum šâsanam-paṇṇi kudutta parišâvadu nambimâruk-âga Varandarum-Perumâl-Âlvâr âgudal Dâmôdara-pperumâl Arulâla-nâdan âgudal iruvaril oruvar nnu na šrî-kâriyam-pâttu nadattakadavar âgavum ivv-âru kottukkum sîi-kâiyya . vatipalliyil periyay-êriyilê kudi nîngal-âga mu-kkandaga-kalaniyum nâl-vali iru-padî pi asâdamum chandrâditta-varai šellakkadavad-âga šâ

## 10

At the same place.

(Grantha and Tamil characters)

svasti šrî Vibhava-vaishattu Vaigaši-mâdam 27 ti svasti šrimat-pradhâpa-chchakkiravatti Pôšala-vîra-Vallâla-Dêvar kumârar Dâti-Šînge-dannâyakka tambiyâr Vallappa-dannâyakkar Šokkapperumâlukku pramânam-paṇṇi-kkudu-tta parišâvadu Têkkal Varadarukku Têkkal-nâttil Âlambâ nañjai puñjai nâr-pârk-ellaiyum kîñôkkina kinarum ménôkkina maramu(mu) utppat̄ta nilam

adangalum ū u m nāyanāi Vāadarkku amudupadi šāttuppadikkum tū u-mē-pūchchu - ttū u-vilakkukkum tū u-ppanikkum dārā-pūrvam-âga i-nnāl mudal chchandirāditta-varai sāvamānyam-âga-kkuduttōm ippadikku iduvē šādanam-âga-kkondū kallilum ūembilum vettikkollavum i-ttanmam māiināi undāgil Gengai-kkaraiyil kuiāi-pašuvai-kkonrān pāvattē-kkollakkadavai gal i-ttaninan-dappāmal nadattināvanudaiya pādam irandum en-talai-mēlē

## 11

At the same place

(Grantha and Tamil characters)

svasti śrī Vibhava-vaishattu Vaigāshi-mādam 21 ti Tēkkal-nāttu-nāttavar Šokkappeūmālukku piāmānam-panni-kkudutta pariśāvadu Tēkkal Varadaikku i-nnāt̄il Alambā nañjai puñjai nāi-pākkellaiyun-kil-nōkkina kinaiu mēnōkkina maramum utpatta rilam adangalum ivv-ūrum i-nnāt̄il chChiratti-mangalattupperiy-ēri mudal-madaiyilē pattu-kkandaka-kkalaniyum nāyanāi Varadaikku amudupadi šāttuppadikkum tū u-mē - pūchchu - ttū u-vilakkukkum tū u-ppanikkum dārā-pūrvam-âga i-nnāl mudal ūndūlāditta-varai ūellakkadavād-âgavum yāvār oruttar i-nnādu peiūvarum avaigalukku ivv-ūkku vāum anniyāyam-ulladu nāngalēy-ūuttu-kkāppāi i-ttarakkadavōm ippadikku iduvē šādanam-âga kondu kallilum ūembilum vettikkollavum i-ttanmattukku ūlanganam-pannu-undāgil Gengai-karayil kuiāl-pašuvai-kkonrān pāvattai-kkolvargal ippadikku nāttavar Vāyanan eluttu Mārakūl eluttu Mādi-śīyan eluttu Malaidēvar eluttu Šikka-chchetti eluttu Kondalan eluttu gāmundan eluttu Šokkanan eluttu ippadikku nāttu-kkanakkan Tū uvoiññyūr-udaiyān eluttu

## 12

At the same place.

(Grantha and Tamil characters)

Vibhava-varushattu Āvani-mādam muda ti śrīmā - pīatāpa-chchakavatti śrī-vīa-Vallāla-Dēvar kumārai Dāti-Śingaya-dennāyakkai tambiyāi Vallappa-dennāyakkar Varadarukku udaka - pīamānam - panni - kkudutta pariśāvadu ivarikku Kaivvāra-nāttu-kKarpallikk-adaitta nañjey pun̄sey nāi-pārkellaiyum kinōkkina kinaiu mēnōkkina maramum utpatta rilam adangalun-gaikkondu Varadaikku amudupadi šāttuppaditū-mēr-pūchchu-ttū u-vilakkutū-ppanikkum tū u-mālaikkum dārā-pūrvam-âga i-nnāl-mudal chandrāditta-varaikku sāva-māniyam âga kuduttōm ippadikku iduvē šādanam-âga-kkondū kallilum ūembilum vettikkollavum i-ttanmattukku ūlanganañ-jonnār undāyil Geñgai-kkaraiyil kurāl-pašuvai-kkonrān pāvattai-kkolvargal ippadikku i-ttanmam nadattinān pādam irandum en talai-mēlē ippadī

## 13

At the same place

(Grantha and Tamil characters)

svasti śrī Vibha-vaiushattu Aipaśi-mâdam 18 ti svasti śrîmanu-pradhâpacchakkaiavatti Hoyśala-vîra-Vallâla-Dêvai kumâi ai Dâti-Śinge-dennâyakkâr tambiyâi Vallappa-dennâyakkâi Śokkapei umâlukku pramânam-panni-kkudutta païuśâvadu Têkkal Varadaukku Kodambuliyûi-talattil Pûvaipalli nachchai puñjai nâi-pârkellajyîi-kînôkkîna kînaium ménôkkîna maramum utpatta nilam adangalum i-nuâyanâîkkku amudupadî šâttuppadî tîu-mêi-pûchchu-ttîu-vilakku-ttîu-ppanikkku tîu-mâlaikkum dâiâ - pûivam-âga i-nnâl-mudal chandîâditta-vai ai ippadîkku iduvê šâdanam-agâ-kkondu kallilum šembilum vetti-kollavum i-ttanmattukku ilanganañ-jonnâr undâgil Gengai-karaiyir-kuîâi-pašuvai-kkonîa pâvattai kollakkadavaigal i-ttanmam tappâmal nân pâdam iinandum en-talai-mêlê ippadîkku ippadîku

## 14

At the same place

(Grantha and Tamil characters)

svasti śrī Śagâpta-vaiusham 1256 mêi-chellânuñra Dhâtu-varushattu Âvani-mâdam 20 tiyadi svasti śîi Tekkal Aulâla-nâdan kôjîi tânattârkum Śokkapei umâl-tâdaikum svasti śîi Kuvalâla-pura-paramêvaran Nandigiri-nâdan Satya-vâchakan Uttama-Šôla-Gangan Virundai âna Kaikata-mâiâyanena pia-mânânam-panni-kkudutta païuśâvadu i-nnâyanâîku amudupadî šâttuppadî tiru-vilakku tiru-ppanikkum Talaimalai-nâtu-chChâmândârpalli šantrâditta-varai-kkum saiva-mânyam âga-kkallilum šembilum eluttu - vettikkollakkađavargal-âga-chchhammaditî piamânam-panni-kkuduttê tânattârkum Śokkapperumâl-tâdaikum Kaikata-mâiâyanena idukku ilanganam-panniñai undâgir Gangai-kkaiayin-kurâi-pašuvai-kkonîan pâvattai kolvaigal ippadîkku ivai Kaikata-mârâyan Virundan eluttu ūbhham astu

## 15

At the same place.

(Grantha and Tamil characters)

svasti śrî Śagâpta-varusham 1256 mêi-chellânuñra Dhâtu-varushattu Âvani-mâdam 20 ti apaia-pakshattu Tingat-kilamaiyum Pûšamum perra nât svasti śrî Kulöttunga-Šôla-tTagadâdhîrâsan Šembondiyaganena svasti śrî Têkkal Arulâla-nâdan kôjîi tânattârkum Śokkapperumâl-tâdaikum pramânam-panni-kkudutta pariśâvadu i-nuâyanâîku amudupadî šâttuppadî tiru-vilakku-ttiru-

ppanikkum pala-padı-nimandakakkum Šimida-pariu Malaimundiagaram şan-trâditta-varaiyum sarva-mânyam-âga-kkalhilum şembilum eluttu-vettikkondu perumâl tiruvidai âttam âga-ppullum pûmîyum (y)ulladanaiyum nadappad-âga-chchammadittu pramânam-panni-kkuduttén tânattârkum Šokkapperumâl-dâsarkum Šembondiyâganena inda-tdhammattukku ilaganam-panninanavan Geñgai-kkaraiyir-kurâr-pašuvai kourân pâvattai kolluvargal ippadikku ivai Šembondiyâr âna Karkataka-râyan eluttu šubham astu

## 16

At the same place.

(Grantha and Tamil characters)

svasti śrî Šagâptam 1260 mér-chellânınra Šittarabhânu-varushattu Tai-mmâdam 5 tıyadı svasti śrîmanu-mahâ-pradânan Dâti-Šinge-dennâyakkar tambiyâr Vallappa-dennâyakkar vâlukkum tôlukkum nanr-âga svasti śrî Tékkal Arulâla-nâdan kôyir stânikaril śrîmatu Kaliyuga-Prahlâdan samaiya-dûšakar-gandan Šokkapperumâl-dâsarena 1-kkôyil nambimâil . m Kâñchi Vara ja-bhattan Varandarum-perumâlukkum var tam Varandarum-perumâl Varandaruva Periya-perumâl Kêšava-perumâl Karunâkara-bhattai ivargalum ku . udaga-pramânam-panni-kkudutta parišâvadu ivargalukku samâdhana-kshêtram-âgavum ti unâl bandârattê perakkadavar âgavum perumâl tiru-vidaiyâttam-âna Karpallî nañjai puñjai nâr-pâl-ellaikk-utpatta nilam adangalum kaikkondu gattu . ga-ttêvaikkum pêr onrum âga-ppêi ettukku . . gavum ivargalukku sarvamânyam-âga pramânam-panni-kkuduttôm nambimârkun-tânattârkum Šokkapperumâl-tâda .. ilaṅganam-pannînâr undâgil Gengai-karaî kurâr-pašuvai-kkonra pâva .

## 17

At the same place.

(Grantha and Tamil characters)

svasti śrî Sagâptam 1278 n mîl šellânınra Manmata-samvatsarattu oru nâl Varada-akkan bhattâ Kômangalam-udaiyâr Šûriya-dêvar âna Tiruvâymoli-dâsarukku dhârâ-pûrvam âga Ilavañji-nât u Mâalachchappallyil periya êriyil am-gandaga-kkalaniyum Têkkal-nâttu Śrîpatipalli periya êriyil iru-kandaga-kkalaniyum mîrpadi üril iru-kandaga-kkollaıyum nâl-vali irandu taligai iru-nâli . prasânum ivarukku kâni-âtchîy-âga chandrâditya-varai nadakkakadavad âga-kkuduttôm sthânamum Šokkapperumâl-dâsarum Tiruvâymoli-dâsarukku

## 18

At the same place.

(Grantha and Tamil characters)

svasti śrī Šagâpta-varusham 1252 n mēl šellâninra Šukla-varushattu Tai-mâdam tî Pañchamiyum Atta-nakshatramum Budan-kilamaiyum peria nâ

vattigalil Pôšala-vîra-Vallâla-Dêvai kumârai Dâti-Šinga; a-dennâyakkâr tambiyâr Vallappa-dennâyakkâr kumârai Tananena Têkkallil 1 Šokkapperumâl-tâda malaiyâttaí pperu malai . šeyvônuk-kum pi'amâna šâvadu tângal-kkôyilukku Embeiumân kkum-idattu i-nnâlvarkkum âga ndaga-kkalauiyum . kandaga-kkollai-yum . ru-nâli pi'sâdamum ippadî nada . . .

## 19

At the same place

(Grantha and Tamil characters)

svasti śrī Šagâbdam 1265 mér-chellâninra Šubhânu-varushattu Kâttigai-mâdam 15 tiyadî svasti śrî Têkkal Arulâla-nâdan kôyilil tânattaium šîfmatu-Kaliyuga-Prahâdan samaya-dûchaka-gandan Šokka-pperumâl-dâsaum Alagi-yân Mârašeyyappaiyum Alagiyârukku pramânam-panni kudutta parišâvadu i-kkôyillukku (y)Embeiumân lây Tiruppallândum ševittu tîuv-andi-kâppum eduttu kôyilukku rukkumm-idattu mmaikkku padin-nai-kulaga-kalanî kollaíyum nam-panni kuduttôm .tâ-i um šo . Šokkapperumâl-tâdai eluttu

## 20

At the same place.

(Grantha and Tamil characters)

svasti śrî Šagâpdam 1265 mér-chellâninra Šubhânu-varushattu Âvani-mâdam tiyadî svasti śrîmanu-mahâ-nâya bhâshaikku tappuva râyakka..

Eramañji Pemmayâ-nâyakkâr-kkumâra - pPeñiya - Pemmayâ-nâyakkâr Têkkal Arulâla-nâdarkku dârâ-pûrvam-âga pramânam-panni kuduttê Têkkal-nâttu Šipatipalliyum Gôvinda-nâyakkâr kattina peri-êriyum nañjai puñjai nâr-pârkellaiyu kînôkkîna kînarum mēl nôkkîna mîramum chatu-chchîrmayum utpada Arulâla-nâdarkku amudupadî šattupadî tiru-vilakku tiru-mâlai tiruppanikkku pala-padî-nimandatukkum sai vamânyam âga pi'amânam-panni-kkuduttê tânattâkkum Šokkapperumâl-tâdarkkum Pemmayâ-nâyakkanena inda dharmattukku ilanganam-panninavan Gengai-kkarai râr-pašuvai konrân pâvattai kolluvân dhammattai rakshippân(pân) pâdam en-talaí-mêlê šubham

astu Šipatipalli chantiaditta-varaiyum saivamânyam âga nadatti-kkudukka-kadavôm Tékkal-nâttu-nâttavaîôm ippadikku ivai Šômappan eluttu ivai Šembînâyan eluttu ivai Jayanâyan eluttu ivai Vai. n

## 21

At the same place.

(Grantha and Tamil characters )

svasti šrî Šakâptam 1278 n mîl šellâninâ Dummakhi-samvatsaiada Âni-mâsam mudal-tiyadi Embeumân adiyâril Šendikkâ-dêvi magal Malaiyâttaí Šrî anga-nâyakiyâr Mânikkattukku Aiulâla-nâdan kôvil mun-muraiyum Âlam-bâlîl peri-êiyilê padinain-gulaga-kkalaniyum mîpadî ûrilê kandaga-kkollaïyum ival tangai Vaiadikku Nâchchiyâi kôyilîl mun-muraiyum Âlam

## 22

At the same place.

(Grantha and Tamil characters )

svasti šrî Šagâptam 1278 n mîl šellâninâ Dummakhi-samvatsarattu Âvanî-mâsam periya Râjamânikkattukku Tékkal-nâttu Âlambâlîl periya ê l padinain-gulaga-kkalaniyum mîpadî ûrilê kandaga-kkollaïyum šandrâdityavarai šellakkadavad-âgavum nâl-vali nâli pîasâdamum šellakkadavad-âgavum kuduttôm sthânamum Šokkapperumâl-dâsarum Vaiadikku

## 23

At the same place

(Grantha and Tamil characters.)

svasti šrî Vibha-varushattu Tai-mâdam. tî svasti šî . Šôla. . . .  
râjan nâtu Šonñai-nâyakkan Iruga-šetti Šokkapperumâllukku  
sâdana kuduttpadî Kuvallâla-nâttu . kanpalli utpatta nañjai  
puñjai nâr-pâl-ellai kînôkkina kinaum ménokkina maiamum utpada nilam  
adangalun-gaikkodu . kadavaî sarvamânyam âga .  
. i-ttanmattukku Gengai-karai kurâ-pašuvai pâ-  
vattai kolvar ivai Šonnaian eluttu ivai ganna eluttu ivai Iruga-šetti  
eluttu ivai Vîmândaî eluttu

## 24

At the same place

(Grantha and Tamil characters )

svasti šrî Šakâpta-varusham 12 8 n mîl šellâninra Dhâtu-varushattu Arpašimâdam 20 tiyadi i-kkôyil-uđaiya Šokka-pperumâl-tâdarena i-kkôyilil (y)Emberu-

mân-adiyâril . . kku pîramânam kudutta paîsavadu i-kkôyil (y)Emberuman-  
adîy-âl-ây . . makkal talaiyâ gavum ševikkum idattu i-kkôyir tiruch-  
chur .lê..ru malaiyum . . iru-nâli prasâdamum nam  
vanda. . rukku . . mmadittu pramânam-panni kuduttê Šokkapperumâl-  
tâdarena Šokkapperumâl-tâdar eluttu

## 25

At the same place.

(Grantha and Tamil characters)

svasti Šrî Prajâpati-vai ushattu-pPanguni-mâda muda ti Šokkapperumalena  
Malai rkku Âlambâlalê Kachchi-konda

## 26

At the same village, on the wall of the Singapperumâl temple to the west.

(Grantha and Tamil characters)

svasti 1256 n mî nînia Šîmuka-vai ushattu Vaigâši-mâdam šî-  
manu-mahâ na . Têkkalil keshoram-udaiya-nâyanâr tânataiil Kûtta-  
battarkum Pâla-battarkum tânattârkum udaka-piramânam-panni-kkuduttapâ-  
di i-nnâyanârku-chchâttuppadî tiru-mêr-pûchchu tu u-vilakku tirunâl têva-  
kku .. ttukkum nadakkumbađi viduvitta dêvadânam Têkkal Malai-nâttu-  
nâyakañ-jeyvâi u Vaiyananum Mârakûliyum , marrum ullitta nâ-  
ttavarôm ttl onbadu kulâvi muttil ûl Têkkalil . . iai-kkala-  
niyil vitta kandaga 4 idukku vada-pâikellai kîl-pâikellai Nandik-  
kuṭtai Nandi-kkil ku mîrku mîl-pâikellai Ilaukulî ârrukku kilakkum ten-  
pârkellai Attikkuttaikku vadakkum kalanî kandagam nâlum . . lai  
periya nâ . . . .

## 27

At the same place.

(Grantha and Tamil characters)

svasti Šrî Šakâbdam 1250 idan mîl-chchellâninra varushattu Vaigâši-  
mâda mudatti udaiyâr Šîngîvara-udaiya-nâyanâr kôyir-ttânattâi um Pâla-batt  
Nallâšârikku chchangîrai-kîlê dêvadânattil ivanukku kâny-âga kudu-  
tta kalanî kandagam tta-varai nadakka idukku-kkurai ilai

## 28

At the same place.

(Grantha and Tamil characters)

svasti Šaka . . lâninra Šîmuka-vai ushattu svasti sama . . Šraya Šrî-  
prithuvi - vallabha mahârâjâdhîrâja râja-paramêšvara Yâdhava - kulâmbara-

dvimanı sarva-chülâmanı ma piachanda ēkâṅga-vîra asahâya-śûra  
 šattakâ tunga-Râma vayinipa-kanda Makara-râjya-nimmûla Šôla-râya-sthâ-  
 panâshâri Pândîya-îâya-pratishthâshâri nga-pratâpa-chchakia  
 šala-vîra-Ballâla-Dêvar prithuvi-râjyam-paunânuka Dâtî-Sôme-dannâyakkar  
 makka Vallappa-dannâyakkar Têkkalî nâyânâi Ŝingîšvara-m-udaîya-nâyânâr  
 kôyil-ttânattârkum Pâla-battarkkum pramâ ni-kkudutta parišâvadu  
 Vaigâši-mâdam mudal-âga i-nâyânâi kku amudupadî šâttuppadî tîru-mê  
 ttîu-u-vilakkum tîrunâl-ttêvaikkum tîu-ppanikkum kôyil païkai attukkum nadâ-  
 kkum padikku Mâšandî-nâttîl dêvadânâm âga Vittirullândai-palli-kKavunda-  
 karaipalli âga i-nnâttîl ûi irandum Eruma vidubitta Kummalûr Têkkal  
 . . . muttil onbadu kulaga âga ûr 2 Kuvalâla-nâttîl viduvitta kôra  
 . . .

## 29

At the same village, on a rock at the north end of Išvarakere bund.  
 Ungi-Settiya maga Baiyari-Setti katisida kere

## 30

On the same rock

Manmata-samvatsaradalli kere jîrnâvâgî hôgi yîralâgî aramanêra adhînavâgî<sup>i</sup>  
 yîdu aramanêru modalu kallugotiga dâyâdî Muniyana keie katusu yendu  
 aramanêru kîlalâgî avanu tanage avakâša yîllanda yîda badalâgî aramanêru  
 jîrna-udhâra mâdi yandu kotar âda-kâiana kere katisidôra Tipayana maga  
 Kadurîpati arda-pâlu arda-pâluvalage Dore-gauda Halêpête asaga Chinna

## 31

At the same village, on a rock at the west foot of the Bhâpatiyamma hill  
 in the bêchirâkh village Kondarâjhahalli to the north.

(Grantha and Tamil characters)

šîimatu Tô šuramîn-udaîyar kôyil tânattu-ppattar

## 32

At the same village, on the wall of the Kamathêšvara temple, north of the village.  
 (Tamil characters)

Šubham astu svasti vijayâbhuya-Šâlivâhana-šaka-varusha 1464 neya Šubha-  
 kritu-samvatsarada Âshâdhâ-šu 12 lu ūriman-mahârâjâdhîrâja râja-paramêšvara  
 pûrva-dakshina-pašchîma-samudrâdhîpati ūrî-vîra-pratâpa ūrî . . . vîra-Achuta-

Râya-mahârâyaru prithvî-râjyam galutam yîralu Paieyadava Râma-Nâyakara  
maga Yerapa-Nâyakaru Têkala Sômaya-dêvara Râmaya-Linga-dêvara stâni-  
ka Nayinâraiya kota darma-śâsana-kramav ent endaie (rest illegible)

## 33

At Eruvaguli (same hobli), on a rock called Jôgi-gutta

(Grantha and Tamil characters)

svasti śrî Jayangonda-Chôla Mâman-ankakâra-tTêkkal-râyanena Raktâkshi-  
śammachcharattu Kâttigai-mâdam mudal Pângal-vêlîr magan Mâdêvarkku pu-  
diś-âga kâdu-vetti pirppâdu ittu ûr-âga katti karu-ppudaichchu Ilavanguli eru-  
pêr-âkkî Ilanguli Mâdêvarkku ivv-Ilavanguli nañjai puñjai nâl-ppâl-elai(lai)yum  
Têkkal-nâttu Ânaya-nâyakkar mariyâdi patt-âlu .shêvagam âga kuduttêtan  
Tekkal-îâyanena

## 34

At the same place.

(Grantha and Tamil characters)

suvatti śirettiri Radai-samma rattu Âmannan dutta Ilavakuli ângal-vêlar  
kê. gan Mâdêvarkku vaita pa... ....nâttu. yârittut pôkku-  
mâia nadaka kuduttê

## 35

At Ullerahalli (same hobli), on a stone west of the Varadarâja-svâmi temple.

svasti śrî vijayâbhuya-Śâlivâhana-śaka-varushangalu 1447 Pârthiva-nâma-  
samvatsarada Bhâdrapada[. . .] Vîranna-râhutaru tamage Krishna-Râya-  
mahârâya . nâyakatanakke pâlisida Têkala-sîme-volagana Ulleyarahalli  
kolada tambige sarvamânyada bhata-viittiyâgî kotteu (usual imprecatory phrases)

## 36

At the same village, in Śâsana-hola.

(Grantha and Tamil characters)

svasti śrî Têkkal-râyar Šembondiyâgîyâr maganâr Kûttâdun-têvar âna Jayaingon-  
da-Šôla Mâman-ankakâra Têkkal-râyanena Šakarai-yându âyirattu-irunûrru-  
irandu idanmîl sellânira Vishu-samvatsarattu Mêsha-ravi Šittirai-mâdam mu-  
dal Vangi-ppurattu Varadarâsha-ppatta rarkku nedungattu âga Kûtta-sa-  
mudramum idukku . nilamum idukku adatta nañjai puñjai nâl-pâl-  
(y)ellaiyum kîl nôkkina kînarum ménôkkina maramum eppérpattaduvum  
šantirâditta-varai ulladîney-alavum sellakkadavad-âga darma-dânam âga dâna-

piramânam-panni-kkuduttê Jayangonda-Šôla Mâman-ankakâia Têkkal-râyan-  
ena nila-varî avichchu-ppâtta marîum ulla âyangalum agappada vittê Têkkal-  
râyanena . . . . . âšai-ppattavanum . . . pilai-ninai-  
chchavan Gengai-karaiyi-kuiâl-pašuvai konra pâpattîl pukkâi-âga ippadikku  
ivai Jayangonda-Šôla Mâman-ankakâia Têkkal-râyar eluttu ippadikku ivai  
Varada-dêva ippadikku ivai Mudaligal eluttu sva-dattâm para-dattâm  
vâ yô harêta vasundharâ shashtim vaisha-sahasrêna vishtâyâjñâyatê krîmî .  
..

## 37

At the same village, on a rock called Šâsana-kallu-gundu

(Grantha and Tamil characters)

svasti šrî sârvabhûma-chchakkâiavaitigal šrî-Poyšala-vîra-Râmanâ-Dêvar tôlu-  
kkum vâlukkuñ-jeyam âga Têkkal-nâttu-pPeriya-nâttavai um Kêlvî-mudaliyârum  
munb-ulla adikâiigalum Vîuvî-nâyanum (y)iv-anaivônum Vangi-ppurattu Va-  
radarâša-battarukku makkal maîumakkalukkun-dâna-ppiramânam-panni-  
kkudutta parisâvadu nedungatt-âga Kûtta-šamuttiram (v)irandu malaikkku nadu  
Pânânvandaikku-kkilakku Tammati-kunra mîku idukku naduv-ulla ku-  
ttai kulangalu nañjai puñjai nâi-pâl-ellaiyum maîrum eppêrpatta nila-varivu-  
galum ulpat dum dânam âga Têkkal-râyai dâna-ppiramânam-panni-kkudu-  
ttapadiyê nângalum dêvar tîru-ménikkku nanr-âga (y)i-nnâl ulla varivugal kâni-  
kkai Kâttigai-ppadi iûr-palaichham avalambalam Âšuvika-kadamaî (y)irâša-  
nivandi kêlvî-nivandi marrum ulla pala-varivugalum utpada udaka-ppiramânam-  
panni-kkuduttôm Vâlandâlvârku (y)ivar vitta Piâmanarukkum idu šandirâdi-  
ta-varai sellakkadavadu i-tanmam yidukku alivu-pilai-ninaittavan  
Gengai-kkaraiyil kuiâl-pašuvai konrân pâvan-golvar

šrî-Bhûmi-dêvir-putrasya Vâturvana-kulôtbhava |

svasti sarva-lôka-hitâtthâya Chitramêla sya šâsanam ||

## 38

At Chambe (same hóbli), in barber Munî Venkata's garden.

(Grantha and Tamil characters)

svasti srî šâuvabûma-chchakkarakavattigal šrî-Poyšala-vîra-Râmanâ-Dêvark-  
iyându 30 âavadu mun-nâl Aiyyan-ankakkâra-tTêkkal-râyar âna Nârana-dêvar  
Šakarai-yându 1200 šenra nâl Bahudhânya-šamachcharattu Ŝittirai-mâdam Ŝem-  
ba-šamittiram-âna Amara-Nârâyana-šaturvêdi-mangalattukkum Tottiganpalli-  
kku adaitta nañjai puñjai nâr-pâl-ellaiyum ka ttugalukku . dêvar tîru-mê-  
nikkum vâlukkun-dôlukkuñ-jeyam âga Têkkal-nâttu-pPeriya-nâttavarum adikâri  
Viruvi-nâyanum. . . . mahâ-janangalukku udaka-ppiramânam-panni-kku-  
duttôm . . . . Âšuvam avalambalam ûr-ppalachchan-Gâttigai-pađi

varivu kānikkai mairum eppērpatta śil-varivugalum atta-pūrṇam âga  
udaka-piāmānam-panni-kkuduttōm Tēkkal-nāttu-pPeriya-nādavarum adikārigal  
Vīruvi-nāyanum idu šandirāditta-varai šellakkadavu i-ttanmattai alivu-  
pilai-nīnaichchavan Gengai-kkaiaiyil-kkuāl-ppaśuvai-kkonrān pāvan-golvan

## 39

At Halepālya (same hoblī), on a rock to the west

(Grantha and Tamil characters)

svasti śrī hari-rāya-vibhālu bhāshaikkku-ttappuva rāyara gandan śrī-Hari-  
appa-udaiyarum Muttana-udaiyarum Tēkkal-nāttu nāttākkku kudutta muttrai-  
rāyasa-p tangal-nāttu-nāttu - nāyagañ-jeyvār Vaiyyanan Kōmuppanukku  
tangal nāttil Mādaraiśanpalli Veya-vaiushattu Vaigāśi-mādam mudal ivanukku  
kudangai mānibam âga ivv-ûrkk-adaitta nanṣey punṣey nāi-pāikellaikk-utpatta  
mēl nōkkina maramu nōkkina kīnāum dāna-māniyam nīkki eppēippatta  
nilam adangalum tān vēndum payır-cheydukollakkadavar âgavum ivv-ûrukku  
varum putti tu-kkānikkai nal-yei udu nar-paśu kānikkai kattāyam Āśu-  
vam tari-īai ulmārāttam vetti vīdāram kīl-tandu mēl-tandu pūrvāyam apūrvā-  
yam eppērpatta varivum utpada sarva-māniyam âga ivanukku šandirā-  
ditta-varaiyum nadattakkadavadâga-kkallilum šembilum vetti-kkuduttōm

## 40

At the same place.

(Grantha and Tamil characters)

Kōmūppar kudangai Mādaraiśanpalliyil Pāttiva-varushattu Panguni-mādam  
23 ti Šani-kkīlamai Tiruvōnatt-anru Ilāndēvan Šittara dēvan Śīva-lōka-pavīitti-  
pannugaiyil Ulagarum Âdīchchaīum Pēr-āyiram-udaiyārum kanda Śīvālayamu  
nandāvānamum kīnarum

## 41

At the same village, on a rock of Rājabhāvi to the south-east

svasti śrī vijayābhuyada-Śālivāhana-śaka-varusha 1500 neya Bahudhānya-  
samvatsarada Kārtika-śu 10 lu śīman-mahā-mandalēśvara Salaka-Rāja-  
Chikka-Tīrumala-Rājayyanavara komāra śrī-Ranga-Rājayyanavara kōnēri guṭṭa  
Narasimha

## 42

On the same rock

Yiruganna-Vadeyaia bâvî Kîlaka-samvatsaïada Âśvalja-śu 15 Bhauma[vâ]ra

## 43

At Mâkârahalli (same hobli), on Kurusiddanahalli-dinne to the east.

(Grantha and Tamil characters)

svasti śrî sârvabhûma-chchakkaiavatti śrî-Poyšala-vîra-Râmanâ-Dêvaiku yându  
 37 vadu Khaia-śammachcharattu Aipaśi-mâdam Têkkal-nâttu-pPeriya-nâttavarum adikâri .. villâlum . dêvar tôlukkum vâlukkum jayam âga Šetta-śamutlîrattil aśêsha-mahajanangalukku mun-nâl Šetta-śamutlîrattil kala pângal âna Âlapallî nañjai puñjai nâr-pâl-ellaivun-gîl-nôkkina kinarum mîl-nôkkina maramum marrum eppêrpattanavum šandraditta-varai šellakkadavad-âga tanma-dânâm âga dâna-ppiramânam-panni-kkuduttôm Tekkal-nâttu-pPeriya-nâdavarôm ippadikku . Vîuvi-nâyan eluttu idarku alivu-pilai . . kurâl-pašuvai-kkonian pâvattê pôvân

## 44

At the same village, on a rock to the west.

(Gratha and Tamil characters)

Mâvan-ankakâran-pallî svasti śrî Šagâbdam 1305 idan mîr-chellâninra Rudhi-rôtgârî-samvatsarattu Tai 5 ti śrimanu-Têkkal-nâttu-nâyagañ-jeyvân . yândai-śiyarum kundatîl Šingaya-nâyakkan Kambananum Bhatta-bhâgavatikku šâsanam-panni-kkudutta parišâvadu ivaikku . Â . palliyil ûrukku kilakkil Mânguttai sarvamânyam âga chantrâditya-varai šellakkadavad-âga šâsanam-panni kuđuttôm i-ttammattai keduttinavu Geñgai-kkarai-il kurâl-pašuvai-kkonian pâvattilê pôvan

## 45

At Bannahalli (same hobli), on a rock to the west.

(Grantha and Tamil characters)

svasti śrî sârvabhuvana-chchakkaravatti śrî- Pôšala - vîra-Râmanâ- Dêvaikkku yându 16 âvadu Tai-mâdam 10 vadu nâl mudal Têkkal-nâttu-pPeriya-nâttavaru nâttu-nâyagañ-jeyvâr vêlär Mayilândaiyu nâttu - nâyagañ - jeyvâr Šembi-dêvarum . . . Mayilândai(y)-tTêkkal - nâttavarukku śrî-Mâhêšurârkum . . . . . kuđutta parišâvadu Têdakkal-nâttîl dêvar-dânâm tîuviñdai-

yāttam pallichchantam batta-viūtti ullittanavum (y)iraiy-ilı vittōmm-  
Irāmanā-Dēvar tōlukkum vālukkum nāni-āga amudupadī šāttuppadi tīru  
pallikk-udal-āga-chchellakkadavad-āga iuvi-nāītu vārum

vāngalum saivamānyam-āga vittōm tāngalum amudupadī šāttupadī tīru-ppaniyuñ-jeyvittu anubavippadu idu šandūlāditta-varai sellakkadavu inda tādana-kāriyam (y)ilanganam-pannuñ undāgil Gengai-kkaraiyil kurāl-pašuvai-kkonian pāvan-gollakkadavan

## 46

At Timmanāyakanahalli (Tēkal hobli), on a rock near the wastewair of the tank  
śubham astu vijayābhuyada-Śaka-varusha 1430 neya Vibhava-samvatsarada  
Śiāvana-śu 5 lu śiīmatu Tēkalu-sīmeya dēvaru sthānika . neyada  
Rāma Tippaya yage kotta śā śrī-dēvara . tida  
Timmasamudra kīl-ēriya . gaddeyanu nimma putra-  
pautra-pāramparyavāgī anubhavisalullavañ u yī-kīl-ēriya . nitya-  
amīta-padige saivamānyavāgī (on another side) śāsanada

Gōpa-Rāya hadīnaidu - kola[ga]- gaddeyanu  
nīvu putra-pautra-pāramparyavāgī nimage dānādhī āgī à-chandra-  
sthāyyāgī anubhavisikondu sukhadalu ihudu sthānika-Nayanārāyyage . .  
yakke yōgyavāgī anubhavisuvadu Tambayyanige yikkala-gadde Gummayyanige  
yikkala-gadde dānada gaddegalige vopa śiī-Nandi-Kempanna-baraha

## 47

At Nūtava (same hobli), on a rock near the fort gate.  
svasti śrī vijayābhuyada-Śālivāhana-śaka-varushagalu 1679 īśvara-samvatsara-  
da Kārttika-śu 10 Śukravālādallu kempina Tambi-Setra sāmprādāyadallī Vi-  
ranna ettisidantā ūru-bāgili mangala mahā śiī śrī śiī-Jayanātha

## 48

At Hirimale (same hobli), on a rock in the kodige field north-west of the village.  
svasti śrī vijayābhuyada-Śālivāhana-śaka-varushangalu 1762 neya Śārvāli-  
sam || Māgha-śu 7 rallu Hirimale-kōte-mānniyada vivaravu

## 49

At Huladēnhalli (Huladēnhalli hobli), on the bund of the kodige tank

(Grantha and Tamil characters.)

. . . . . nār-pāl-ellaiyun-gīl nōkkina kiṇaru mēl nōkkina maramum  
vīra-Vallāla-Dēvar...nākkka . 1 . . . . . nāttu-nāyagañ . . . vār

nan adîkâîi Ponnaya nayan  
 Šandrâditya-varai šella dhâlâ-pûvam âga udakam-panni  
 nninavan Genigai-karaiyîi šuvai konia  
 van

## 50

At Gandažéhalli (same hobli), on a rock to the north-east of the village.  
 svasti šîi vijayâbhyudaya-Šâlivâhana-šaka-varushangalu 169 li Nanda-  
 na-sam || Chayitra-šu 15 llu šîi Râja-nâyakitti Vîra nâyani vamsha- dîa-  
 . gagana alipu charuvu kindinu 20 nâluni putra  
 paiala .mbukoni sukhigâ vuunadî

## 51

At Bommanahalli (same hobli), on a rock to the south of the village  
 svasti šîi vijayâbhyudaya-Šâlivâha[na]-šuka-varusha 1456 neya Jâya-sam-  
 vatsara-Mâgha-šu 7 lla śrimanu iâjâdhîrâja râja-paiamêvara śrî-vîra-priatâpa  
 Achyuta-Râya-mahâiâyaru

## 52

At Châmanahalli attached to Huladênahalli (same hobli), on a stone  
 on the Châmanahalli dinne.

svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya-šîi-piithivî-vallabha Pallava-  
 kula-tilaka Padmagâšraya śrîmad-Ayyapa-Dêva piithivî-râjya geyye Ereyappa-  
 paripanthi Navilûra Sitiyapêndiran aiasaiava band attidai att irid ulid  
 ântai ântu vadadu katu kâdu sattaru dunilu paiamagatta

## 53

At Gônûr (same hobli), on a stone lying to the west of Pillegauda's  
 kunte in the jungle belonging to the village

(Grantha and Tamil characters)

oru te na Šîriya . markku i-nañjai mmuttâmal nadakakadavadu ippadî ivai  
 Tâmaiai na palavan Âvudaiyârkku šîi-Mahêšvara-rakshai

## 54

At Châkalahalli (same hobli), on a stone in front of the Gôpâlasvâmi temple  
 svasti šîi sakalâbhyudaya-Šâlivâhana 1522 ane Šârvari-samvatsara-Âshâda-šu  
 5 yandu šrî-Gô Yimmadî-Tammaya-Gauni-ayyavâru bahasida râjaka agrâ-  
 hâra yînu yichina ..

## 55

At Mēkalanāyakanapālya (same hobli), on a rock to the north-west of the village  
 Śālivāhana-śaka-varu shambulu 1 32 lu Pramādi-nāma-samvatsari am Bādrapada-  
 śu llu bālada Venkata-Vīra-Nāyaka Nārāyanai e kotāramann etire  
 Channa sasana

## 56

On the same rock.

śū-rāyalu muācha Vīramana-komārudu Sīramana-kotāra-banda

## 57

At Māsti (same hobli), on copper plates in possession of the śānabhōga.

(Ib) namas tunga-eṭe ||

svasti śrī vijayābhuyada-Śālivāhana-śakābdāh 1499 t | eli vartamāna-īśvara-nāma-samvatsarāda Phālguna-ba 30 Śanivāra śīman-mahārājādhirāja rāja-parameśvara śrī-vīra-pratāpa śū-Tīumala-Dēva-Rāya-mahārājarāya-ayyanavaru Chandragūiyallu ratna-simhāsanārūdhārāgi prithvī-sāmīḍhyām gaivutt iralu chaturtha-gotrada Yalahanka-nāla-prabhugalāda Nañjē-Gaudaravara paustrarāda Kempa-Nañjē-Gaudaravara putrarāda Hīriya-Kempē-Gaudaravaru Sīvatsa-gotrada Āpastamba-sūtiāda Yajuś-śākhādbyājigalāda Vāradayyangāmā paustrarāda Timmappayyanavara putriāda Tīumalayyanavari ge barasikota bhū-dānādharmā-śāsana-patiā-kīamav ent endare namma ālivike Bengalūiu-sīmege saluva Voratūru-hōbaliyalu i-Voratūru-gīma 1 Soruhunise-grāma 1 Hāruvahalli-gīma 1 an[tu] grāma 3 nnu sarvamānyavāgī sūryōparāga-puṇya-kāladalu dakshina-Vāranasiy enīpa Kakudgiriyalu śrī-Gangādhārēśvarā-svāmī-sannidhiyalu Paīamēśvarārpana-buddhiyinda sarvamānyavāgī sa-hiranūyodaka-dhārā-pūrvavakavāgī dhāreyan eradu kotev ādakārana i-sarvamānya-agrahāra-gīma 3 kke saluva chatus-sīmey-olagāda nīdhī-nīkshēpa-jala-pāshāna-akshīna-āgāmī-siddha-sādhyagalemba ashta-bhōga-tējas-svāmyagalannu dānādhī-kraya-vinimaya-bhōgyangalige yōgyavāgī nīvu nīmma putra-pautra-pāramparavāgī ā-chandrārka-sthāiyāgī i-Varutūru-Soruhunise-grāma 2 kke ashtaka 8 ke gana-sankhēvritti 64 ke yajamānām[ II a ]ṣa ardhake kshētra 32 vulida ashtaka 4 ke kshētra 32 prakāra Hāruvahalli-grāma 1 ke nīmāge yēka-bhōjya-prakāra anubhāvisikondū sukhadallī yihadu (donees' and donor's descent etc. twice repeated) yendu barasikotta tāmra-dharma-śāsana-patiā || (usual final verses)

aśvamēdha-sahasrāni vājapēya-śatāni cha |

kīitvā yat phalam āpnōtī bhūmī dānāt tad aśnutē ||

ganyantē pāṁsavō lōkē ganyantē varsha-bindavah |

na ganyatē Vīdhātiāpi vīpra-dattā vasundharā ||

## 59

At the same village, on a stone in the fort

varisha vo 974 . Nandana-samvatsa ra-âkhyâ . sunda Nukkiyûia  
. Mâraya Sungilûra bânasa yandu mâna iatiya batta Râjêndra . lika' lingi Kalvâlya..likappa Kali-nivarana

## 60

At the bêchirâkh village Vommasandra (same hobli), in a field to the east

(Grantha and Tamil characters)

svasti śî mahâ-mandalîśuvaran Tîupuvanamalla-purâdiuâyan Attiyândai tan-gai lvârena Mêlai-mâ gaikku vadakku Nâga mîkku tanma-dânam-âga vittêñ idukku . van Gangai-karaîyil kûrâl-pašuvai konra pâvan-golvân

## 61

At Trinisi (same hobli), near the oil-mill to the south-east.

(Grantha and Tamil characters)

svasti śîmanu-mahâ-mandalêshura arirâya-vibhâla bâshaikku-ttappuva râyara gandan śrî-vîra-Ariappa-udaiyavarkku Šakâbtam 1268 mîl šellâninra Veyavarushattu Âvani-mâšam 20 tiyadi śîmanu-mahâ-mandalêshuran Ariya-Vallappa-dennâyakka svêpatta Vallappaikku pramânam-panni-kkudutta parišavadu Mâšandi-nâttil toru pon 80 dalanpalli pon 30 m âga ûr irandukkum pon 110 m kaikkondu ivv-ûigalukku adaitta nañjai puñjai nâi-pâk-kkellaiyil dêvadânam tîruvidaiyâttam nîngal âga kîl nôkkiya kinarum mîl nôna mara-mum ut nilattil ka kai riya kel ka nall-erudu nar-pašu .ttâr-pâttam ivv-ûril ngal . kol ka ul ..ttamum . ve . ya kon .kolla.

## 62

At Mukkadegutte (same hobli), on a rock to the north-east of the village.

śubham astu svasti śrî vijayâbhudaya-Šâlivâhana-šaka-varusha 1164 neya Šubhakrit-samvatsarada Bhâdrapada-šu 12 llu śîman-mahârâjâdhîrâja râja-paramêshvara .. pûrva-dakshîna-pašchîma-samudrâdhîshvara śrî-pratâpa-śrî-Ven-

kata-Râya-mahâîâyaru prithvî-râjyam geyuttam iralu Mâsitti-Allâlanâtha-dêvarige pêtheyava-Râma-Nâyakaia maga Yaïada-Nâyakaru kotta dharmma-śâsana Vandinakayya-nâdinolagana Têkal-kôteya Mukkaie-gîâmakke salu[va]-chatus-sîmenu kramavâgi sùryya-grahana-punya-kâladallu Tîrumala-Râya-Vodeyarige dharmavâgî Allâlanâtha-dêvara naivêdyâ-pûje .yakke dhâreyan eïadu kotta dhaîmma-śâsana-mânya (usual final verse)

## 63

At Kôlatti (same hobli), on a stone near the Kañchugâra-tank  
to the north-west of Râjénahalli.

svasti śrî Dilipayya prithivî-râjyam geyye Ayappa-Dêva Dadiga vade.

## 64

At Ahanya (same hobli), at the Timmarâyasvâmi temple

(Grantha and Tamil characters)

|             |                  |                                     |      |             |
|-------------|------------------|-------------------------------------|------|-------------|
| Veguda      | . mâda-muda      | prasâyi                             |      |             |
| magan Pamma | anaśum rva       | kku pra . padî..                    |      |             |
| na          | tan pulattil . . | śamuttiramum .. kku mâniyam ...li.. |      |             |
|             | kanda            | yamâgavu                            | dana | i-kañdamu . |
| ya          | tu               | . dâna                              | ndu  | ka          |

## 65

At the same place

(Grantha and Tamil characters)

manimai ippadi ppam pratâpa-śrî lu vettu Pamma-yana tiru-mugappadî iduku tambî

## 66

At the same village, on a rock at Gôvu-dinne.

(Grantha and Tamil characters)

Bahudhânya-vaishattu Mârgali-mâdam śrîmanu-mahâ-prasâyitta Irâma-nâyakkar kumâra śrîmanu-Pammaya-nâyakka . ku kallu-nâtti kudutta pariśâvadu ivarku Šetti-gâmun . dinain-gulaga katti mâ giyum sarva . . lalla ttôn . râl. kon . kuva . . . . Pammaya

... . . .

## 67

At Dodda Kalhalli (same hobli).

(Grantha and Tamil characters)

svasti śī svatti-chchirī Sakâbda 1224 idan mēl šellâninra Plava-val-shattu Mârgali-mâdam 22 tî Sôma-vârattu nâl śîmat-pratâpa-chakravatti śî Pôšala-vîra-Ballâla-Dêvar nâttu-kKundâniyil tiruv-Irâmišvaram-udaiya-nâyanârkku Mâšandî-nâttu Nilala Kalpallyum idan . galum nañjai puñjai nâr-pâl-ellaiyum šittâyamum pala-varîvu kânikkai anaitt-âyangalum udaka-pûrvam âga saiva niyam-âga kuduttôm i-ttanmattaî mârrinavan Gengai-kkaiaiyil kurâr-pašuvai koniân pâvattê pôvân śî-Mâhêšvara-iakshai

## 68

At the bêchirâkh village Bâkârhalli (same hobli).

(Grantha and Tamil characters)

svasti śrimanu-mahâ-pîasâyittan râyannena Śingaiukku kkum dâna-pîramânam pariśâvadu rshattu Śittara-mâsa-mudal nâttîl Periya-nâttavarum gâmîndarum adikâri Vayana Vallâla-Dêvar tôlukkum vâlukkum jayam-âga Mâšanti-nâttîl Toialpalli nañjai puñjai nâr-pâl-ellaiyum nubhavi

## 69

At Lakkûr (Lakkûr hobli), on a stone near the Narasimhasvâmi temple râja-śri-Lachîrâma-Jamêdâravarige kôte-kodige kotadu hola-kha 2 kanduga yi-jâru putra-pautra-pârampariyâgî kotu (usual imprecatory phrases)

## 70

On a rock in the field of Munivenkataiaya to the south-west of the same village.

.. Mâdappa-Nâyakaru go . Gaudage ho gaddeya kodisidanû (usual imprecatory phrases)

## 71

At the same village, on the basement of the Sômêšvara temple.

(Grantha and Tamil characters)

śrimat-pratâpa-chakravatti śri-Hoysala-vîra-Vallâla-Dêva-araśar Kundâni-râjjam Virivi-nâdu Muraśu-nâdu Mâšandî-nâdu Šokkanâyan-parru munnâna ellâ va-sthânangalil mada-patigalukkum sthânâpatigalukkum vinnappañ-



॥४७॥ राम्यक्षम् तुष्टिराम्भाद्यैषिनीक्षेक्षुका द्वया श्रवणात्कृ  
 देहरेण्यं क्षम्य स्वर्णदयविवर्धन्ते त्युक्षिप्रस्तरक  
 एष ● द्वात्मसमाप्तिस्त्रीरुपवान्ति  
 क्षिरो ● पूर्विकरावः क्षीवुपादित्यरूपत्वं द्वयान्ति  
 त्रिष्ठुरप्रस्तरक्षम्य त्युक्षिप्रस्तरक्षम्य त्युक्षिप्रस्तरक्षम्य

ହାଜିଲୁହାରୀକରଣ କିମ୍ବା " ଯଧାନିତ୍ସମାନ୍ୟରେ ନିମ୍ନ  
ଜୀବିଃ ଯୁଧ୍ୟମଶ୍ୱରାତ୍ମିଃ ଯୁଧ୍ୟମଶ୍ୱରାତ୍ମିଃ ନିରାପଦିଃ ଯୁଧ୍ୟମଶ୍ୱରାତ୍ମିଃ  
ଏକର୍ଷତନ୍ତରିମନରାତ୍ମିଃ ଏକର୍ଷତନ୍ତରିମନରାତ୍ମିଃ ଏକର୍ଷତନ୍ତରିମନରାତ୍ମିଃ  
ଏକର୍ଷତନ୍ତରିମନରାତ୍ମିଃ ଏକର୍ଷତନ୍ତରିମନରାତ୍ମିଃ ଏକର୍ଷତନ୍ତରିମନରାତ୍ମିଃ

jeyya-ppeera nôkkî ..yûr Tîrukkañdiśvaram-udaiya-nâyanâr dêvadânam mada-ppuram âna kollaí kalanî ulladukku dârâ-pûrvam-âga udakam-pannî sarva-mânyam-âga-kkuduttôm Plava-varushattu Mârgili-mâdam 22 ntî Tingal-kilamai nâl mudal-âga svasti šrî Parichchhêdi-kandi-iśvaram namakkum nammudaiya râjyattukkum nanr-âga pûjayum amudum pôgangalum tîru-ppaniyum kuraiv-vaia nadatti namakku arpudaiyam-âga vâlttiy-ii uppadu

## 72

At Nonamangala (same hobli), on \*copper-plates of the Jaina-basti in ruins.

(Ib) svasti jitam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna šiimaj-Jânhavêya-kulâmala - vyômâvabhâsana-bhâskarasya sva-bhuja-javaja-jaya-janita-sujana-janapadasya dârunârî-gana-vidârana-i anôpalabdha-vrana-vibhûshana-bhûshitasya Kânvâyanasa-gôtiasya šiimat-Konganivaimma-dhaiimma-mahâdhî-râjasya putrasya pitur anvâgata-guna-yuktasya vîdyâ-vinaya-vihita-vrittasya samyak-pi ajâ-pâlana - mâtâdhigata - iâjya-prayôjanasya vidvat-kavi-kâñchananikashô[II a] pala-bhûtasya višeshatô'py anavašêshasya nîtu-šâstrasya vaktri-prayôktri-kušalasya suvibhakta-bhakta-bhiitya-janasya Dattaka-sûtra-viitti-pranetuh šrîman-Mâdhavavarmma-dharmma-mahâdhîrâjasya putrasya pitri-paitâ-maha-guna-yuktasya anêka-châtuiddanta-yuddhâvâpta-chatui-udadhi-salilâsvâdita-yaśasah samada-dvîrada-turagârôhanâtiśayôtpanna-karmmanah dhanui-abhiyôga - sampad - višeshasya šrîmadd-Harivarmma-mahâdhîrâjasya putrasya guru-gô-Brâhma - pûjakasya Nârâyana-chaianânudhyâtasya šrîmad-Vishnu-gôpa-mahâdhîrâjasya putrasaya pitu anvâ[II b]gata-guna-yuktasya Tryambaka-charanâmbhôruha-rajar-pavîtrîkritottamângasya vyâyâmôdvitta-pîna-kathina-bhuja-dvayasya sva-bhuja-bala-parâkrama-kraya-krîta-râjyasya chira-pranashtadêva-bhôga-Brahmadêya-naika-sahasra-visaiggâgrayana-kârinah kshut-kshâmôshta-pisitâśana - prîtikara - niśita-dhârâsêh Kalî-yuga-balâvamagna-dhaiimôddharana - nîtya-sannaddhasya šrîmatô Mâdhavavaimma-dharmma-mahâdhî-râjasya putrêna jananî-dêvatânska-paryyanka-tala-samadhigata-iâjya-vibhava-vilâsêna nijsa-prabhâvâmšu-chakravâlakhanda-śatru-nripati-mandalenâkhanda-[III a]la - vidambi-śauryya - vîryya - dhairyya - yaśo - dhâma - bhûtena gaja-dhuri haya-prishthê kâimukê châdvitîyêna lalanâ - nayana-bhramarâvali - nîtya - kritânuuyâtiêna prajâ-paripâlana krîta-parikara-bandhêna kim bahunâ idań-Kalî-Yudhishtirîêna šrîmatâ Kongunivarmma-dharmma-mahâdhîrâjena âtmanah šreyasê piavarddhamaṇa-vipulaisvaryyê prathamê samvatsarê Phâlguna-mâšê šukla-pakshê titthau pañchamyâm sôpâdhyâyasya param-Ârhatasya Vijaya-kirttêh sakala-din-mandalavyâpi-kirttêi upadêśatah Chandranandy-âchâryya-pramukhêna Mûla-sanghênânuśthitâya Uranûr-Ârhatâyata [III b]nâya Kôrikunda-vishayê Vennelkarani-giâmah Perûr-Èvâni-Adigal-Arhadâyatanaâya

\* Found in the earth.

śulka-bahishkarshāpanēshu pâdaś cha dēva-bhōga-kramēnādbhir ddattah yo'sya lōbhād pramādād vāpi harttā sa pañcha-mahā-pātaka-samyuktō bhavati apichātra Manu-gītāḥ šlōkāḥ

sva-dattām para-dattām vā yō harēta vasundharām |  
shashṭi-varsha-sahasrāni ghōrē tamasi varttatē ||  
bhūmi-dānāt param dānam na bhūtam na bhavishyatī |  
tasyaiva[IV a]haianāt pāpām na bhūtam na bhavishyatī ||  
(two usual verses) mahāīja-mukhājñaptiyā Mārīshēna tvattakārēna likhitēyam  
tāmra-pattikā

## 73

On copper plates of the same place

[I b] svasti namaś Sarvvajñāya || jitam bhāgavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-Jānhavēya-kulāmala-vyōmāvabhāsana-bhāskarasya sva-bhuja-javaja-jaya-janita-sujana-janapadasya dārunāri-gana-vidārana-i anōpalabdha-vrana-vibhūshaṇa-bhūshitasya Kānvāyanasa-gōtrasya śrīmat-Konganivarmma-dharma-mahādhīrājasya putrasya pitur anvāgata guna-yuktasya vidyā-vinaya-vihita-viittasya [II a] samyak-prajā-pālana-mātrādhīgata-rājya prayōjanasya vi-dvat-kavi-kāñchana-nikashōpala-bhūtasya viśeshatō'py anavaśeshasya nīti-śāstra-sya vaktri-prayōkṛi-kuśalasya su-vibhakta-bhakta-bhritya-janasya Dattaka-sūtra-vritti-praṇētuḥ śrīman-Mādhavavarma-dharma-mahādhīrājasya putrasya pitṛi-paitāmaha-guna-yuktasya anēka-chaturddanta-yuddhāvāpta-chatur-udadhi-salilāsvādita-yaśasah samada-dvīrada-turagārōhanātiśayōtpanna-karmmaṇah śrīmadd-Harivarma-mahādhīrājasya putrasya guru-gō-Brāhmaṇa-pūjakasya Nārāyaṇa-charanānudhyā [II b] tasya śrīmad-Viṣhnugōpa-mahābīrājasya putrēna pitur anvāgata-guṇa-yuktēna Tīyambaka-charanāmbhōruhā-rajah-pavitrīkrītottamāngēna vyāyāmōdvritta-pīna-kathina-bhuja-dvayēna sva-bhuja-bala-parākrama-kraya-krīta-rājyēna kshut-kshāmōshtha-pisitāśana-prītikara-nīśita-dhārāśinā śrīmatā Mādhavavarma-mahādhīrājēna ātmanah śrēyasē pravarddhmāna-vipulaiśvaryyē trayōdaśē samvatsarē Phālgunē māsē śukla-pakshē tithau pañchamīyām śrīmad-Vīra-dēva-śāsanāmbarāvabhāsana-sahasrakarasya āchāryya-Vīra-dēvasya [III a] niṣa-kritānta-para-rāddhānta-pravīṇasya upadēśanāt Mudukottūra-vishayē Pebbolal-grāmē Arhadāyatanāya Mūla-sanghānushtītāya mahā-tatākasya adhastāt dvādaśa-khandukāvāpā-mātra-kshētram cha Totṭa-kshētram cha Paṭu-kshētram cha Kumārapura-grāmaścha ētat sarvvam sa-sarvva-parihāra-kramēnādbhir ddattah yō'sya lōbhāt pramādād vāpi harttā sa pañcha-mahā-pātaka-samyuktō bhavati apichātra Manu-gītā[h] šlōkā[h]

sva-dattām para-dattām vā yō harēta vasundharām |  
shashṭi-varsha-sahasrāni ghōrē tamasi varttatē ||

(other usual final verses)

ପରିମାଣରେ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ  
କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ କାହାରୁ

ଶ୍ରୀ କୃତ୍ତିବ୍ସିନୀ ପ୍ରାଚୀନ ଦେଖିଲା ଏହାର ଅନୁଭବ କିମ୍ବା କିମ୍ବା ଏହାର  
ଅନୁଭବ କିମ୍ବା ଏହାର ଅନୁଭବ କିମ୍ବା ଏହାର ଅନୁଭବ କିମ୍ବା

74

At the same village

- . Konganī prithivī-rājyam geyuttue kottōr (imprecatory phrases)

75

At Pura (same hobli), on a stone north-west of the village  
 vijayâbhuyudaya-Šâlivâhana-šaka-varushangalu 1488 neya salluva Akshaya-sam-  
 vatsarada [ . ]ba - daśamiyallu ūrî-mahâîâjâdhîrâja iâja - paramêšvara ūrî-  
 Dêva-Râya-mahârâyaru râjyam Puia .

76

On a stone at Tambuhalli (same hobbli)

śrī-Venkatesvara-sya . svasti śī vijayābhuya-śālivā-  
 hana-śaka-varushangalu 1685 neyallu Chitrabhānu-nāma-samvatsara-uttarā-  
 yana-Chaitra-ba 5 Sthiravāra-Jēshthā-nakshatra . . . sa-  
 kulābdhi-chandraiāda Gopāla-Singaravara pavutiaiāda Rāmachandravarava-  
 putrarāda Hridaya-Rāmaravara śrī-svāmī ākhyātavāgī sadā barat  
 Bhairāgigalu Bihāmarugalige nī . nitya avaia vechchakke āgī paragana  
 Hosakôte sammatu Havēli taraph Lakkūrige salluva mavuje Tambihalli-  
 grāma 1 kke Śāryari . 1583 rallu varushakke salluva yalle chatus-sime

78

At the boundary of Channarâyapura and the jôdi village Gônûr (same hobli).

(Grantha and Tamil characters)

svasti śrī mahâ-mandalêśvara Tribhuvanamalla-puravâdarâyar âna Kâmattâlu-  
 vâr tu u-mênikku nanr-âga Šubhakrit-samvarsara-mudal-âga Mâšandî-nâttu-  
 k . ngala Ândânukkum amu. Irâgavanukkum Allâla-pperu-  
 mâlukkum Ko valar-küttanukkum Šîriya Allâla-pperumâlukkum Vangı . .  
 ttu-tTiruva . pperumâlukku mâkuttagai Alagiyânukkum âga-pPirâmanar  
 eluvarkum tâm âga ain-gandaga-kkollai te ngal padikku-tten-kilakkuppega  
 ttâ. vittê Kam magan Nallândaiy-âna Kômuttanena i-ttanmattai mân-  
 ra ninakkum avan Gengai(gai)-karaiyl kurâl-pašuvai vadittân pâvattu viluvân

## 79

At Kôdihalli (same hoblî).

(*Grantha and Tamil characters*)

Šakâptam 8 Kaliyuga-varusham 4468 idan mér-chellânınra Plavanga-varushattu Šitrâ-mâsam 15 tiyadı svasti šiîman-mahâ-mandalêšvara aruîâya-vibhâta bhâshege tappuva râyara ganda šri-vîra-Bukkanna-udaiyar Mulavây-padaivittil pri virâjyam-paṇnânîkka ya-dhannâyakkaium Dukkannana-varum Erumaraî-nâttîl nâttavarum

## 80

On a stone in the boundary of Varadanduhalli to the north of the western sluice of Mâlûr Doddakere.

śri-Ganâdhîpatayê namah

namas tuṅga — etc ||

svasti vijayâbhuya-Šâlivâhana-śaka-vaishambulu 1685 neya Chitrabhânu-samvatsarada uttarâyanê Vasanta-ritau Chaitra-mâsa-krishna-pakshê 2 Sthiravârê śrimatu mahâ-puṇya-kâladalu Bhâradvâja-gôtrada .  
pautrarâda Râmachandraravara putraîâda Hîdaya-Râma-Jamâdâîavaru  
barası kotta dharma-sâsana-kramav ent endade paragana Hosakôtê havêlige  
saluva taraphu Mâlûru-hôbâlige salluva Varadanduhalli-grâma Mâlûru šiî-  
Šankara-Nârâyana-svâmi-sêvârthav âgi . dîpikâ-yantra-śishya-parichâraka  
... . . . kottu yidê-Mâlûra-grâmakke yalle chatus-ssîme . . .  
... . . .

## 81

At the same village, a sannad in possession of Jôdîdâr

śri-Râma śri-Vêñkatêśvara-svâmi svasti šiî vijayâbhuya-Šâlivâhana šaka-varshaṅgalu 1683 Viñkrama-nâma-sam- | rada Kârtika-śuda 15 sômôparâga-mahâ-puṇya-kâladallu Bhâradvâja-gôtîarâda Chayisa-kulâbdhi-chandrarâda Gôpâla-Singanavara pautrarâda Râmachandra-putiarâda Hîdaya-Râma-Jamâ[ttâ]dârara-varu || Kaundinya-sa-gôtrarâda Âpastamba-sûtrarâda Yajuš-śâkbâdhyâyîgalâda Râmachandra-bhatara pautrarâda Gôvînda-bhatara putrarâda Vêñkatâchârya-ravarige barasi koṭta bhû-dâna-dharma-sâsana-dâna-patra-krama hêg andare tarapa Mâlûru-sammatu Havêlî-paragane Hosakôtêge saluva Varadanduhalli-grâmadalli su-kshêtravâgi yiruvantâ râgi-hola ba 30 kasabê-kerê-kelage yî-grâmada patê-gadeyalli gade kha ½ yî-hattu-kolaga-bhûmi-svâsthya-vannu sahiranyôdaka-dâna-dhârâ-pûrvakavâgi dîvya-śri-pâdâravindagalige pritiyâgi nimage dâna-rûpakavâgi koṭtu yidhêve yî-svâsthya-ake saluvantâ nîdhî-nîkshépa-

jala-taru-pâshâna-akshîna-âgâmi-siddha-sâdhyagal emba ashta-bhôga-têjas-svâ-myagalunnu grîhârâma-kshêtra-sahitavâgî dânâdhî-kraya-bhôgya-yôgyavâgî nîmma putra-pautîa-pâiampaivayavâgî anubhavisikondu nammana âśîrvâdâ mâdi-kondu sukhadalli yiruvadu yendu tîl-kaiana-tîl-vâchakadayında barakotta dâna-patîa || (usual final verses)

## 82

At Channarâyapura (same hobli), on a stone lying to the north-west  
of Gavi-gutta of the Channarâya temple.

(Grantha and Tamil characters )

svasti śrî Kaliyuga-vaiusham 4442 idil ūellâninra Šakâhta 1263 mîl ūellâninra Vishu-varushattu Šittîai-mâdam mudal svasti samasta-bhuvanâśayam prati-vi-vallabam mahâiâjadêva râja-paramêvara paîama ttâ ka ganda Yâ-dava-kulâmbara-dyumanî sa . ga-chû mânîkka malairâja-iâja Malaiporulu ganda ganda-bêi unda Šôla-iâya-stâpanâchâriya Pândiya-iâya-pratishthâchâriya Šêtu-mûla-jayastamba nigalânska-piatâpa-chchakkarakavatti śrî-Poyšala-vîra-Vallâla-Dêvar sa râjyam-panni arulâninra nâlîl śrîmanu-mâ-pradhâna Dâti-Śingaya-dennâyakar tambiyâr Vallappa-dennâyakar vâśalîl pradâni galîl Taluva-chchitta Vittappanavai svasti śrî Pullayûr-nâttîl yagañ-jeyvâr Turavar-nâyanukku-ttanda vittadukku kudangaikku-chchâdana-pramânam-panni-kkudutta pariśâvadu i-nnâttîl Tattilikk-adaitta nañjey punsey nâr-pârk-ellaikk-uttpatta nilam adangalum sarvamânyam-âga šandîrâ(dîrâ)ditta-varai ūellakk-davad-âga-chchâdana-pramânam-panni-kkudutôm înda llilum ūembilum ..duttôm Vittapparum Nadapparum ..

## 83

At Dodda Kadatûr (same hobli), in Basanna's field

(Grantha and Tamil characters )

svasti śrî Pôšala-vîra-Vallâla-Dêvar prithivi-râjyam-panni arulânira kâlattu Plavamga-varshattu Rishabha-nâyarru pûrva-pakshattu Trayôdaśiyum Brihas-pati-vâramum Avittamum Šubha-yôgamum Bâlava-karanamum peira iriai-nâl Nîgarili-Šôla-mattalattu Mâsanti-nâttîl Mêlamukkil Tîrumaiai-parrîl i-nnâttukku kadavar âna manu-ma. Pi amânananum vari Allappâra nganna-num Machchannanum Kumârannanum Vîra-Vallâla-Dêvar-nâttin nâyam-śai-vâr Villa-gâmutter Veppûr Tamma-chchîyar Śâma-śâmutter Vêngainelli malai-dêvar Vêdikuppaiyl Šaimbayar Gangai-kôn Mâli-śetti-dêvar i-nnâttakku kîl adikâri âna Kôvânddai ivv-anaivarôm . . .

## 84

At Jahagîr-Bâvanahallî (same hobli),  
on a stone near the garuda-kambha of the Gôpâlasvâmi temple.  
Šubhakütt-samvatsarada Mâga-baula Šanivâradalu šîmatu kôlagâra Bayicha-ya-Nâyakara maga Bayinelliya Malleya-Nâyakara nilisida dîpa-mâlê-kamba ûrindâcha vû tôrav ha

## 86

At Bairanahallî (same hobli), on a stone north of the village entrance.  
Jeya-samvachâia . . . 8 lu Achyuta . . . yaru pruthîvi . . .  
yuttiralu .

## 87

At Kôranahallî (same hobli), on a stone behind the Bhîmêśvara temple.  
svasti jayâbhuyudaya-Šaka-varushangalu nâlku-sâvîrada-nânûra-nâlvatta-nâlkaneyalu nada varttamâna-vyavahânika-Vyaya-samvatsarada Kâittika-šu 1 âra-bhyavâgi šrîman-mahârâjâdhîrâja râja-paramêsvara šî-vîra-piatâpa-Bukka-Râyaia kumâra piatâpa-Harhaia-Râyaia nîûpadim prâdhâna Yalarasa-Ode-yaiu Hulliyûra-nâda Hattiyûra Vîrapange kotta sâsanada kramav ent endare nîmma Hullûra-nâdalû ninna bâgeyalu Toravasamudrada-grâma 1 nû ninna dayîrya-kodagiyâgi sarbba-(back) mânayavâgi â-chandrârkka-stâyiyâgi šlâ-lîkitav âgi kotteu â-mariyâdeyâli sukadim bôgisôdu (usual imprecatory phrases)

## 88

At the same village, on a stone near the Jailû-sâb's wet land.  
Svabhânu-samvatsarada Pushya-šu 10 lu Subba-Râya Hâvadige kotta hallî kere-katte gadde 1 hola kha 3 mûru-khandaga sahi

## 89

At Nosekere (same hobli), on a stone in the channel west of the village entrance.  
Raktâkshî-samvatsara-Jyêshtha-šu 2 lu Šâlivâhana-šaka-varushangalu 1666 rallu râjyam ir Mammad Ali basa- Chikka abalâ . . .  
navarâ. Kempannage barası kotta rakta-šâsana . . .  
. . .

## 90

At Channakallu (same hobli), on a rock to the west  
Šârvâri-samvatsarada Šrâvana-šuda 1 llu šiû-Mâlûrâ šrî-Timmâji-Râja Hampa-Râyaravaru . kâvala vîra-kallu-gavi

## 91

At the same village, on a stone west of the Varadarâja temple.

Ânanda-samvatsarada Chaitra-śu 3 lu Channa-Dâsiya Dêkabe satra-mathakke  
bitta svâsti yidakke tappidare para-lôka-mâitya-lôkakke hoīagu yi-prakâradalî  
sûrya-chandrâdigal ulla pañyantravu nadîyal ullavaıu

## 92

At Mailândahallı (same hobli), on a stone to the west.

Hulimangalada elleyolagana bhûmîyanu krayakke kotta sammandâ

## 93

At the same village, on a stone in the natta-hola to the west

śrî Viśvâvasu-samvatsarada Kârtika-śu 1 . . Râya . . . yara  
ganda hannondu-mandalikara gânda mpâla Pândya- Râya jaya-  
ratnâkara Râya-sampad-âchâryya . . . râhutara ganda šî-  
vîrya-Nâgayya-Nâyakara maga mâdida kamba yi-kamba .

(usual imprecation)

## 94

At Sivâra (same hobli), on a virakal on the jarugu-dinne to the west of the tank.

svasti šî Kannara-Javam Volanam mîl eddu kâdi kondu Chikkâûrada kôteya  
kondu mîlpadiyoda katakav ildandu Šivavûrada gâvunda Pulinal-  
ûram Nijarâvayyana maga Mudayya katakadandu banda tâla padaha  
kebanala pokk iridara satta svaya vûrakke pûrvva Chinda-Gâvundara maga  
Nâda-Gâvundi gâvunda geyvandu kali-Vitta . endu vesâ-geyde lâvanyada  
Râma-Saralâchâriya maga Kovaliya .

## 95

On a second virakal at the same place

svasti Huli-Gâvundana mayduna Kûragolla Budda-Gâvunda Virapûrada  
modalu . . turu-gonda tâma gulî . mahâ liya-Gâvundage  
. mâdida maga .

## 96

On a third virakal at the same place

svasti śrīmatu Prithuvī-Kongoni-Muttarasar Šrīpuśha-mahārājarkka Nelli-vara Kālakanna Kalikangarān iinid ôdīsi Gañjī-nāda Kkalidore-galum Gombukkī-ālasarum padedudu Vuseyanūra idān alivōn pañcha-mahā-pātakan akkum kanduga kalanī idān vare ponna kotta kela mē pa Kēne-ttachchan-magan eleyon Māda-ttachchann avanpesarajjan idān aliyal

## 98

At Madivāla (same hoblī),  
on the basement of the Gangādhareśvara temple to the south.

(Grantha and Tamil characters)

svasti śrī Pōśav-Irāmanā-Dēvaikkku yāndu 3 Sarvadhāī-varu ttu Kāttigai-māsa-mudal svasti śrī Madurānta-Šōla - Viruvi-nād-ālvāi Pālāndai - nāyanena Gangēśvara-udaiyārkku tiru-nundāvikkum kāla-chchandī amudupadikkum āgapperi mudal-māḍaiyīlē kandaga-kkalaniyum kandaga-kkollaiyum vitt-amaitta Pālāndai-nāyan tanmam

## 99

At the same place.

(Grantha and Tamil characters)

sārvabhuvana - chakravattigal śrī-Poyśala - vīra - Rāmanā - Dēvarukku yāndu 38 Nandana-śammarcharattu Tai-mādam Mālīūr Madaivilāgattil udaiyār Gangiśu-ram-udaiyā-nāyanārkku Tāmarai-kilār Ambalavar magan Āl-udaiyārena nān manal oļukki kaṭtina Ponambala-pputtēriyil nān vitta tīuvudaiyāttamum batta-virutiyum mada-ppuramum Pillaiyār nilamum nikkī iv-ērkkku adaitta nilam oru kolukkutti nilam . nayādi kuravantanā . vargal ponarkala . . . chchan poru. śrīyavaśiman

## 100

At the same temple, in the north-east.

(Grantha and Tamil characters)

svasti śrīmar-pratāpa-chakravatti Poyśala - Villāla - Dēvan Hēsar-Kundāni-rājyam Virivi-nādu Māšandi-nādu Muraśa-nādu Šokkanāyan-parru-pPennai-yāndār-mada-nādu Aimbulugūr-nādu Elavūr-nādu Kuvalāla-nādu Kaivāra-nādu Ilaiyākka-nādu munāna ellā-nādugalum ulla dēvastānangalil mada-patigalu-kkum stānikarkkum vinnapañ-jeyya-ppera Šakābdam 1224 idān mel šellāniniā Kaliga-varusham 44.3 âna Plava-varushattu Mārgalī-māsam 1 ti Tingat-kilamai nāl mudal inda rājyatu dēvadānan-dīruvidaiyātta mada-ppuram pallich-

chantam âna dânangahl irukkum siddhâyam kânikkai tañiy-irai tattâr-pâttam  
 šârigaiy-utpatta pala-varivugalu marium eppêrpatta iraigalum tavittu indanda  
 vibhavangal indanda dêvaigalukku pûjaikkum amudukkum bhôgamgalukkum  
 tiru-ppanikkum dhâriâ-pûinam-âga udakam-panni kuduttôm tângalum indanda  
 dêvaigalukku pûjaiyum amudu bhôgamgalun-diru-ppaniyun-guraiv-aia nadatti  
 namakkum nam irâjyattukkum arbudhaiyam âga vâltti sukhamêy-iruppadu

## 101

At the same temple, on the wall to the left of the doorway.

(Giantha and Tamil characters)

svasti šî Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-magal punara urimaiyir-chianda mañi-mudi-šûdî Minavaî nilai-keda Villavar kulaitara ênai-mannavar iiyal-ii-r-ilitara-ttikk-anaittun-dan šakkara-nadâtti vijaiyabhishêkam-panni vîra-śîmhâsanattu Avani-mulud-udaiyâlôdum vîrru und-arulîya Kôv-Îlâjakêśarîpanmar âna šakkiravattigal šrî-Kulöttunga-Šôla-Dêvaikku yându 43 âvadu Vîkkirama-Šôla-mandalattu -kKui ukundâdachchî-nâttu Mâliyûr Gangaigondîšvaram-udaiya Mahâdêvaikku Arikêśaî-vala-nâṭtu Jaya-vai-anallûi âna Kulalûr-udaiyân âna Râjarâjan Pîrân âna Râjentrâ-Šôla Atimûrkka-chChengîaiena inda Mâliyûr Gangaigondîšvaram-udaiya Mahâdêvarkku ivv-ûr-ppeî-êî-kîl ina Mahâdêvarku-tîruchchenâdaikku dêvadanam âga vitta nilam oiu vêli nilamum i-tdêvarkku Râjarâjan Kulöttunga-Šôlan Kulöttunga-Šôla Atimûrkka-chChengîaiena Mâliyûr Gangaigondîšvaram-udaiya Mahâdêvaikku i Vilâmanga va yir-churiu-murrum nañjai puñjai êikkâda šîru-šu kan-tiruvamudâm i m Vêdai kummarî Paraiyar tari-pudavai marrum eppêrpatta pala-vîdarâyangalum utpada dêvadanam âgavê vittêñ ippadi šeluttâdê i-ttanmattai alîppân Gengai-idai-kKumari-idai kurâr-pašuvai-kkonrân pâvam paduvân aram aravêrkku tan chchâna šâgarañ-jûl-vaiyyagattir kanamachchân kaiuma ârâymin pan šeydân šeydân aran-gâtâr pâdam tirumbâmai-chchenni-mel vaittu idu šî-Mahayêśvara-rakshai



## SIDLAGHATTA TALUQ.

### 1

At Gollahalli (Jangamakôte hobli), on a stone in Śānabhōg's field  
to the south-east of the Balla tank.

svasti śrī gata-Kali-yuga-varusha 4524 neya Sôbhakritu-samvatsarada Va-  
śâkha-śu śrīman-mahârâjâdhîrâja râja-paramêśvara pûrvva-dakshina-paśchi-  
môttara-samudrâdhîpati śrî-vîla-pratâpa-Vijaya-Râya-mahâlâya . śrî-  
vîra. śîva-Dêva-Râyara danda-bâshe Râya .. chalavam  
châta-Nâyakkarâ

### 2

At Kurubarahalli (same hobli), on a stone near Venkatappa's garden.

nîja-Bhâdrapada-śu 15 rada grahana-kâladalu śîman-mahâ-  
mandalêśvara mîdînî-mîsara ganda Kathâll-Sâlvâ Karnâtaka-Telugâna-Dîâvîda-  
tri-râjya-rakshâmani rîpu-râya-sai-va-sambhâia Arata-Râya-mâna-maidana  
dushta-nigraha-śishtha-paripâlakar-âda śrî-Sadâśîva-mahârâyaru prithvî-râjyam  
gevutta yiralu svâmi-Mûrti-Râyana Râjayage nâyakatanake pâlisida Ballada-  
sthâladolagana mahâ Annapanahallîya (rest gone)

### 3

At the same village, on a stone in Kangundi Tânapa's garden.

Krôdhî-nâma-sam-Mâga-ba 12 lu Hajarat-Mîra Jâtundi-Sâ || Mâli-Nâyakage  
kotta netra-kodigê hola ~ 3 Jangamakôteyalı kottevu putra-pârampare anu-  
bhavisôdu Hîndû Musalamânu yâru tapidare avaia dêvara mèle talâka nâma

### 4

At the same village, in Veñkataramanappa's garden near Timmegauda's well.

(Grantha and Tamil characters )

.. . Karkirai tan kîlê niçumuyar mâpa . śrî .  
vâda-pâla târ-ârum nandavanân-gand-adanu . tapan-gandu tana-mîga  
Âttiraiyarkulam . nga-chchîr-âruñ-Jivan Šômichcharan kôylai  
šen-Damîl-âlaiyan pugaian šenilattu . . . .

## 5

At Busanahalli (same hobli), on a rock near the pond, south of the village.  
 śrī ūbhām astu svastī ūjaya-bhyudaya-Śālivāhana-śaka-vaiśa 1532 Saumya-samvatsara-Chaitra-śu 11 lu śrīman-mahārājādhīja rāja-paramēśvara śrī-vīra-Venkatapati-mahāiāyaru pūthvi-rājyam geyvutt iralu Sugatūia Yimmaḍi-Tammayya-Gavudara putraiāda Mummadī-Tammaya-Gavudanavaiu Sōsalīya-guru-mathada Dēvanāīādhyāraavainge yī-Busanahalliyū sai vamānyavāgī Śivā-pitavāgī kottaddu

## 6

At Nāgamangala (same hobli), on a stone in Talavāra's field,  
 south-west of the village.

Svabhānu-sa || Āshādha-ba 30 lu Mammataki-Sāhēbaru Maluyage hākikota  
 mānya yī-hola ūtā mādikondu tōta kāpādikondu sukhadalu yihadu sūnya-chandrādigalu yīha-paryantia anubhavisikondu yiruvadu

## 7

At the same village, on a stone near the fort-gate.

Tārana-nāma-sam | Āśvīja 12 lu Nāgamangalada hōbli stalada śānabhāga  
 Dodappage Nāgamangalada keiē-kattu-kodagi-mānya hola kba  $\frac{3}{4}$  gade kha 2  
 putra-pavutra-pāamparyadalu anubhavisikondu sukhadalli yiruvadu ||

## 8

At Sugatur (same hobli)

(Grantha and Tamil characters)

- a) . vippīra-śikāmanī . -ppangaya-kula mudaliyā n  
 perum-pugal Śāmayan pa nda mey-mmoli-Vēdiyan kōd-il
- b) . 1pattirandu Pū-magal Jaya-maga Nā-magal punara  
 Vēdi . ramēśvaian tribhuvana-chchakkaravatti ūjī-Rājarājan śrī-Vikkirama-  
 Śōla-Dēvar . ngodai-kKaivāla-nāttul Adhichchattira-pundavarttanam âna  
 Tenki . ttol-padiy-âna Arumolī-dēva-chchatuvvēdi-ma lattu-  
 pPodiya. . .ra-Vyēdiyar dhamma-niyāyar madura-vāšakar māma. . lar  
 tiruv-arul pu . kattalai kalai-tēi nīpunan . tumanē pōlvarut-pana  
 murai ..
- c) . yyutalam pōrrī Vādimuttaya. . , ku yāndu uan ra  
 Nīgarilī . niya poli . . pilai n pōlum Vēdiyar  
 nilavu. . . yuñ-jitta sa . Manu-neri tappā . . . .

- d) rkan - unmaiyir .  
 e) ênaiya tanmaiylîlyâ .  
 f) . . m pugal vâya vînaiya. .

## 9

At the same village, in Bairanna's field to the north

(Grantha and Tamil characters)

svasti śrī Šaka-varsham âyirattu-nârpattîrandu Pû-magal punara-ppugal adu valara-ppuviyôr pôrra ven-Gali-kadîndu šengôl-ôchchi-pPûli-vêndan Kôliyar kula-patî śrî- Râjayar âna śrî-Vikkirama-Šôla-Dêvarkk-iyând-înand-adamîl nârâ Nigarîli - Šôla-mandalattu - kkârâ-vayal šûl Kaivâia - nâtâlul mâda - maligai mandapam ôngiya kûda korra-vâyadal Pâgattûl m pâvaiyar nadampayil Šûguttûril ton-nila-nigala-ttarumoli-nalgun-danama lan Arumoli-dêvachchatuppêdi-mangalattu-ppallôr pugalum Nallûr-mudalvan mâttraiy-adanîl mâ-nedi-nalgumm Âttiraiyar kôn tâd-ulâ-šâlai pâ namâtum Pâppana-pperumâl Šâmundaiyanran perun-dêvi pû-chcheri-kulalâl Vichchamai payanda tan-Damîl-âlaiyan târanî êttum endiśai nigalum m-irappâlan kondal-anna Kuvalaiya-tantran ânav-õngu - pugalân Udayamâttânda - Biahma-mârâyan tênkamal-târôu šelu-maraî-Vânânan tan-îru-ttamaiyan-ran peyarâlê pon-puri-şadaiyana - ppunniyan vinnavar nâmîchchara nîd-êttiya Šomîchcharan tîu-kkôyil eduppit širandu lânam isaippa tîu-pratishtai nigala-ppannittiruvadi-nilaiyuñ-jem-bonâl amaitt-uruvadu valarav-Umâ-sahitan tîrumênyiru-nilam pôrrav-elundaruluvittu-kkêttagai malligai kînjuka-mañjari pâdaui punuai pâraiyyâra-magila šidalai mauval šerundi šenbaga mâdavî enr-ivai valam perav-amaittu-chchengan-Vidaiyôn šenni mannun - Gangai-nîru - mannum-gunarndu gurukkal kulira-kkôyil mîl-pârriru-kkulam âga-ttîrttan-gandu šelu-nilam êtta-kkottun - dattuñ-gulavi nilavyav-iruppu m-adiyâr mîvi mun širakka - ttiruppadimârrukku - ttêvar dânam âga-pPei-êriyil nilam ôrâyiramûñ-Jîrrêriyil nilam ôrâyînamuñ-jîrâ šen-Damîlôr kalippârav-îrâyiran-guli nîrragala-kkunapatiyây engûrrang-amayun-Ganavatiyârkum âkk-irunûru-kuliyu Mârâyan âna pîrâ . na Šûriyadêvarkk-irunûru-kuliyum añ-jollâ . tatava .. šeyvânriukkalattu mîl-pâr-pâlai nan-nilam oru-vêliyu nar-pannaiyum lîna pennai mîl-pâr-Pašuvûr nâr-pâl-elaiy-utpada nansey punšai nan-nila nigala nân-maraiyavar-pâr-ponn-ara vittu mann-ara-kkondu târanî nigala-ttan-kilai valarâ šandrâdityar tâm ullalavum üli üliyu ravu perav-amaittanan vâli vâli vaiyyagatt-inidê a . înda dhammam iyâvaiyâinum ndu yâvarilum vilakkuvâr . šen-Damîl pâsiya śrî-Vânarâsiyil kanrôdu kavilai irañdaiyum alitta pañja-mâ-pâtakar enappaduvôrê ndîchcharar-ôlai šâgarañ-jûl vaiyyagattâr kan. chchândichcharan mmârâya ndêy-arañ-jey-dân .ydân aran-gattâ... n pâdan-dîrambâmar-chenni-mîl vaittu

bahubhîr vasudhâ dattâ râjabhis-Sagarâdibhîh | yasya yasya yathâ bhûmi tasya  
tasya tathâ phalam || sva-dattâm païa-dattâm và yô haiëta vasumdharam  
shashtîr-varsha-sahasrâni vishthayâm jâj atê kîmih |

## 10

At the same village, on a stone in Šântappa's field  
 svasti śrî vijayâbhyudaya-Šâlivâhana-śaka-varsha 1443 neya Chitrabhânu-  
 samvatsaïada Bhâdrapada-śu 13 radalu śrîman-mahâjâdhîja râja-para-  
 mîšvaïa śrî-vîa-pratâpa-Krishna-Dêva-mahâîayaru śî varanâgi prithvi-  
 râjyam gaivutiralu Hosabana râda Krishnama-Nâyakaru namage  
 Krishna-Râya-mahâîayaru Nallûla-sîmey-olagana Mundabêliya-sthalakke  
 saluva Vodahalli-gîmada ma ya Chenna varige ava  
 diga dîpârâdhane anga-ranga-va cha tîru tîunâlige âga nu sarva-  
 mânayavâgi kottevu Hosabana-Nâyakage yaïada Krishnama-Nâya sôma-  
 grahana-punya-kâladalî putia-pautia-pâampai eyavâgi chandrâika-stâyi-yâgi  
 (5 lines gone)-(usual final verses and phrases)

## 11

At Hosapête (same hobli), on a stone near the eastern wastewer of Bhadranakere.  
 ya Duggamâïaïâ padeyul Karggottûrarum avar-mmaganum Rana-  
 mîriyum mangalatt êrida mârggam

## 12

At the same place, on a pillar of the ruined Kallêśvara temple.

ni bhrî tya Mâniga Basuñnu pêsuve chala-bhûshañan eltu  
 parâkramana pudida kallu Kottalî Suddam-vadeyaram mangalam

## 13

At the same village, on a stone in Talavâra's inâmati-field to the east of the village.  
 Kâlayukti-samvacharada Pushya-śu 9 śrîmatu Nandî-Nâyakana maga Mârappanu  
 Varada-Gaundana maga Chokkannige kotta (back) kraya kotta gadde ko 10  
 kottadu sukadim bâlvadu

## 14

At the same village, on a stone in šânabhôg's inâmati field.

Šubhakiñtu-samvatsaradalu Sugatûra Imma Tammaya-Gaudayyanavaru ava-  
 saradalu sâyisava mâdi Gôpa Hiriya-Chennayanu sâyalâgi âtana makalige  
 ko vara-gaudage ma ... yañjalu tindavaru

## 15

At Hosapête (same hobli),  
on a stone in Tammanna's field near the Channarâyasvâmi temple.

śubham astu svasti śrī jayābhudaya-Śālivâhana-saka-varushangalu 1450 neya  
Sarvadhâri-samvatsarada Bhâdrapada-śu 13 yalū śīman-mahârâjâdhîjâja  
râja-paramêśvara śī-vîra-pratâpa śrī-Achuta-Râya-mahârâyaiau prithivî-râ-  
jya geyutiralu Râmâ-bhattai Ar ayagarige Achuta-Râya-mahârâyaru  
nâyakatanakke pâlisida Bêlûra châvadige saluva Kôlâla-sîme-valagana Arama-  
lada-stalake saluva śī-Kâmanahalli emba giâmavanu Akimangalada  
Tammappa-Gaundâinge gauvundikeya dandige-umbali sai va-mânyavâgî kotevu  
yî-grâmavanu nimma putia-pautra-pârampariyâgî â-chandrârka-sthâyigaiâgî  
sukhadalî anubhavisuvudu (usual imprecatory phrases)

## 16

At the same village, in the field of the Patel of Tammagâlagadde to the south  
(Grantha and Tamil characters)

svasti śrī Nigarili-Śôla-mandalattu-kKaiyvâra-nâttu Šuguttûr âua Arumoli-  
dêva-chchatuppêdi-mangalattu-ttatîan Vilâmangalavan Pâlan Pamban âna  
Šavaiyašârikku-kkudangaiyâga Peri-êri-kil kuli nu-nûrum Karkiraiyil kulî  
munnûrum âga-kkulî aiññûrum êka-bôga anubavikka šabhaiyâr karuna  
yañ-jedâr idukk-alivu-șeydâr śrî-Vanaśâiyil kanrôdu kavilai irandaiyum alitta  
pañja-mahâ-pâtakar enappaduvôrey

## 17

At Sundrahallî (same hobli), on a stone in front of the village.

Ânanda-nâma-sam-Âśvija-ba 5 lu Ha || Mahammada-Mendîkhâna-Sâ || Sun-  
darahallî Bîra komâra Channayage suragu-mânyavâgî kotta hola kha  
-î lu putra-pautia-pârampariyavâgî.

## 18

At Dodda-Chokkondahalli (same hobli), on a stone in  
front of the Basavanna temple.

daya śîman-mahârâjâdhî paramêśvara śrî-vîra-  
pra śrî-vîra-Achuta-Dêva-Râya-mahârâyaru prithivî-râjyam geyavut iralu  
Kâshyapa-gôtîada Sûrya-vamśôdbhûtarâda śrî-Tîvuda-Bêhâra-mahâpâtie śî-  
Sômaśila-dêvu Râhutta-râya-mahâpâtreyaru Vadîghallîya Sômêśvâra-dêvarîge

amritapadige kotta bhû-dâna-dharma-śâsañada kramav ent endare Achyuta-Dêva-Râya-mahârâyaru namage umbalîyâgî pâlisida Nallûra-sîmey-olagana Mundibele-stalada Chokkanahalli-emba grâmañanû Kârtti .

## 19

At the same village, on a pillar of the village gate  
śrimatu Yannangûru Chokandahalli Yale-Bañî-Gaudaru Chitrabhânu-sam-vatsarada Kârtika-śu 5 dîvasadallî prârambhamâdi kattisiddu Chokkandahalli

## 20

At Ennangûru (same hobli),  
on a stone in the kodagi field near the road north of the village.

Târana-sam- || Chaitra - ba 10 lû Nâgamangalada-hôbalî-stalada śânabhâga Dodapage Yannangûru-kerê-kattu-kodagi hola kha  $\frac{1}{2}$  gadde kha  $1\frac{1}{4}$  saha putra-pautra-pâramparya

## 21

At Bairasandra (same hobli), on a stone of Bendiganahalli-Râmanna's field.  
Parâbhava-samvatsara-Âshâdha-śuddha 12 llu . Timmayyage kotta nettara-kodigê hola  $2\frac{1}{2}$

## 22

At Basavâpatna (same hobli), on a stone in the bush, east of the village.  
svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varushangalu sâ 1453 nê Khaia-samvatsarada Âśvîja-śudda 13 lu śrîman-mahârâjâdhîrâja râja-paramâśvara uttara-dakshina-pûrva-paśchima-chatus-samudrâdhîśvara śrî-vîra-pratâpa śrî Achyuta-Râya-mahârâyaru śî-Tî hâia śrî-Sômaśilâ-dêvu Râvutta-râya-mahâ-ayyanavara kâryakke kartâlâda (garbha) (back) Gaibhasaru-mahâpâtrê-ayyanavaru Vêlûla Bañapa-gavudana maga Timmapage santigya-umbali-mâni kotta sâdanada kramav ent endare namma Râvutta-râya-mahâpâtreayarige umbalîyâgî Nallûra-sîmäge saluva Mundibelê-stalakke saluva Basavâpattna-grâmavanu nâvu nîmäge umbalîyâgî â-chandrârka-stâyiyâgî putra-pautrapâramparyavâgî nâvu nîmäge umbalîyâgî kottevu (usual final phrases)

**24**

At the same village, on a stone in the mânya of the Chandraśekhara temple.  
 Pramôda-nâma-sam-. tê 14 lu Ghatamâranahalli-bhûmiyallî Dodda-Vunga-  
 râluga Chikka-Vungarâluvarige kotta mânya hola

**25**

At Arikere (same hobli), on a stone lying in Venkamma's field in the north-east.  
 (Grantha and Tamil characters)

lê udaiyâr        śvaram-udaiya-nâyanârukku -ttêvadâna-  
 kkalani nilam 2    .i-ttanmam mârrinân Gengai-kkaiaiyil kuîâr-pašuvai-kku-  
 lai-šeydân pâvattilê viluvân

**26**

On a stone set up at the boundary of Attiganahalli and Arikere (same hobli).  
 (Grantha and Tamil characters)

svasti śri Śakâbdam 1263 n mér-chellânninâ Vîshu-samvarsarattu Mârgalî-  
 (mâda)mâdam mudar-tiyadî Ambadakkî-nâttu nâyagañ-jeyvâr Pâppi-śiyar  
 Šottî-śiyar Mâchchi-śiyar vâśî jar ullitta nâtavarum svasti śrîmanu-mahâ-  
 sâmantâdipati Mañje-nâyakkar kumârar Šîpatî-nâyakkar Šîpatî-nâyakkar  
 kumârar Anke-nâyakkar nammudaiya tambi Vettappanukku tanda Amba-  
 dakkî-nâttu Attiga . . . Vettappan-Attigapalli enru pêrun-guduttu ivv-  
 ûiku . . . nañjai puñjai nâr-pâl-ellaiyum Têvapperumâl-tâdaikum Pe  
 mmadarkum dhârâ-pûrvam pannî-kkuduttôm idu šanträditya-varai šellakkada-  
 vadu inda dharmmattukku lamnghanam-panninavan Gamgai-kkaraiyir-pašu-  
 vai-kkonra pâpattê pôvân

**27**

At the kâyamgutta village Nadapanâyakanahalli (same hobli),  
 on a round pillar in Nandigudi Sinappa's kâyamgutta land to the south.

(Grantha and Tamil characters)

svasti śri Duttar-âdittan Annan-ankakâran Râja-Nârâyaṇa-Brahmâdirâyan  
 Šelvâñđai Ponneya-nâyakkan magan Šingândai Kîlaka-śammaśarattu Aypaśi-  
 mâšattil natta medam

**28**

At Amarâvatî (same hobli), on a virakal in a thorny bush to the west.  
 (Grantha and Tamil characters.)

Šakâiai-ându âyirat-oju-nûru 25 šenra Rudûñikârî-varushattu Mârgili-  
 mâda . . . kudirai-kutti mîndu vîra-soggam-perrâr

## 29

At Śidlaghatta, on the tōranada-kambha near the kemmannu-bāgīlu  
 Śubhakṛitu-samvatsarada Bhādrapada-śu 12 Sanivā svasti śrī Kandamangalada  
 Bayirē-Jiyara maga Venkatapana kāladallī Konkōjana maga yyā Enkōjanu  
 nīlīsida tōrana śrī

## 30

At the same village, on a stone placed in the veranda of the Taluq Kacheri.

(Grantha and Tamil characters)

svasti śrī Kōv-Irājakēśari-varmaī āna chakkiravattigal śrī-Kulōtunga-Śōla-  
 Dēvarku yāndu nārpattonbadāvadu Kaivāīa-nāttu nīnāna  
 Kurapūr nanṣiy-vetti kūṭtuvittān perum-pu

## 31

At Būdhālu (Śidlaghatta hobli), on a stone to the south of Chintāmanī road.  
 svasti śrī jaya-Śālīvāhana-śaka-varushangalu 1563 neya samvatsarada  
 Chaitra-suda 1 dalu śrīmatu mandalēśvara rājādhīrāja paramēśvara śrī-vīra-  
 piatāpa śrī-Venkatapati-Dēvaru prītvī-rājyam geyyuutiralu avara varga-  
 pālakar-āda Āvatī-nāda piabhu Bhaīrē-gaudara putraru Yimmadī-Bairē-  
 gaudaru kotta puīa-vargada sāsanada kīramav ent endade tanna Vadīgehallya-  
 sthalakke salluva Būdhāla-grāma vondannu śrīmatu sajana-guru-Śibāchāra-  
 sampanna śrī-Līṅga-chakī. . Śrīśaila-Kailāsa yallaha ..

## 32

At Bhaktarahalli (same hobli), on a stone in Telagars' field.

svasti samadhiṣṭata-pañcha-mahā-śabda Pallavānvaya śrī-prithivī-ballava Nolam-  
 bādhīrājan prithivī-rājyan-ge[ye] Kakkaīa Madalūr-eridu toru-gondode  
 Tingani-Māra śrī-Mēli Tinganiyūrullagi palaran echchu vil muridode surigge  
 . Ichī palaiān eridu sagam ēridan avage elpatta-nālbaru koldadu ay-golam  
 kalaniyum ay-golam palu idan alivo pañcha-mahā-pātakan akkum śrī-  
 Ānandūra Mūḍachchārī mādudan

## 33

At the same village, on a vīrakal in Tammanna's field south of the village.  
 svasti samadhiṣṭata-pañcha-mahā-śabda śrī-Pallava-Nolambādhīrājan prithivī-  
 rājyan ge[ye] kalidu ru go .de poliyanaade palan eridu..... . . . . .

## 34

At Hittalahalli, on a stone in Mārayya's field.

svasti śrī Kandamma-bhaṭṭai Āneūr-âle Āneūr-alivinol mandeyan page  
tammutt-irbarum eridu sattār

## 35

On the back of the same stone.

svasti śrī vijayābhuyada-Śālivāhana-śaka-varushangalu 1470 Kīlaka-sam-  
vatsarada Śīvāna-śu 14 Ā śīman-mahārājādhīrāja rāja-paramēśvara śrī-vīra-  
piatāpa śrī-vīra-Sadāśīva-mahārāyaru prīthvī-rājyam geyiutt-īralū Aliya-Līṅga-  
rājaya-Nāyakarige Ketsalūra . Hittilahaliyanu . du Māchapa-gavu-  
dana kumāra Maleyapa-gavuda gonda-sammandha kotta nettaru-godigē-hola  
kha 1½ hadinentu honnu hārada śāsana (usual final phrases)

## 36

At the same village, on the wall at the entrance to the south.

(Grantha and Tamil characters)

svasti śrī Nīgarīlī-Śōla-mandalattu Kālyavāra-nāttu śrī-vīra-Vallāla-Poyśala-k  
māṇikka-Brahmādirāyar tīruv-īrājyam-pannīy-arula Parīdāvī-śammaisā-  
rattu Ānāiyūlī Manīyāndān āna Vaināvāna-chchetti mēl Amaraīyanukkāga  
Uttama-Śōla-kKangarum Śannai-nād-ālvān Kūttāvum eduttu vāndu porukadattu  
Brahmādirāyar palaiyān Śānayan Vaināvāni-chchettittiyālai Kaliyaśīnaivān  
tamaiyan Vainārvāna-chchetti-munbēy-eydi pattān ivinukku nettal-pattu  
mu-kkandaga-kalanī šandirāditta-varai šelvad-āga ittaiy-alichchān Gengai-  
kkaraiyīl kuiā-paśuvai konrān Brammōttiya pōvān Śānayanukku kalnādu  
šeiyittān tambī Kaliyaśīnaivān kalanī iruvarkum podu

## 37

At the same village on a stone in Nañjayya's field.

Sādhārana-samvatsarāda Āshādha-ba 30 śīmat-mahā-mandalēśvara Kaibāīada  
śī-Rāja-Dēva-mahā-arasugalu Tingānī-Chavudeya-gavudage kotta kereya  
kodage-mānyada hola ba kolaga (usual final phrases)

## 39

At Settihalli (same hoblī), on a virakal in Patēl Gulē-Gauda's field

svasti śrī Mayinda. mmarāsi-Rā . prītuvi-rājyam geye Vinumangalada Emma  
toru koleva told attī kadeyām palaran ānt iridu sattu saggayadar

## 40

At Vankamaradahalli (same hobli), on a stone in Chikkiranna's field  
 Śivarāja-vodeyarige Sarvadhārī-samvatsarada Chayitra-śudda 15 lu śrīmatu  
 Mummadī- Nāyakara maga Tīmma-Rāya Vodeya Rāma-  
 Gavuda . (usual final phrases)

## 41

At Vārahusēnahallı (same hobli), on a stone in Nañjundayya's field  
 śrīmatu Maddī-Nāyakana komāra Nallapa-Nāyakana nettara-kodagi

## 42

At Namanahalli (same hobli), on a stone in Āñjanēya's māmati field.  
 śrīmatu Ānanda-samvatsarada Śrāvana-śudha-pa-Bu 9 yalu Śīvanē-Gaud-  
 ayanavara Appayanige kota kodagi-mānya (usual final phrases)

## 43

At Taladummanahalli (same hobli), on a stone in Venkōba-Rāv's mām field.  
 Sobhānu-samcharadallu Sītayakotē Rāmannage kotta gauda-mānya

## 44

At the same village, on a stone below the huvvarasi tree.  
 Šōbhakritu-samvatsarada Chayitra-ba 30 Su.. Yimmadī-Śivāya-Gaudaru Tale-  
 dūganahalliya Chokkaya-Gavudana maga Baireyage kotta nettara-godagi-  
 mānya hola kha  $\frac{1}{2}$  hattu-kolaga yī-holavanu nīmma putia-pautra-pāramparayav-  
 āgi anubhavisuvadu

## 47

At the same village, on a stone in Andaralli Marappa's field  
 Šubhakritu-samvatsarada Chayitra-śudha 5 lū śrīmatu Enkōja-Rājara āluvikēlī<sup>1</sup>  
 Rahadurgada havāludāra rāja-śrī-Bāranājī-Rājaru Simangalada Chikka-Dēva-  
 maga Tīmmapanige kotta nettara-kodi. . sana Kūtīganaliya varigū Valigūra  
 Chikka . grāmavannu kotta . . .

## 48

At Hujacūr (same hobli), on the base of the garuda-kamba.  
 neya samvatsarada. . Husagūralı Hadilōjana maga Būmōja nilisida  
 kamba mādīdava

## 49

At the same village, on a stone in the śānabhōga's field  
 Īśvara-sam- | Kārtika-ba 12 llu ma | rā | Śrīmantaravaru Dēśakulakarāṇi  
 Śāmaṇna kotta mānya Husugūra bhūmiyalu hola 44 anubavīsikondu sukhadallu  
 iruvadu yandu kottuyidhēve yidakke yāiu tapi (stops here)

## 51

At Malūru (same hobli), on a stone in Venkataramana's field.

śrīmatē Rāmānujāya namah | śubham astu | svasti jayābhyyudaya-Śālivāhana-  
 śakha-varshambulu ? 1507 aguneti Pārthīva-samvatsara-Dhanu-sankrānti-punya-  
 kālamandu śrīmad-rājādhīrāja rāja-paīamēśvara śrī-vīra-pratāpa Śrī-Ranga-  
 Rāya-ayyavāru prīthivī-sāmīājyam seyuchundangānu Sugatūri Tammappa-  
 Gauni-ayyavālu dharma-rājyam seyuchundagānu Malūru Śīte-Gaudu Hanu-  
 manta-īāyanikī chēnu putedu madi putedunu Hanumanta-rāyanikīga vēsina  
 dhāimma-śāsanam (usual final phrases and verse)

## 52

At the same village, on a stone in Angārada Chinnappa's field.

śrīmatē Rāmānujāya namah śubham astu svasti śī vijayābhyyudaya-Śālivāhana  
 śaka-varshambulu 1464 agu naduva Śubhakritu-samvatsara-Pushya-bahula-  
 ekādaśilu śrīmad-rājādhīrāja rāja-paramēśvara śrī-vīra-pratāpa śrī-Venkata-  
 pati-Rāya-mahārāya prīthivī-rājyam seyuchundagānu Sugutūra Timmapa-  
 Gauni komāīadu Yimmadi-Sanna-Gauni Chandam-Gau Mallūra  
 dēśāniku Paranda Bīī-Gauda

## 53

At the same village, on a stone near the village gate.

śubham astu śrī-Gopāla |

Harēr līlā-varāhasya danushtrā-dandas sa pātu vah |

Hēmādī-kalaśā yatra dhātrī chhatra-śriyam dadhau ||

svasti śrī vijayābhyyudaya-Śālivāhana-śakha-varushangalu 1619 nē varushakke  
 saluva Yīśvara-nāma-samvatsarada Māga-śu 15 Sthiravāra mahā-parva-kāla-  
 dalu śrī-Madana-Gopāla-svāmī-dēva-śrī-pāda-padmangalige nimma mukhya-  
 dāsarāda chaturtha-gotrada śrīman-mahā-Āvati-nāda prabhugalāda Mudu-  
 Bayira-Gaudara putrarāda Yimmadi-Sona-Bayira-Gaudara dharma-patnī Sam-  
 pammana putrarāda Gopāla-Gaudaravarū śrī-Gopāla-svāmīge paditara-dipā-  
 rādhanēge nityōtsava-pakshōtsava-māsōtsava-īathōtsava-sakala-vinīyōgakū  
 mahājanaru Dēvanāpurada-rājyada Vodigēnahallī-hōbalige saluva Madlūru-  
 Mēlūru ubhaya-grāma 2 nu . . . . .

56

At Mélür (same hobli), on a stone near the village gate  
śubham astu śrī-Gopāla !

Harêr lîlâ-varâhasya damshtîâ-dandas sa pâtu vah

Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||

svasti śrīvijayābhya udaya - Sālīvāhana - śaka - varushangalu 1619 nē varushake  
 saluva Yiśvara - nāma - samvatsarada Māga - šu 15 Sthīravāra - mahā - parva-  
 kāladalu śrī-Madana-Gopāla - svāmī - paditara - dīpārādhane - nityōtsava - pakshō-  
 tsava - māsōtsava - rathōtsava - viniyōga sahitavāgī kottiadu Dēvanā-  
 purada - rājya Vadigēhallī - hōbalige saluva Mēlūru Madlūru ubhaya - grāma-  
 2 pālakī - chatīa - chāmara - dīvatigeyavarīge rahallī - sahitavāda kshētra-  
 svāstiyu sakala - vinayangalau svāmī-sēve mādabēku yendu idake tapidare  
 badalu hākabēku Brāhmaṇa-Kshatriya-Vaiśya-Śūdraru yāru tappidarū avara-  
 vara matakke dūrasthai u

dêva-dravyam guru-dravyam vîpa-dravyam tathaiva cha

apēkshya narakam yānti bhakshanam cha kula-kshayam ||

śrī-Madana-Gopāla-svāmī-pāda-padmangalige nīmma mukhya-dāsarāda chaturha-gotrada śrīman-mahā-Āvatī-nāda prabhugalāda Yimmadī-Bayīra-Gaudara paustrarāda Yimmadī-Sona-Bayīra-Gaudara putrarāda Gopāla-Gaudaru samarpi-sida dharma-śāsanaṁ

57

At the same place.

Corresponds with No 56 above, adding a few more villages

58

At Malliśettipura (same hobli), on a vīrakal in the grove east of the village.

svasti śrī Pusugûr-mMaramâñata -mudada Viyanna turugalol turuvânn  
ıkkısı kâdi svarggam âldam

59

At the same place, on a second virakal.

svasti śrī Nolamba arasugeyyuvandu Brahmaśiva-baṭṭaiaru Pusugûra âle  
Sâyilai a Kôjayya Kolarara aliya Sîrimêre turuvânn ikkisi kâdi satta

64

At Bellotti (same hobli), on a stone in front of the village-châvadi.

śrī-Ganâdhîpatayê namah | śubham astu svasti śrī vijayâbhuyada . ran-  
galu 1468 neya Parâbhava-samvatsara-Vayîshâkha-śu 15 lu śrîman-mahârâjâdhî-  
râja râja-paramâśvara śrî-vîra-pratâpa srî-vîra-Sadâśiva-Râya-mahârâya pri-  
thivî-râjyam geyuttam ire (rest illegible)

## 66

At Gudihalli (same hobli), at the south-east corner of the Sômêšvara temple.

(Grantha and Tamil characters )

svasti śrī Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-magal punara urimaiyir-chinta mani-mudi-śûdi Minavar kulaitara Villavar nilai-keda Viikkalan Śinganan mîl-kadal-pâ tikk-anaittu tan šakkara-nadâttiya vijaiyabhishêkam-panni vîra-śingâšanattu Puna-mulud-udaiyâlôdu vîrru unt-arulina Kôv-Ijâjakêšari-panmar âna udaiyâr śrī-Kulottunga-Śôla-Dêvarkku yându 11 âvadu Nigarili-Śôla-mandalattu Kalavâra-nâttu Arpalam Šangaiyanum Bašavaiyânum Arpalam Tîgûrpâla Kâmananukku ai-mann-iraiyum pûmiyum nîr-vârttu tarma-kkâniy-âga kudutôm Pâlan Mâchchan Nâganârena nâ Râjamânîkka-vêlân Tâlivâšai aral-kûrai kollum idattil pattâr ivan magan Irugan râjamânîkka-vêlân ševitta kal talai maikku Mâchchann-âna Vira-settiyar magan Vetta-gâmundan magan Irugann-âna Arpalam-udaiyân magan Mudikona m Râjamânîkka-vêllânum Pâlanum Kêmuttar magan Šilanum Râjarâja-vêlân ševitta kal

## 67

On the basement of the same temple.

(Grantha and Tamil characters )

svasti śrī Kali-yuga-samvatsaram 4447 kku šellâninra Šakâbdam 1268 âna Vyaya-va .Aipaši 15 ndi apara-pakshattu Traiyôdašiyum Velli-kkilamaiyum Attamum perra näl Šengaiyil Irâjêntra-Śôla-Tekkišvaram-udaiya-nâyanâr pûjaikkum tiruppadimârrukkum Kadali-dêvar kaiyyil dârâ-pûrvam âga kalluvetti-kkuduttapadî 1-nnâttu Ânûrk-adaittadu svasti śrī Ambadakki-nâttu nâtta-var Pâppi-šiyar Šotti-šiyar Kannuva-šiyar Mâchchi-dêvai Këtti-šiyar Malaiyanan Šânândai mi-šîyan ullitta nâttavaium svasti śrimanu-mâ-šâmantâdipati Mañjaya-nâyakkar kumâiar Ankaya-nâyakkarum 1-nnâttu Ânûruk-adaitta nañjai puñjai nâr-pâl-ellaiyum sarvamâniyam âgavum tariy irai tattâr-ppâttam Âšuvam avalambalam ul-mârâtta-ppura-mârâtta tappu-ttagudu nîr nén eppérppattaduvum utpada kallil vetti-kkuduttôm ippadikku nât-oppam Šetjîšvara-dêvar nâtta-kanakku Nilappan eluttu ippadikku nâyakkar ..am śrî-Allâlanâdar Ânaiyappan Âdimûlam eluttu ippadikku ivai Allai-šiyar Mâdava-batṭar Śâmi-nâyakkar maga Kîlavan Ulagu-tola-nînrâr Tirunângilavan Tiruvêngadam-udaiyân eluttu 1-dharmmattukku iyâvan oruvan ilanganam šonnavargal Gaingai-kkaraiyil kurâl-pašuvai-kkonrân

## 68

On a stone set up to the east of the same temple.

(Grantha and Tamil characters)

svasti śrī Śingayanum avan magan Vaśavayanum avan magan Pā . . . m  
 iva . . . Tekka śrī-Mahadēvaikku dēvadānam âga  
 palattilum ttillum ttillum nila. ngi ivarku na-  
 nade pari . nnaikkku .. iu-chchanadaikku Tekka .. gāmundar  
 dayar Mahadē vallai na . . gāmunda .

## 69

On a virakal to the south of the same temple.

(Grantha and Tamil characters)

. Vijayarājēntra-mandalattu-kKalavāia Rājarāja-vēlār  
 pattār

## 70

At Namanahalli (same hobli), on a stone in the bēchirākh village site.

(Grantha and Tamil characters)

. varshattu. . . . pattān-diyadi.. . . kānīyā.... . . .

## 71

At Chikka-Dāsēnahalli (same hobli), on a stone lying to the north.

(Grantha and Tamil characters)

svasti śrī Kali-yuga-varusham 4447 idunul nīngiya Šakābdam 1268 âna Vyaya-  
 varuśam Tai-mâśam 23 tiyadı pū̄va-pakshattu Chatutthiyum Brahaspati-  
 vāramum perra nā Ambadakkī-nāttu nāttavar Pāppi. r Mâchchi-dēvar  
 Kētti-śi nnuva-śiyār ullitta nā m svasti śrimanu-mâ-śâma Mañjaya-  
 nāyakkar kumārar Ankaya-nāyakkai um i-nnāttil Dāśaiyanpalliyai Vayiri-  
 śiyar magan Kētti-śiyarakku kudangaiy-âga ivv-ûrukku-adaitta munb-ulla dāna-  
 māniya-nîkkī allâda nîlam nañjai puñjai nâr-pâl-ellaiyu sarvamâniyam-âga-  
 kkudangaiy-âga-kkallu-vetti nāttu-kkuduttôm ippadikkku nātt-oppam Ŝettisvara-  
 dēvar ippakku nāyakkar oppam śrī-Allâlanâta ippadikkku Âneyappan Âdîmûlam  
 eluttu nāttu-kkanakkan Nîlappan eluttu

## 72

At Gañjigunte (Gañjigunte hobli),

on a stone built into the roof of the verandah of the Chandramauliśvara temple.

śriyam vitanvatâm nityam Šambhôh pâdâbja-rêṇavah |  
 aṅkurârpana-bijâni viśva-srîshṭau bhavanti yê ||

svasti Śīnātha-nâbhî-kamalaja-bhavanasyâyui-arddê paîê'smînn  
 âdau Vâlâha-kalpê parinama.. Manôr antaîe saptamasya |  
 ashtâvîmshê yugêsmîn Kamalaja-kalitê punya-pañchânga-lagnê  
 kai mîdam kurvatâm nô vîdadhatu sañatam mangalam Bhâskarâdyâh ||  
 bâna-gô-rasa-śitâmshu-Šakê Vijaya-vatsarê |  
 Kârttikê dhavalê pakshê daśamyâm Induvâsarê ||  
 Šatata-râkhyâ-nakshatrê Kîta-lagnê śubha-pradê |  
 vriddhi-yôgê garâbhikhyyê karânê śubha-kâranê ||  
 êvam sad-guna-sampannê muhûrtê sukha-dâyakê |  
 Âśvalâyana-sûtrasya Bhâradvâjasya gôtrinah ||  
 nîrnîta-nîgamârthasya nîkhilâgama-vêdinah |  
 purôhitasya paurâna-Gañjagunta-nivâsinah ||  
 Kriśna-vidvat-kêsarînô naptârah tripta-samvidah ||  
 pauitrâs Subbâkhyâ-sankhyâvad-agrani-Brahma-vêdinah ||  
 šrimad-Venkatakrishnâkhyâ-śâstrinas tu mahâtmanah |  
 dharma-patnî châru-śîlâ patî-bhakti-parâyanâ ||  
 Akkâmbêti samâkhyâtâ yathâ Lakshmir Muradvishah |  
 tasyâ garbha-sudhâ-sîndhu-śuktî-muktâ ivâbabhuḥ ||  
 chatvâras satya-dharmajñâh nitya-yajñâ-parâyanâ |  
 Subbarâya-budhah pûrvam paśchâd Venkata-panditah ||  
 Nârâyana-manîshî syâd anujanmâ tatah param |  
 têshâm pâda-sarôjâta-Śivâ-bhakti-parâyanah ||  
 Ambâyâś charanâmbhôja-bambharâyita-mânasah |  
 gambhîra-vâchâ-samrambha-sambhavad-rasa-gumbhanah ||  
 su-dhârâla-sudhâ-syandi-kavîtvaika-dhurandhaiyah |  
 guru-daivata-vîprânghri-bhajanânanda-kandalah ||  
 šrî-Râmakrishna-śâstrîtî vîkhyâtô vimalâśayah |  
 têna šrî-Chandramauliśa-dêvatâ (side of the stone) sthâna-mantapam ||  
 bhôga-môkshârtha-sârtha kritam â-chandra-târakam |  
 tatra Durgâ-Ganâdhyaksha-Chandikêśvara-Bhairavâh ||  
 Vîrabhadra-mâliôkshâbhîyâm sangataś Chandraśêkharah |  
 pratishthitah prakâmam syâd Râmachandra-manîshinâ ||  
 yê santah Chandramaulîr vîdadhatu nitarâm sâdhu-chârân  
 têshâm vamshâbhi-vriddhir nîravadhika-sukham mandirê šrîs sthîrâ syât |  
 antê Šambhôh padâbjê nîvasatir aniśam sambhavêd êva satyam  
 vêdâh svasthâ yadî syuś shaśi-dîvasakarau satyasandhau bhavêtâm ||  
 Râmakrishna-śâstri Årukatîmbîna Chandramauliśvara-dêvasthânakke śubham  
 astu

73

At Nandanahosahalli (same hobli), on a stone  
built into the roof of garbha-gudi of the Viśvēśvara temple

Šaka-vaïsha 975 Vijaya-samvatsarada Šîâhayol svasti sa  
 mahâ svasti mahâ-mandaléshvarâdhîpati Okkattu-ganda-Nârâya śrîmad-  
 dandanâyaka Mâchimayanappa Râjarâja-Brahma-mâlâya . yeipâ-  
 sâsîramam Vallûra bîdînale sukha-sankathâ-vinôdadîn Mahârâjavâdi  
 ru-sâsîrada balîm Koyyakoru-nâdu-munnûia koie-gâvunda Bumbagalla  
 Nattura . Tâlâyai-gâvundana magam Maleyama-gâvunda Male-  
 yana magam Tâlayyan Râya-gâvundange aîasa . baragi Vallûra  
 biddan âdira mechchi kotta san i-nâda deyahalliyâ kâruchi kâlum  
 nadeyuttam ire yidakke viśêsha chîyan eragottan i-jaya chandrâdityar  
 uldannega (usual final phrases and verse) idam baredam Kali-Dêmavyya

75

At Kundalagurike (Gaṇjikunte hobli), on a rock west of the village.  
 śrī-Ganādhīpatayē namah | Raudrī-samvatsarada Chayitra-śuda 11ū śrīmatu  
 Kundalagurige-piātināmavāda Rāmasamudra vembā saivamānyada agrahārada  
 aśeṣha-vidvan-mahājanangalu Bagturahalli Tamma-gaudarige kota kodige-  
 hola kha 1-6 gadde Hīriyakeleya kelage kha 1 gadde yī-hola-gadde nimma  
 putra-pautra-pārampaiyamāgi â-chandrālka-stāyi śāśvata-sukhadalu anu-  
 bhavisuvudu endu kotta śāsana yidakke Vīvūpāksha-linga sākshi

76

On a second rock at the same place

Sarvajitu-samvatsa iada Kârtika-ba 11 lû šîmatu Bayicharasana yaru

. . rige Golahalli-Dâsênahalli-hola-gadde saluvantâdu Bayîcharuge bâgau archaka-Bayîcharasarige vondu-bâga yida adola prâkku Chikka-Bayîcharasage bitta gadde âi vadeda balı Bayîchaisara maga Tippayyanu arda-  
bhâga bâgâ halliya Bayırıdêva-Gavunda Bayîchepa-Gavunda (rest  
illegible)

79

At the same village, on a rock behind the Basaya temple.

Chitrabhânu-samvatsarada Pušya-ba 3 lu śīman-mahârâjâdhîrâja râja-paramešvara Krishna-Dêva-Râya-mahârâyara nîrûpavîdîda Krishnama-Nâyakaravaruhâkista dharma-śâsana Nallûra-nâdige saluva Malalûra-sthalada Kundalagurkeya grâmagalige âr-obbaiu maduveya mâtîdaru sunkav illa endu nâda gayundapagala mundittu hâkista dharma-śâsana (usual imprecatory phrases)

## 80

At the same village, on a tomb-stone in the grove of the thorny plant.

(West face) śrī - Piabhaba - samvatsarada Jyēshta - ū 15 Sōmavāradalu Kiri-jīyyana maga Heyanana samādhī (south face) Hīriyanana maga Māramyappana samādhīya kelasavanu Divānd. maga Jīyōjanu mādūda kelasakke mangala mahā

## 82

At Chilakalanērpu (Chilakalanērpu hoblī),  
on a virakal near Errakunte in Kambam dmne.

(Grantha and Tamil characters)

svasti śrī tiru-kkala nīrppa eruma na pudava . metti Kannara-śetti magan Mārama-śetti Mārama-śetti magan Jāgi-śetti Jāgi-śetti magan Śōla-śetti Śōla-śetti magan Kētta-śetti Kētta-śetti magan Pālaiyan âna Gangaigonda-Śōla-kkāmundan Gangaigonda-Śōla-kkāmundan makkał Śāmundaiyanun-Gangaigonda-Śōla-kkāmundanum Kēttayan âna Kulōttunga-Śōla-kkāmundanum engal tambi Vīmaiya-gāmundan vēttai-pōy panri-kuttī idanāl ēr-undu pattamaiyil engal tamappanār edupitta Gaṅgaigonda-Śōla-iśvaram-udaiya Mādēvar kōyil tuyārakku purambē nāttinōm 1-ppani-šeysa Ochchikondān Kāvaliyāśāṇikkku nīrvārttu Tīrttakiniyil kudaṅgaiy-āga nūru kuli kuduttōm Śāmundaiyan âna Gaṅgaigonda - Śōla - gāmundanena nam-pinnu vayam ulalavum nīruttinan nanr-āga svasti śrī

## 83

At the same place.

(Grantha and Tamil characters)

.. viñganga Jaya-mādu vi .. Malar-magal punara uri . . mudi-śūdi Mīnavar. . r kulaitara ēnai-man . tara tikk-anaittu ta . . vijaiya-apishēkam pa . ngāsanattu Avani-mulu. . dum virr-irund-aruliyā Kō nmar âna šakkiravartti śrī-Ku Śōla-Dēvarkku yāndu mu . . dāvadu Irat̄tapādī ko . mandalattu Mēlai-Māiâya yyakurai-nāttu tiru-kKanga maiyan pašuvan metti si kkāran tandu kan . 1 amaiachchi ḥdan Gan . nda-Śōla-iśvaram udaiya-dēvar kōyil mun maṇḍapat terku 1. r talai-mandapam Kētīyan Pālaiyan âna Gangaigonda-Śōla-gāmundan makkał Śāmundaiyan âna Gangaigonda-Śōla-kkāmundanum Kētīyan âna Kulōttunga-Śōla-gāmundanum engal makkał Periya-Pālaiyanum Śīriya-Pālaiyanum Gangaigonda-Śōla-iśvaram-udaiya Mādēvarkku dēvarkku dēvadānam âga tiru-handāviļakkukku sekk-onrum tiruvamīrukku śrī-kōyil kilakkil ēri onrum ēri-kil nañjai puñjaiykkku mēl-pārkellai śrī-kōyilukku-kkilakkum . . . . .

## 85

At Burudagunte (same hobli), on a stone in the Mâdîgas' field.

śubham astu śrî-Ganâdhîpatayê namah Manmata-samvatsaram Vayîśâka-śu  
lu śrîman-mahâ-mandalêśvara Peda-Tîrumala-Dêva-mahâlâjala kârya-  
kartalayîna Bukaīapayyavâî Annayam samukha dêviya (rest illegible)

## 86

At the same village, on a stone at the  
entrance of the Āñjanêya temple at the fort gate

śubham astu svasti śrî jayâbhîdaya-Śâlivâhana-śaka-vaishambulu 1529 aguneti  
Plavanga-samvatsara-Chaitra-ba lu śîmatu Burudakuntalôni kôta-vâkila  
mundâia Hanumanta-râyakî dîpârâdhana (rest illegible)

## 88

At the same village, on a stone to the right of the Râmêśvara temple.

namas tunga-etc ||

svasti śrî vijayâbhîdaya-Śâlivâhana-śaka-varushambulu 1492 aguneti Pramôda-  
samvatsara-Vaisâka 5 Sôma-punya-kâlamundu śîmad-râjâdhîrâja râja-paramê-  
śvaiâ śrî-vîra-pratâpa śrî-vîra-Sadâśiva-Râya-Dêva-mahârâyalu Gâjape . 500  
• . sa-hiranyôdaka-dâna - dhâi â - pûrvakangâ (rest illegible)

## 91

At Nandanavana (same hobli), on the basement of the Chennikêśvara temple  
(Grantha and Tamil characters)

svasti śrî Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-  
magal punara urimaiyîr-chiânta ma-mudi-śûdi Minavar nilai-keda Villavar  
kulaitara ênai-mannavaî iriyal-uri-ulitara-ttikk-anaittun-tan šakkaia-nadâtti  
vijaiyabhishêkam-panni vîra-simhâsanattu Avani[-mu]lud-uđajyâlôdum vîr-  
irund-arulîya Kô-Râjakêšari-varmar âna chakravattigal śrî-Kulöttumga-Chôla-  
Dêvaiku yându muppattu-mûnrâvadu Irattapâdi-konda Šôla-mandalattu Mêlar-  
Mârâyapâdi-kKoyakkurai-nâttu Vêma .ngal âna Râjendra-Šôla-ppêttaiyil  
Iiadumârâya iukkun-tîru-mêr-kôyil âga Jayangonda-Šôla-mandalattu Ûri u-  
kkâttu-kkottattu Velimânallûr-nâttu Peruvañjyûr-chchavukkam Virakkilân  
Kamban Tîri-chChirrambalam-udaiyan âna Vayîrâgarâjan eluntaiuluvitta śrî-  
Kulöttunga-Šôla-nânâdêshi-ttu u-Vinnagar-âlvân kôyilum madaivilâgamuñ-jûlnta  
šâlaigalum utpada ivv-ûrir-chetti Irajadan-duttar-gandan âna Vînarâjendra-  
mañdalâditta-šeṭṭikku vilai-kuduttu mîrpadiyâr ırai-y-ilichchi-kkonda nilattu-

kku ndappadı kıl-pâl-ellai-kkîlai-kkôpu a-vâšal âša udîy-âgavum ten-pâl-ellai terkir tiru-madilukku-tterku irubadin-šân-kôlal irubadin-kôl-nîlamum mér-pâl-ellai mélai-tiru-madilukku mérku-ppadinaim-gôl-nîlamum vada-pâl-ellai vadakku-tiru-madilukku vadakku aîn-gôl-nîlamum i-nnâr-pâl-ellaikkum utpatta nîlam ittanaiyum Kamban Tîri-chChiri ambalam-udaiyân âna Vayîrâgarâjar pakkal emmil išaintu ponn-ara-kkondu vilaiy-ara virru i-nnîlam ivarkku iraiy-ilichchî-kkuduttêr Iraiyadan-duttai-gandan âna Viraiâjêndra-mandalâditta-şettiyyena varkku virru-kkudutta nîlattîl irukkum tiruvârâdanai-pannun-Gura vašarı-tTiruvaiangamânanaiyum ivan vamšâtâraiyum pala-padi-nîmanta-kkâraraiyum dêvar-adiyâriayum para-dêsigalây-irukkum Brâhmaiaiyum midâiarâlâiyum maîrum eppêrppattâraiayum kollâdê-âgavum e-chchôrrupadı kottanamum naliya-pperâdê-âgavum nânûm en vaikattâium ippadi šeluttuvô-Tiruv-âna Avani-mulud-udaiyâr-âna i-ttanmam ippadiy-alladu maîr-êdênum adarku şeyya nînaippôm âgîn-Kangaîy-idai-kKumarîy-idai na vu-şeydâr şeyda pâpamum vanam-adittu-kkodu-pôm Vêdar şeyda pâpamum anubavîppôm marrum i-kkôyil nokka-chcheydâr-cheyda dhanmangalu-ku virôdham-pannuvâr mur-chollappatta pâpam anubavîppâr ivv-ûrir-Kada-kkattu Malla-şetü-kuttaiyum idı dukku ellai âvadu vadakku âru âšaru-diy-âgavum mél-pâl-ellai Šâmun kollaiyâgavum kîl-pâl-ellai peiu-valiy-âšarudiy-âgavum naduv-utpatta nîlamun-tiru-nandavanum

## 92

*At the same village, to the south of the tamarind tope.*

(Grantha and Tamil characters)

... . . . . duttad-iyâdu .. . taduttu tan-kudai-nilar-kil inb-ura ni... . yum puliyun-dišaitoru na. iti-ppugal-taru-tarumamum vîramun-diyâgamun-garunaiyum uîmaiy-añ-jurramum âga-ppiriyâttalai nigala-chchaya-mun-dânum vîrr-irundu kula-manî-makuta muraimaiyîr-chûdi-ttan kalal tarâdi-var şûda-chchengôl Nâvalam-puvitoru nadâttiya Kôv-Irajakêşari-panmar âna udaiyâr Šrî-Râjêndra-Šôla-Dêvarku yându mûnrâvadu Irattapâdi-konda Šôla-mandalattu Mélai-Mârâyapâdi Vêmapangal âna Attânimallûr Tîru-mûlasthânam-udaiyâr Mahâdêvar Šî-i-köyîlin munb-irundu adikârigal Râjamânîkka-mûvênda-vêlâr kôyîr-karumam-âlâyâv-irundu i-nnâtti . . . . vattira . . . nâtta-kkâmuñdu vamšattu . . laian Malayanan Mudikonda-Šôla-gâmundan ivan magan Tâlayan âna Râjarâja-gâmundan ivan magan Malayanan âna Vijaiyaiâjêndra-kKooyaiKKurai-nâd-âlvân

## 93

At Vangimällu (same hobli), on a stone in the bed of Horakunte to the south.

(Grantha and Tamil characters)

svasti śrī Irattapādi-konda Šōla-mandalattu Mēl-Mārāyapādi Dēvāndi rājyam-  
ālun-gālattu Turaiyaraśan Tālīvangimadu-kutta ūr-alīvil pattār Šunaiya-kōnar  
magan Vayūa-kkōnar ndamaiyin Šōla-kōnar magan Kaśava-kkōnar ūr  
aliyāmār-kātta pattāi ivaiku. ppēr vāniyar Kānamānedi-mangalam Vayira-  
kkōnai magan Kaśavāndān ūeyarvittān

## 94

At Sādalī (Sādalī hobli), on copper plates in possession of Ghadiyāra Venkannāchār.

(Nāgarī characters)

śrī - Ganādhīpatayē namah | śrī - Saivasvatyai namah | śrī - Rāmachandrāya  
namah | a-vighnam astu |

namas tunga-etc ||

ētad rājālhīrājasya trātur ambhōdhi-mēkhalām |  
sangrāmē Tālakārātēr Dēva-Rājasya šāsanam ||  
avyāt tvām ānanē hastī dīshtyā yasya dayā-duhā |  
nadīmātrikatām yānti narāṇām kārya-bhūmayah ||  
kalyānāni kaue karōtu vasudhām vārākarād uddhaian  
damshtrā-kānti-tatir yatō dīśi-dīśi vyātanvatī chandīkām |  
viśva-grāma-vidhāna-sādara-dhīyā krōdīkritē Vēdasā  
sūtē vyōmanī sūtra-pāta-sushumām sō'yam Kīri-grāmanīh ||  
astī chūdā-maniś Šambhōr ambhōrāśēs tanūbhavah |  
Mahēndra-nagarī-nārī-māngalya-sthāpanaushadham ||  
tatō Yadōi abhūd vamśō bhajan parvabhir unnatim |  
yaśō-dhauta-diśām rāja-ratnānām yatra sambhavah ||  
tatrābhūd Bukka-bhūpālō Vṛitiārī-sama-vikramah |  
krīdāputrī-kritārātih kīrti-vallī-mahī uhah ||  
pālayan yah prajās sarvāh pakshapāta-parānīmukbah |  
chakāra śīthilōtkanthām chakravartishu mēdīnīm ||  
agranīh punya-śilānām āśid asyātmasambhavah |  
hāra-gaura-yaśah-pūra-hārī Hariharēśvarah ||  
arthānubandhīnī Tungabhadrā yad-dāna-dhārayā |  
parjanyōpajñā-saubhāgīyāh pratyādiśati nīmnagāh ||  
udvahan yō vasumatīm urō bhīndan virōdhīnah |  
ākrāman vikramēnāśā hanti Brahmāparādhīnah ||  
kōdanda-sachivah kurvann urvīm uddhṛita-kantakām |  
prathām apratīmallasya prathayāmāsa yah Prīthōh ||

vîchchhinna-vêda-sautâna-sandhânôdghôsha-janmanâ |  
 pratishthâm prâpitô yêna (II a) chaturbhîš charanair viishah ||  
 bhadrâ yad-râjadhânî manî-nivaha-mahô-mañjaîbhîr Vasantam  
 kârâgâîârî-śramsan-mukha-pavana-tarangôshmabhih Grîshmam êti |  
 kastûri-kâlikâbhîh jaladhara-suhrîdam kâlam ullâsi-padmam  
 kântâ-vaktrêndu-kântyâ kalita-hîma-bharam ghânasâraih parâgaih ||  
 asyâsîd âtmajaś śrîmân Dêva-Râja-narâdhîpah |  
 à Sétôr à cha Kailâsât avyâhata-paîkramah ||  
 âkarnya yasya sannâham arâtînâm pradhâvatâm |  
 âranyânâm cha satvânâm âvâsêbhûd viparyayah ||  
 âjñâvajñâta-Sugrîv yasmîn râjyam praśâsati |  
 bhaktam chôra-śrutih prâptâ bhâshâyâm dakshinâ-pathê ||  
 jatâ nibadhnâ chchhiraśi vanê vâsam piarôchayan |  
 bhaikshê parichayam kuivan viraktim vishayê dišan ||  
 valkalê vâsasî tanvaon anâsthâm âvahams tanau |  
 âchâryakam arâtînâm akarôd yasya vikramah ||  
 tasya Dêmâmbikâ-jânêh putrô Vijaya-bhûpatih |  
 pûrî vêshâm punya-iâśinâm vîpâkasyêva vigrahah ||  
 yasya bâhau vasumatî iasanâyâm Sarasvatî |  
 pratyakshê paramam jyôtih parôkshê para-yôshîtah ||  
 ardhangâ-Lakshmî asyâsît sarvânga-śubha-lakshanâ |  
 nâmna Nârana-Dêvîti iâmâ-nirmâna-mâtrikâ ||  
 atha Vijaya-bhûmipâlâd alabhata sâ Dêva-Râya-naranâtham |  
 tanayam vînaya-nidhânam vijayam nîtir iva vikramôllâsât ||  
 Karṇâta-râjya-lakshmi-kalyânôllâsa-kâiané yasmîn |  
 vasudhâ vâridhi-tanayaîr viraham vijahâti vitaranâchâryyaih ||  
 saptânâm šaila-mallânâm ashtânâm âdi-dantinâm |  
 bhârô dharâ yasya bhujê kasturî-makarâyatê ||  
 sâmmukhyam chîra-samśêvâ svastîty uchchâranê šrutih |  
 dêhîti darshana-vyâkhyâ yasya nissima-dânînah ||  
 mahârâjâdhîrâjêšô râjanya-paramêśvarah |  
 Dêva-Râya-mahârâyah para-râya-bhayankarah ||  
 adhiruhya bhadra (II b) pîthîm avanîm avinîta-mada-harô rakshan |  
 adhivasati Vijayanagarîm adhivâsita-sapta-sâgarâm yaśasâ ||  
 arthi-chintâmanis sô'yam âśritânanda-chandramâh |  
 avyâja-bandhur bhûtânâm apâra-karunâ-nidhîh ||  
 atah param purôhita-svâmyavatâm dhârâ-grihîtasya Brâhmanasya gôtra-  
 sûtra-nâmâni cha lkhyantê | svasti śrî vijayâbhîyuda-Šâlivâhana-śaka-vai-  
 shambulu \* 1254 aguneti Ângirasa-samvatsara-Vaiśâkha-bahula 30 lû śrîmad-

\* So in the original

1 âjâdhîrâja 1âja-paramêśvara śî-vîra-pratâpa śî-vîra-śrî-Dêva-Râya-mahârâyal-  
ayyavâru Vijayanagaramandu yêka-chchhatra-prithvî-sâmrâjyam chéyuchuṇḍa-  
gânû Âtrêya-gôtra(m)-Âpastamba-sûtrêbhyyô mahadblyah vividhâbhudhâ .

kuśalêbhyyah kulâchârê sûtrêbhyyah shatsu karmasu |

adhyâtma-vîdyâ-nîshthêbhyyah varênyêbhyyô vîpaśchitâm ||

atah Šrîvatsa-gôtram Âpastamba-sûtiam Yajuś-śâkhâdhyâyilaina Chaklavaritti-  
bhatta-pautrulaina Šrîranga-bhatta-putulaina Chokana-bhatta-jôsyuluku  
Âtrêya-gôtiam Âpastamba-sûtram Yajuś-śâkhânumatulaina Nalla-Timma-Râju-  
gâri paustrulina Yara-Timma-Râjugâri putrulaina Timma-Râjugâru śrî-Vîrû-  
pâksha - sannidhina sûryôparâga - punya - tithiyandu Râyalayyavâri - mundugâ  
yichchîna tâmra-patrikâ-dharma-sâsana-kramam Sâdalî-pîthikâyâm Mukkunda-  
vînthyâ-Burudakunta-sthalântastha-Mallasamudrâdi-grâma-nâmakam

yuktam sîmâ-chatushkêna bhôgânâm ashtakêpi cha |

atraitê ashta-bhôgâ nîdhî-nîkshêpa-jala-pâshâna-akshînî-âgâmî-siddha-sâdhyâ-  
bhû-svâ ya-svâmyêna Kâmârasamudia-gîmam Varasamudra-grâmam  
Lakasamudra-gîmam êvam grâma-trayam bhû sâdhyâ-svâmyêna Îśânyâdi-  
chatuśdaśa-sthala-grâma-purôhita-svâmyam agrahâra-kshetiânâm svâmyêna  
cha (IIIa) chatvâri agrahârânâm trayastrîmśat-purâṇâm purôhita-svâmyêna  
Chokkana-bhattasya śrî-Vîrûpâksha-sânnidhyêna sûryopâlîga-samayê sa-hira-  
nyôdaka-dâna-dhârâ - pûrvakam tâmra-datta-diyamâna-grâmâ likhyantê dêśa-  
bhâshayâ | (usual final verses)

Šaurêr iva mahâ-Lakshmî Šankara-priya-Pârvatî |

purusha anagha-pûriva-janma-tapah-phalam ||

vîdyâ-nîdhîr viśêsha-jñô vîrô Vijaya-bhûpatih |

dayâ-nîdhîr abhût tasya dêvi Nâlâyânâmbikâ ||

vidyâ-nîdhî-bhûmiyandu Râyalayyavâri - mundugâ yichchîna tâmra-patrikâ  
(usual final verses) yî-Buruda-sthalântastha 14 sthalâlaku chuṭtu-valaya-vivaram  
(here follow details of boundaries of gift and usual final verse) mangala mahâ śrî śrî jayatu ||

śrî-Vîrûpâksha (in Kannada characters

## 95

At the same village, on a rock in the nâgarakallu-katte.

śrî svasti śrî vijayâbhyyudaya-Šâlivâhana-śaka-varushaṅgalu 1714 nê varushakke  
sallatakka Parîdhâvî-nâma-samvatsarada Chaitia-śu 15 Sthîravâradallu śrîman-  
mahâ-Āvati-nâda prabhugalâdanthâ Dodda-Bauñe-Gavudaiavara paustrarâda  
Channanappayyanavara putrarâda Râmasvâmiyaru Vaśishta-gôtraiâda Âpa-  
stamba-sûtrarâda Râmâ-śâstrigala paustrarâda Chenna-śâstrigala putrarâda  
Râmâ-śastrigalige yî-punya-divasadallu śrî-Nandiśvara-svâmî-charanâravinda-  
galige prîtiyâgî Hari-Harâdigalu sâkshiyâgî Sâdalî-grâmada bâhya Nâgra-

katte-hola solige 3 kke kha 3 saha sa-hiranyôdaka-dhâre yeïadanthâ hola-gaddeyanu anubhavisi yiruvadu yendu barasi kotta dâna-patrike dâna-mânya

śrî-Nandîśa

## 96

At the same village, on a stone in the Kôté-gaddé-hola.

śubham astu svasti śrî jayâbhuyada-Śâlivâhana-śaka-varshambulu 1468 ânatî  
Païâbhava - samvatsarada Mâga 15 lu śrîman - mahârâjâdhîrâja râja -  
paramêśvara śrî-vîra-piatâpa Sadâśiva (rest gone)

## 98

At Iragappanahalli (Sâdalî hobli), on a stone near Basavanna's well.

(Nâgarî characters)

śrîmân Muppa-mahîpatîr guna-nidhîh śrî-Malla-bhûpâtmajah  
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajah |  
Râmâmbâ-tanayah Sadêśvara-Śivâchâryas tadiyâ priyah  
chakrê Šambhu-mahâbhishêka-vidhayê pûrnâm imâm vâpikâm ||  
śubham astu śrî śrî

## 99

At the same village, on a stone north of Basavanna's field.

(Nâgarî characters)

śîmân Muppa-mahîpatîr guna-nidhîh śrî-Malla-bhûpâtmajah  
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajah |  
Râmâmbâ-tanayah Sadêśvai-a-Śivâchâryas tadiyâ-priyaś  
chakrê pâpa-layam Śivâlayam amum sârdham mahâ-Nandinâ ||  
varshê Vikârîni cha Kârtika-mâsi krîshnê  
pakshê Viśâkha-tithi-samyuta-Saumyavâi ê |  
tênaiva Muppa-narapâla-varêna samyak  
śrî-Mallikârjuna-Śivasya kritâ pratishtîh ||

(usual final verse) śrîh śîh

## 100

At Uppaguntahalli (Sâdalî hobli), on a rock north of the village.

śubham astu Viśhu-samvatsara-Mâga-śu 13 lu śrî-Ganga-Râya-Dêva-mahârâyal-  
ayyavâru bommalâta - Paruvatu - Purânam - Vîrapa - komârudu Krishnapaku  
Sâdalî-chêtô Upakuntipale sarvamânyangâ maniñchîna darma-śilâ-śâsanam

Kadarāñchanilō bomma  
lātivârīki vikriñchîna-vâdu

(left side) bomma-

## 101

At Timmanâyakanahallî (Basettihallî hobli),

on a stone built into the roof of mukha-mantapa of the Râmadêva temple.

svasti srî Mahârâjârâ nâda mēge Mayindanâ sama valamum eltare šrî-  
Ereyammara râ mane-makkal Allaggyiarâ Paramêndi Kaligge-pervvayila  
to yenendade Vommâñchûrul miltu ntadî eïdu palaran kondu sa . Para-  
mêndiyam Sâdêvanum tammunt-irvvai Paramêndi Mâdêvam akkaman  
nîrisi dôlu-kallan

## 102

At Ânemadagu (same hobli), on a stone in the north wall of the Îśvara temple.

svastî šîî Mahârâ masta-talamu magan ndi mânchûrul ni  
palaran kondu sa mme-arasar da ygula kalani ve dâyam kottodu

## 103

On a stone in the east wall of the same temple.

tta ndun eïdu. .ttne Mâñchû .kalani mâtakana akku

## 104

At the same village, on the wall of the Channigêśvara temple.

śubham astu svasti šrî jayâbhuyada-Śâlivâhana-śaka-varuśambulu 1454 Nan-  
dana-samvachara-Jêshtha-ba 7 Âdivâram-nâdu Achuta-Râya - mahârâyalu  
pruthvî-sâmiâjyam yêluchunydagânu vâri kinda Gumma-Nâyanî-Chinamma-  
Nâyanî-kumâra Nâraśimha-Nâyanî-Narasappa-Nâyanigâru Burudagunte-  
sîmalônu sâmrâjyam yêluchundagânu vâri kâiya-kaütulaiyanavâri bantu  
Bandî-Tîppa-Nâyanî-kumâralu Maduraya Kotte-Channaya-Timmayagâru vâri  
kinda Burudakunte-sîma-pârupatyam chêsi undi Ânemadugu aneti grâmâna  
tama sâmalu Nârasimha-Nâyanî-Narasapa-Nâyanigârîki pu gânu  
ravum pêtî Chenna-Kêśavarâyanî ântarâlikam šrî-mantapa m aneti  
silâ-mantapâlu gudlache Chenna-Kêśavarâyanîki samarpimstimi ||

## 109

At the same place.

(Grantha and Tamil characters)

manâ-dêvar-purattukku Somanâdan pangu 2 Lâkanâdan pangu 1  
ngan pangu 1.. lagan pangu 2 .nayan pangu 1 Vaśavadêvan pangu 1 Vîra-

malaiyan pangu 1 Šômanâdan pangu 1 Kâlaiyan pangu 1 Attaigan pangu 1  
 Kuttaiyan pangu 2 Têvâran pangu 1 Pambahaiyan pangu 1 Mâdaiyan pangu 1  
 Vîraiyan pangu 1 Virabattara-dêvar pangu 1 pûshâri Mallain pangu 1

## 110

On the rock of the Râmalinga hill to the north-east of the same temple

(Grantha and Tamil characters)

svasti śrî Tîluvuñ-Jeyamun-diśaiy-anaittuñ-jella veruvum pagai šeguttu mîl-ânâr  
 maruva Kaliy-âyira-nâl-kond-âraimbatt-ândin mîl élubatt-ôr-ându šenra  
 Bhagudânya-varusham nâyânâr Irâmîśvaram-udaiya-nâyauâi ši-pâdattaity-  
 êtti . . . sindai tapôdanar tân vanangun-dondu-tolir-Küttâdun-dêvan  
 vandalirâl vâsan .r nîrâl malarinâl mandirattâl pûshanai-šeýdu puram-alit  
 ton-neriyum valangâ-moliyum viri-tirai-vêlai-ttalan. .valun-danadêy-âga têša  
 nîgala ai. . talaiyan Brahma-Kshatriya-Ganga-ppe umâl-dêvar magan  
 Mâman-ankakâra-tTuttarâditta I.. ja-Nârâyanâ-Bîahmâdirâjan Kariya-Gôpâlan  
 ganda-ppandâra-ka . . râyan llakanda Küttâdun-dêvanena Iiâmîśvara-  
 Šîva-purattuk. ita nansey punsey nâr-pâl-elaiyum Šîva-puam âga vittê  
 idu . . rrinâr Gengai-karaiyir-kuiâl-pašuvai-kkoniâr pukka naiajam-  
 pugakadavar

## 111

On the same hill, on a stone lying  
 by the side of the outer prâkâra of the temple.

(Grantha and Tamil characters)

. . . yum nâmam vilangâ-moliyum viri-tirai vêlai-ttalan-gâvalun-  
 danadêy-âga-chchilangâlakâia gi šindai-šed-uyar Gângâ-kkumâra li  
 mandala. dêva bhuja Vîra-Nârâyanan Toy nâttu-mandalikar šak  
 vatti Vîra-Râgava-dêvanena Ko . . nsey punsey nâr-pâl-elaiyum  
 tiruv-Irâmîśaram-udaiya-nârukku šandirâdita-varaiyil . . vittê (y)l-  
 ttanma-mârrinavan Geingai-karaiyil kurâr-pašuvai koniân pâvattê pugakkadavan

## 112

At the same village, on a stone south of the Râmêšvara temple

svasti śrî jayâbhudaya-Šaka-varushaṅgalu 1300 Kâlayukti-samvatsarada  
 Šrâvana-ba 12 Šu śriman-mahâ-mandalêšvara mûru-râyara ganda śrî-vîra-  
 Bukkanna-Vodeyara kumâra Hariyappa-Vodeyaru pruthuvî-âjyavan âluva-  
 kâladalli Khatikâra-Râyara ganda Nâranna-Vodeyara kumâra Dépanna-Vode-  
 yaru prithuvî-râjyavan âluttalu Sâdalîya-nâda Râmêšvarada-grâmadalu yikkî-

sida santhe (back) svasti samasta-bhuvana-jana-nîja-nâ[ma-]mâlikâ-prasasti-sahita-vâda Sâdalîya-nâda gaudu Kanna-Gauda Râmêšvarada Râyappan-olagâda samasta-gaudugalu Sereya ayvaru-settigalu mîndagudda â-Baïvi-Setti-volagâda Sâlumûleya samasta-halaugalu baisanige yikkî mâtîdanthâ santheya hokantha bhandakki varusha-paiiyantara sarbbamânya alîndam mèle yattuvanthâ âyagalu Sâdalîya mauiyâdeyalu râjâja 1 nâthâya 1 ayvaru-settu u-âya 1 mîndaguddarige 1 yî-âyagalananam yetti Dêpanna-Vodeyaru â-chandîärka-kâla-stâiyâgi sukhadim bâlvai u šrî Šî

## 113

At Yalagalalahalli (same hobli), on a stone in Krishna-Reddi's field

Sarvadhâri-samvachara-Chaitra-sudha lu | Šîmatu Nâgî-nâyadu Malla-

pagâru yinka sarava-pašulaku Vîrayaku kâlachi-mânyam yî-mânyaku tapina.

(imprecatory phrases) vânî sommu vânî bidaku



# CHIK-BALLAPUR TALUQ

## 1

At Chik-Ballapur (kasaba hobli), on the north-east basement of the wall  
of the Chitrâvatî well.

adô Bande Bañchâlapa kallina mâlige kattisidu Chikannage anêkavâgî yinâmugalu  
kotu santôsha-mâdîdaru avaru avara makalu ayîsvaryavantaîâgî yiruvadu

## 2

On a rock to the west of the same

Mañchenabalê Dêvângada Dodda-Mudanna kallina bâvi kattisidu Chik-  
kannage bahalavâgî udagare mâdi santôsha-mâdîdaru avaia avara makkalu  
ashtaisvaryar âgî tannagey iruvadu

## 3

On a stone on the bund of Gôpâlakrishnanakere (same hobli).

svasti Šaka-varsha enṭunûra eppatta nê Pramâdi yarasaia iâjyanam  
doreyelu Âladâvuna hendati Âlvabbe kattisida kereyan sida arasina  
kodandeyu kerege salvu âi âldoda (usual final phrases)

## 4

At Mañchanabale (same hobli), on a stone to the east of the third gate  
of the village.

a-vighnam astu šubham astu ||

hêmâšvam hêma-garbham kanaka-kari-ratham pañcha-lângaly atânît |  
sô'yaṁ ūrî-Krishna-Râya-kshitipatîr adharîkritya nîtyâ Nrigâdîn |  
.. . . . . sana-sthah |

â pûrvâdrêr athâsta-kshitidhaia-katakâd â cha Hêmâchalântât |  
â Sêtôr arthi-śârttha-śriyam iha bahulîkritya kirtyâ babhâsê |  
Šâlhvâhana-nuñ nîtê šakâbdê sa-chatushtayê |

dvâtiimśatâ cha samyuktê sankhyâtê daśabhiś šataih |

Pramôda-samjñîtê varshê Kârtikâhvaya-samjñîtê |

śukla-pakshê cha . . na-dvâdasî-tithau |

Tuñgabhadrâpagâ-tîrê Virûpâksha[sya] sannidhau |

puñyâya yaśasê châpi . . . |

....sômam samânena Šantânâya sakulînâ . |

sârathi-Timmâbhîdhânêna bhôja .. -śâlinâ |

...mâda..janê.yam karam Gôpa-kulôdbha . |

â-chandra-târakam dhârâ-pûrvakam . |  
 yôpi râjyê cha Guti-âjyê cha viši utê |  
 râjyê[ ] Kanda-nâdâkhyê Ghantîkôta-sthalê'pi cha |  
 Siddâvatâkhyayâ Siddhâpura-sîma višrutê |  
 Chîntêśaryâkhyâ-îjyasya Nâgamaṅgala-sîmakam |  
 Mulavâyâ(khya)-mahâ-râjyê Jayaduīgî-mahat |  
 |  
 vivâha-samayê nijê |  
 vadhu-vai-a-janañh sarvaiñ kam |  
 â-chandra-tâi am dhârâ-pûrvakam |  
 Nandinâyanîkôtaku Timmarasayyana Âdepa-  
 Nâyadunu Râya . saivamânyam chîna dharma-śâsana  
 risa-dêva-mahârâya-bhûmipasya śâsanâ |

## 7

At Sabbénahalli (same hobli), on a stone near the ale-mane.

śrî-Ganâdhîpatayê namah mahâdêvi satyadêvi durôdyâ -madârna-mantra  
 anâdya-mantra dêvâ-dêvi ôm namô madô nîvîpa parupi kôrisida jônima . mâtâ  
 mantrâja vadanaga mantrô bayiske kolaseke gudikoga parapparemađiya  
 yantîadinda mantîa edagahirâgacha saguna-vâga-dêvi dê harihahâva kaputa  
 rivakachakatuve âkâśava katuve munnuru-dêvakela katu nava kôti-sidaia  
 kattuve baha rakshisya katuve Garuda-gândarvar katuve kanne-dêva Kinnara-  
 Kimpurushara kaṭu ôm namô Mahankâliyara katuve Bayîruvana katu  
 Durgiya katuve patadarasiya katu ôm namô bhagavatê ôm namaś Šîvâya

## 8

At the same village, on a stone in the Mallikârjuna Chikkaviranna's field  
 svastî śrî Šaka-varsha ? 1235 neya Pramâ samvatsarada Pushya-śu 10 Guju-  
 vâiadandu śrimatu pratâpa-chakravartti śrî-Hoyisana-bhuja-bala ū-śî-  
 Ballâla-Dêvara (rest illegible)

## 9

At Kavuruhalli (same hobli), on a stone in Bajjâ-Krishnappa's field.

Sâdhârana-samvatsarada Mârgaśîra-ba 10 lu śrimatu Mîra Laliya Tarulemma-  
 dahalliyavañige barası kota sannadu adâgî || Hârûbandehali . Kavurahali-  
 baliya nimma kaiyında hana mutisi kate katîsîdarında hukumnâme appaṇe  
 stala-kârya-kartarîge kere-kelage sâgina bhûmiyallî châtur-bhâga-gadeyannu  
 dasavandavannu putra-pautra-pârampareyâgi anubhavisikondu yiruvadu yandu  
 barasi kotta dâna-śâsana (usual final phrases)

## 10

At Muttūru (same hobli), on a stone in the Masāltī Muniyappa's field.

Rāchāi asaru mādīda dhaimma śrī Kīōdana-samvatsarada Mārggasīra-śu 1 Va  
śrīmatu Khantikāra-Rāyara ganda Nāganna-Vodeyaia kumāra Dēpanna-Vode  
yaia Kaudāvarada Varadarāja-dēvaia amīta-padi-anga-ranga-bhōgakke Muttū  
rāna sarvamānyavāgī kotteu (usual final phrases) mangala mahā śī

## 11

At Anakanūru (same hobli), on a stone in front of the Rangasvāmi temple.

svasti śrī vijayābhuyadāyē Śā | da \*1609 Jaya-samvatsara-Ā-śu 5 saura-Karkata-  
kālē śrīmad-rājādhīty-ādi Venkatēśah prithvīm śāsatū Anakanūra-Ranga-  
nāthasya sannidhau nitya-Rāmānujākūtātham Harītā-gōtra Āpastambēty-ādi  
śrī-Parāśara-bhatara ardhāmśakarta-Tirupati-bhātāu (others named) yī 5 guru  
vārīki Anakanūru munugu-bhūmi-kāna yāvattu hiranyōdaka-dāna-dhārā-pūrvava-  
kangā strī-putrēty-ādi tri-karanēty-ādi kulam rēgadalu vīnā konnī maddikam  
rēgadalu vīnā samaī piñchināmu ā-chandrēty-ādi-pūrvakam. dēśāntai alaku  
anna-dānam chēsukonī vundagalavāramu

sva-dattēty-ādi

## 13

At Marasanahalli (same hobli), on a stone in the western wastewair of Māvakere.  
svasti śrī Śaka-varisha 949 samvatsaram pravarttise Gaṅgeyum Pūrva-dēsamum  
konda odayum śrī-Rājēndira-Chōla priti-vī-rājyam geyye Māgundaya Māgāveyara  
Palage-Settiyara magam Tū . . . kerege nallāta . . . mechche  
ganda Sakayya tūmban ikkisida Sīrivūada nileham kattisidam

## 14

At Nandi (Nandi hobli), on a stone to the north of the Kamathēśvara temple  
svasti śrī Nandēśvarana Kailāsapura-vāsīni Nrīpatunga-kula-tilaka Nandigiri-  
nātha Byembī-Dēva tasya putra . Śaka-samvatsarada 1223 Puṣya-māsada  
. . . Yeraba-kōte yambattu-sīmeya āde sunka nādīge (rest effaced)

## 16

At the same place

(Grantha and Tamil characters )

svasti śrī Śakarai-yāṇḍu 1212 senra Virōdhī-samvachchāi attu māsam  
1 tī svasti śrī. . . . . . . . . garli-Šōla-mandalattu Kalavāra-

\* So in the original, but the number of the year does not correspond with Jaya

nâttu Dakshina-Kailâsam âna Tîrunantîvaram-udaîya-nâyanâr sthânattârôm  
nâdu lê .i-ttânnattil maha , kkum viyâ-  
pâri.

## 17

At the same place.

(Grantha and Tamil characters)

svasti śîmanu - mahâ - mandalîkêshvara Talaikkâdu-konda bhuja - bala - Vîra-Ganga Poyišalan âna Vitti-araišanena Kong-eiñtu jaya-stambham-nâtti-tTalaikkâttîl Koppattill ıruntu Tîrunandîvaram-udaîya Mahâdêvar dêvadânam âna Vîkkîama-Šôla-mandalattu-chChannai-nâttu vada-kûrru-kKuyil pôgattu Nedumanûrum idî-palligalumm ulpada ırangî . nta iraṅgal sâ ngandu sâ ppadî dêvar vaiusham â . . . ttiru kada-vadu chchantirâditta - va vadâga ttu kuduttê Vîra-Ganga .. n âna Vît šanena idai kkuvân Gan karaiyi kurâr - pašu . ttân Brahmava ppaduvân aram-aravark-aram alladu tunaiy-illai tamê tunai .

dakôn Karikâma kann âna Râja:âja n âna Vîrudarâja-payankara Vâ varâjanena sâsanan-gandu sâsanam Pôšala-Dêvar âna Vitti-araišaiku-kkâttî uangalam-ittê Vî udaiâja - pa . nkara Vâlavarâjanena

## 18

At the same place.

(Grantha and Tamil characters)

svasti śî Šarai-ându 1 5 šenra Šrimu-šamachchaiatu Appasi-mâdam Nigarili-Šôla-mandalattu Kalavâra-nâttu tîru. Šâmu yyan nânena svasti śî mahâ - mandalêshvaran Tîibhuvana-malla Nandigiri-nâta nga-kula-tila .. . Dushtarâditta ganda Annan-ankakâra Kumâla-Šikka - dêvar dêvadânam paligal ulpada nâr-pâl-âlai . m ula šârigai vîda nânnum viten šunkada Šavandayannena

## 19

At the same place

(Grantha and Tamil characters)

svasti śî Ko-pPaiakêsaivianmar âna udaiyâi śî-Râjêntra-Šôla - Dêvarkku yându 22 âvadu Irâjêntra - Šôla-Brahma-mârâyâr ennai-vâniyaridai-ppo kondu viyâpâri Viralaiyan tarikkâ Kongan enru vandu Šamaiya-šenâpati-chchettiyâr Kanda-purattil vattaïyum Âlûr vatayu madî vatayu šelâgai ida-šalâgai-kkudarru-ppey kudutamaiyâ šelâgai vîarkku šôru kûraî v-vattamaiyâlun-Galavara - nâttu-pPeriya-Nantiyut-kûdina Irâjêntra - Šôla-pPerunirivi-šamaiya

ttōm pPeriya-Nantiy ut-talai-vâšal mér-padamadaı ittu Aiyyapol.l âkki vachchu kudutta savva-pariyâram à du duva dâgavum iuva pperuvâr-âgavum šangu še . yum pe vadâgavum ivv-ûl va ñjiya varivu saiva-pauihâlam âgavum samayattai ugantu natta šetti kum Ârûian Aïanga pediya eluntarula šêtara Vidanga-dêvar i . vum ivv-ûr-ppašu . Valañjiya ndam i . ia Vidanga dêvarê peruvadâga i-pparišu šilâ-lêkai-panni-kkuduttôm

## 20

At the same place.

(Grantha and Tamil characters)

svasti šî ūrîmat-piatâpa-chakravatti ūrî-Hoysala-vîra-Vallala-Dêvar Hesar-Kundâni-âjyam Vîrîvi-nâdu Muraša-nâdu Mâšanti-nâdu Veppûr Eiumarai-nâdu Ilaippakkâ-nâdu Kalavâra-nâdu Ambadalkî Nondangulî Kaivâra-nâdu Kuvalâla-nâdu Têkkal-nâdu Aimbuluga-nâdu Elavûr-nâdu Eyil-nâdu Tagadai-nâdu Puramalai-nâdu âna Adigai-mâ-nâdu Païyyûr-pparru-pPennaiyândâi-madam Pulliyûr-nâdu munnâna elâ nâdugalil ulla dêvastânangalil ulla mada-pati-galukum sthânâpatigalukkum vinnappañ-jeyya - ppeia - kKalîyuga - varusham 4479 mîl šellânînra Šakâbdam 1224 âvadu Pla-varushattu Mârgali 22 ti Tingat-kilamaı nâl inda râjyattu dêvadânâ-diruvidaiyâttam mada-ppuram palli-chchandam âna dâna-mânyañgalil siddhâyan-gânikkai tariy-irai tattâr-ppâttam nall-erudu nar-pašu šârigaiy-utpatta pala varivugalum marrum eppêrpatta iraigalum tavirtu inanda vibhavangal inanda dêvaigalukku-ppûšaikkum amudukkum bhôgamkkum tiruppanikkum dhârâ-pûnnam-âga udakam-panni-kkuduttôm ippadikku Dakshiña-Kaylâyam âna Tirunandîšvaram-udayâr kôylîr mada-patigalum stânâpatigalum Tirunandîšvaram-udaiya-nâyanâr dêvadâna nañjeypunsey nar-pâl-ellaıy mîl nôkkîna maramun-gînôkkîna kînarum inda nâyanâr dêvadâna ūrgalum sarvamâniyam âgav-anubavittu inda nâyanârku pûjaiyam amud-upabhôgamun-diru-ppaniyun-guraiy-ara nadatti namakkum na-râjyattukkum arpudaiyam-âga vâltti sukhamêy-iruppadu ippadikku inda dhammadm irâjar rakshai nâttaivar iakshai ippadikku ūrî-Mâhêšvarar rakshai šivam astu inda dhaminam vilakkînavan Gengai-kaiaiyil kurâl-pašu-kkonra papan-golvân ippadikku idu Tirukkan

## 21

At the same place.

(Grantha and Tamil characters)

svasti ūrî tingal êr-pera valara ven-gadir-kkadavuṭ-tol-kulam vilaga-ttôuri malgiya vada-tišai-kKangaiyun-denrišai Ilangaiyun-guda-tišai Mahôdaiyunga-tišai-kKadâramun-dandâr-konda tâdaitan mandala-muluvadum ven-kudai-

nilar-kîl-ttan-kudai-nilarri-ttišaitoruū-jen-gôl-ôchchi-ttišai-kelu Tennavanaı Mânâbaıan anan pon-mudiy-ânâ-pparu-manı-pašuntalai pôkalatt-arintu Vênatı-araišai-chchénatt-odukki-kKa ngatt-ai aiašai šengan-dulaittu vêlai-kelu Kândalûı chchâlai kalam-ai uppittu-ttudi-kelu Jayaṅgonda-Šôlan uyarnda perum-pugal madi-kelu Kôv-Irâjakêśarivanmar âna udaiyâr Šî-Râjâdhîrâja-Dêvarkkku yându muppattu andâvadu Nîgaılı-Šôla-mandalattu-kKalavâia-nâttu Nanti-malai mîl Mahâ-Nantišvamm-udaiya Mahâdêvarkkku adikârigal Mâttrû-udaiyâr Šatti lânâr âna. Vîravichchâdira-mûvînta-vêlîr šanduâditta-vara i-ttêvar šârtti aru-ttiuv-âbaranam âga itta pattam nâ onbadu mâi kudišai-kkal nîraı pon iru-kalañjaraiyê mañjâ

## 22

At the same place.

(Grantha and Tamil characters)

ndan Ponnayan Pâlaiyan Râjâdhîrâja-vêlânnum Â gâmundanum ullitta ûrâi polišayâl tingal ne mununâlı şantirâditta-vara attakkadavargal âga ivanidai-kkonda kâšu irandum Šîriya-Nanti-manîyan Vašavayan âna Râjâdhîrâja-chChôla-gâmunda llit a ûrâi tingal ney nânâlı urı şantirâditta-vara attakkadavargal âga ivalidaı-kkon vettinân Periya-Nanti-itachchan Malaiyan Šâmundan âna Pandita-âsâiı i-parišu išaintu kallil elutt-ittu-kkudukkav-enr-i:and-ûrâruū-jolla elutt-ittê Šôla-mandalattu Râjêntiašingavalâ-nâttu-ttuu-kKalumala-nâttu-tTengangudi-kKalumalam-udaiyân Kêšavan Kolakkâvanena ivai en elutt idu alippâr Gangaıy-idaı Kumâriy-idaı ullâr şeyda pâvan

## 23

At the same place.

(Grantha and Tamil characters)

.. kkâttarkkum Nulambapâdiy-âgiya Nîgarılı-Šôlapadiy-âgiya Kalavâra-nâttu . . dêvadânam Peru-Nanti Mâchchaya-gâmundanum Irayamanum Ponnayanum ullitta ûrôm o lîvidakaitittu ittu-kkudutta parišavdu ivv-ûr ûrkkal aînjum Vanñârppârâiyum iv-ur Mâ-Nanti-išvaram-udaiyar-kku tîru-no. . . . otti ittu-kkuduttô Mâyanum Iraiyanamanum Ponna-yanum. . . litta urôm i-parišu išaind-ittamaikkku.. vâ kkaitittu itta-mai arivâr i-nnâttu Irâjarâja-gâmundan magan Šâmundanum mérpadi-nâttu Šîru-Nandi Vâna-gâmundanum Kottanur Mayamanum Velakirai Kannayanum . . . . . dakalam Mâšanti-nâttu-kkâmundan. . . Brahma-mârâyan magan . Mânîk . . . . kattittu iduvittê i-nnâdu . nâyagañ-jeygîra araišâ. . . . . nena ivai enn-eluttu ivv-ûr..garâšâri vettina eluttu

## 24

At the same place.

(Grantha and Tamil characters )

svasti śrī Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-magal punara urimaiyir-chiranta mani-mudi-śûdi Villavar kulaitara Mînavar nilai-keda Viikkala Śinganan mîl-kadal-pâya-ttikk-anaittun-tan šakkara-nadâtti vîra-simhâsanattu Puvani-mulud-udaiyâlôdum vîri-irunt-aruliya Kôv-Irâja-kêšarivanmar âna šakkaravattigal śrî-Kulöttunga-Śôla-Dêvaikkku yându 23 âavadu Nîgarili-Śôla-mandalattu-kKalavâra-nâttu Tîrunantîśvaram-udaiya Mahâdêvarkku Jayangonda-Śôla-mandalattu kkâttu-kkottattu Tamadûr-nâttu Śembîyan Tingâdupâkkattu Tingâdu kkilân Tîrumâri-Madurântakan âna sênâpati Gângêyarâjan šâttiy-aiula itta pattam onrinâl Madurântakan mâdaikku a mârru nalladu kudiñai-kkal nîrai . en-kalañje-kunri idu śrî-Mahêśvara-rakshai

## 25

At the same place.

(Grantha and Tamil characters )

svasti śrî vîramê tunayâgavun-diyâgamê aniyâgavuñ-jengôl-ôchchi-kkarungali-kadîndu Pugal-mâdu vilanga Jaya-mâdu virumba Nila-magal nilava Malar-magal puñara urimaiyir-chiranta mani-mudi-śûdi Villavâ kulaitara Mînavar nilai-keda êna-mannavar iliyal-urr-ilîtara tikk-anaittun-tan šakkara-nadâtti vijaiyabhishékam-panni vîra-simhâsanattu Avani-mulud-udaiyâlôdum vîrr-irunt-aruliya Kôv-Irâjakêšarivanmar âna chakavattigal śrî-Kulöttunga-Śôla-Dêvarku yându 44 âavadu Nîgarili-Śôla-mandalattu-kKalavâra-nâttu Tîrunantîśvaram-udaiya Mahâdêvar śrî-kôylil pati-pâla-mûla- ppatt-udai- ppañchâ-šâriya-dêvakanimgalum Vîra .mâvâtya. kôn Râjaśekaran âna Vîudarâjâbhayañkaiâ Mâlavârâjanum Periya-Nanti Jayangonda-vêlân ullittâr sammadikka it-dêvar dêvar-adiyâ dêvan Śî ndi-malaiyân Kandanena it-dêvar maniyârattil Madurântakan mâdaippadî pon . . . . kalañjé-aialkkâlum odukkî-pPeriya-Nanti êri-kil nî-nilam konda parisâvadu tîrtta-kkulattukkum tâmarailku . . . pây peru-vaambukku mîrkum tu u-nantavânatukkupperiya .rrukku vadakkum vadakku nôkki pôna tanni-kkâlukkum vadakku nôkki pôna varambukku-kkilakkum kilakku nôkki-p... tta nilam padinen-śân-kôlâl.... . . . . .

## 26

At Nandi, on a stone in the enclosure of the Bhoga-Nandisvara temple.

svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrî-prithivî-vallabha Pallava-kula-tilaka śrimat-Nolambâdhîrâja prithivî-râjyam geyyuttam ire

śrīmad-Dharmaśakti-panditarâ Kíramaya-gâmunda (others named) mukhyar appa  
ldu Aññurvâchâniya maga Paliyanna Nandi-bhavaranada hig gana gôpa  
katti padeda stiti bbu llî mare Pillaya ma idan

## 27

At the same village, on a stone to the north of Golla Timmaya's well  
śubham astu svasti śî jayâbhuydaya-Śâlivâhana-śaka-varusha sâ 1497 Yuva-  
samvatsaia-Āshâdha-ba 1 lu śrīmad-râjâdhîrâja paramêśvara râja-śrî-vîra-pra-  
tâpa Srî-Ranga-Dêva-mahârâya:avaru prithivî-sâmbrâjyam geyyuttâ yîralu śrî-  
matu-mahâ-Āvati-nâda-prabhu Moleya Bayuaya-Gavudara kumâraru Bayiraya-  
Gavudara tammandîru Mâiaya-Gavudaru lôkadallu Śrîkanthêśvara-  
dêvarige dharmavâgî kotta Saka . . . tamma tande  
Mole-Bayira-Gavudarigu tamma tâyi Hînya-Bâyaku tamma pitrigaligû punyav  
âgî sa-hiranyôdaka-dâna-dhârâ-pûrvakavâgî saiva-parichchêdavâgî hâkista  
dharma-śâsanakke (usual final phrases and verses)

## 28

At the same village, on a stone in the Khâjî-Saïd Husen Sâbi's field.  
śubham astu svasti śî vijayâbhuydaya-Śâlivâhana-śaka-varushaingalu 1497 neya  
Yuva-samvatsarada Āśvîja-śuda 5 lu śrīmad-1âjâdhîrâja râja-paramêśvara râja-  
śrî-vîra-pratâpa-Śî-Ranga-Dêva-mahârâyaru prithivî-sâmbrâjyam geyyuttâ yîralu  
śrîmanu-mahâ-Āvati-nâda-prabhu Moleya Bayiraya-Gavuda komâraru Bayiraya-  
Gavudara tammandîru Mâiaya-Gavudaru | (rest illegible)

## 29

At the same village, on a rock near the Gopâlasvâmi temple on the Gôpinâtha hill.  
svasti śrîmat jitam bhagavatâ Jîna-vara-vrishbhêna Vrishabhêna purâ Kali-  
avasarppinnyân Dvâvarê yugê loka-sthiti-rakshârttham kânkshita-manushya-  
janmanâ purushottamêna Sûrya-vamsa-vyôma-sûryêna mahârathêna Dâšarathinâ  
Râma-svâminâ pratishthâpitâya bhagavatô'rhatâ Parameshthînah sarvvajñâ-  
syâ chaitya-bha(ga)vanâya paśchât Pândava-jananyâ Konti-Dêvyâ punarnna-  
vikrita-samskârâya Bhûmî-dêvyâs tilakâyamânâya svarggâpavargga-padayôs-  
sôpâna-padavîbhûtâya dharâ-dhaia-Dharanêndrasya phanâ-manî-lilânukârînê  
dharâdhara-varâya Jinêndra-chaitya-sannidhyât pâvanâya parama-tîrtthâya  
tapaś-charâna-parâyana-maharshi-ganâdhyâsita-kandarâya Śrîkundâkhyâya  
(stops here)

## 30

On Nandi hill, on a stone to the south of the Yôga-Nandîśvara temple.  
 svasti śrî jayâbhuya - Śâlivâhana - šaka-varshangalu 1459 neya Duimukhi-  
 samvatsarada Bhâdrapada-ba 14 Gu lû śrimatu Pâdirikuppada Pratâpa-Anan-  
 tangala kumârarû Yammarasarû śrî-Nandîgiriśvarana śrî-pâda-sêveyanu mâdi  
 â-chandrârka-sthâiyiyâgî dêvara sannidhiyalli sadâ sêveya mâtikondu yidâru  
 mangala mahâ śrî

## 31

On the doorframe of the southern gate of the same temple.  
 Sîmmôjî Baichu maga Bayırı mâtida kada

## 32

On a stone to the west of the same temple.  
 (Nâgarî characters)

śrî-Nandîśvarâya namah |

dêshé Karnâtakê pûrvê parvatô Nandi-nâmakah |  
 aty-unnatô abhêdyâš cha mâyîgênaikêna samyutah |  
 champakâśvatha-nâringa-tamâlaih paritaś śritah |  
 atyuchchhrâyô mahâ-vaprô dêvâlaya-vibhûshitah |  
 râjye Ballâpurasyaiva durgam kritvâ mahâ-girim ||  
 mânê šatru-bhayât trâtum svayam asti viniśchitam |  
 grihitum durgam agrâbyam Mlêñchhô bahu-balânvitah ||  
 agama tatô jâtah tâditô'tyanta-vîmhvalah |

Šakâbda-sâhasram dvî-tri-śata-dvê-vaishê Raudrau Šrâvana-śuddha-  
 shashthyâm ||  
 Budhê cha vârê Šîva-chhatrapatêh kumârô Šambhôjî-râd atra mudânuśâsti |  
 durgâdhikârî-Jagadéva-sudurgakâni Bâlâjî-Krishnô hy anuśâsti yatra ||  
 âjñânuśâri Raghunâtha - supanditasya jagrâha duigottama-yâjamânyam  
 iti ||

## 33

On the Nandi hill, on a rock to the west of the Vishnu temple.  
 yî-giriya mèle Šanyavâra pûja nadisuvadu

## 34

On a rock to the south of the same temple.

śrîman-mahâ-mandalêśvâlavâru Narasîmha-mudrânkîta-Chôla-vamsha-kulôd-  
 bhavaru .. Buradapampeya Nala-Tîrumalarasara kumâra Tîrumalarasa-Dêva  
 Chôla-mahâ-arsara biridu Gajasiṁha maṅgala mahâ śrî

## 35

On the same hill, on a stone to the north of the Kâyi-Basava temple.  
 ôm namaś Šivâya Šrîparvata-vâši Mahâ-parašu-mahâ-danduligal illi bratam  
 [ge]ydu goheyul ıldar Kalattigal embôr Kâhlamatti-guruvara śishyar

## 36

On a rock near the same temple.

namaś Šivâya                 šiya Kârtti bahula 4      paksha .      nâma bata  
 Mahantiya .                 Konga-râja   .. tasya kirtih   sri-Vasva baraha  
 raksha

## 37

On the same hill, on a stone in the way to Nandî village.

Sidiyûla Tammayya tanna tamma ubayânnumatiya bâvi mâdisida šâsana  
 šubham astu śrî

## 38

On the same hill, on a stone on the door in the Virabhadra temple.

svasti śrî Kali-yuga-samvatsara 4497 rolagana Saka-varusha 1319 neya Dâtu-  
 samvatsaıada Jyêshta-śu 14 Sômavâradalu svasti śrimatu Kannanappa- yara  
 maga Dêvayyanavaru Vîrabhadra-dêvaia vâstukavanu chandrârka-târam-baran  
 ullannega      mangala

## 39

On the same hill, on a rock near nâlku-kâlu mantapa on the way to the hill  
 from Kuduvatti

Timmayanu pañcha-Nandîyu Brahmagiri Dîvîgiri Nandigiri .

## 40

At Kuduvitî (same hobli), on a copper šâsana.

śrimad-ananta-kalyâna-guna-sampûrna sakala-charâchara-Kûshmânda-Skanda-  
 Brahma-Vishnu-Indrâdibhîh sadâ sêvyamâna prasanna Pârvatî-samêta dakshina-  
 Kailâsa-vâsa Para-Brahma-rûpadanthâ Pañcha-Nandîśvara-svâmige âgamârcha-  
 nârtha saluva Nandî-mandala-pañcha-krôsha-parimita nanige karuṇisi sakala-  
 šreyassu koṭṭaru nammage kula-daiwa Bhairavara janaka tânu manê dêvaru  
 Karagadamma pati tân âda kârana nammage dêvatântarav illa nâvu yî-

îâjya-parîpâlane mâdîkondu tammage sakala-pûjâ-mahôtsava-vîata-dânâdigalu  
mâdîkondu nûtêve tappalilla yendu gurukkalige kotta grâma-svâsthyaada  
śâsana Śâlivâhana-śakakke saluva 1350\* sâvirada munnûra-aivattu Dhâtu-sam-  
vatsara-Mâgha-bahula 14 yallu ;

Kailâshê Śâiva-mandirê sthîratara-śrî-Pâi vatî-sannidhau

Skandô nâma guruš cha Śâiva-nipunah śrî-Pañcha-Nandî-sthalê ;

ânîtas suia-pungavêna cha tadâ nînîta-pûjârthatah

sapta-sthô rishi-pungavâdhîka-mahâ-Āgastya-vamîdbhavah ||

nîrantaia âgamâichana-kâlakai âda Gaura-gurukkala naptiarâda Skanda-  
gurukkala paustrarâda Nandiša-gurukkala putrarâda Nandišvara-gurukkalige  
śrî-mahâ-Marî-Bairê-Gaudara naptiarâda Mârê-Gaudara paustrarâda śrî-mahâ-  
Āvatî-nâdu-prabhu Doddâ-Bairê-Gaudara putrarâda Āhavati-vamša-payah-pârâ-  
vâra-parîpûrna-sudhâkaia śrimad-Dêvî-vara-prasâdaka Kârêpuiaada Bairâ-bhû-  
pâlaru Nandî-pauvatakke dakshinadallîhanthâ Kârêpurakke saluva Kuduvati-  
grâma Śivarâtu-pûjânantara âchâriya-pûjeyam mâdi Nandišvarârpitavâgî tîrthâ-  
kshatê-suvarnagalında dattavam mâdi yî-grâmada dhânyâdi-sakala-suvarna  
sârva-kâla nîvu anubhavisikondu nâvu kotta sakala-padâitha svâmige kâla-  
kâla samarpanê mâdîkondu sukhadalli yiri yandu putra-pautra-pârampareyû  
tappadahâge barasikotta tâmia-śâsana

Śâiva-svam Śâiva-dêsha-svam Śankarâya vinirmítam |

yô dadyâd anya-dêvâya narakanî yâtî tat-pitâ ||

visham na visham ity uktam Śâiva-svam visha-sankulam |

ekâkinañ visham hanti Śâiva-svam vamša-nâshanam ||

âchârya-Śivayôr bhêdam ubhayôr antaram na hi |

yah pašyêd ubhayôr bhêdam narakanî tasya kirttitam ||

Śâiva-dvijasya yad dânam Śâiva-dânam tad uchyatê |

Śivêna sthâpitaś Śâivah Śâivêna sthâpitaś Śivah |

Śâiva-dânâdi vidhînâ putra-pautrâbhîvardhanam ||

Âvati-nâdu-prabhu Dêvî-vara-prasâdaka Kârêpurada Bairê-Gaudara vappita  
Amritapuram Angâchâi chakkina dâna-patramu

## 41

At the same village on a rock near Sunnada Pâpanna's garden to the west

(Grantha and Tamil characters)

Pramâdauta-varushattu Arpiši-mâdam svasti śrî mahâ-mandalı Tribhuvana-  
malla Nandiguri-nâta Anjan-añkakâra Vembidênenâ Tonðai-mandalattu Pu.  
valûril Śambu-battar Kašyapar Allâla-dêvarku Kuduvatti-pulattil ivar tam-  
attam-it̄tu kattina êri ivarku pullum pûmiyum kallum Kâvêriyum ulladanaiyu  
mârrâmaikku dânam âga kuduttêni ivv-êri vanşâvali šeluttuvad-âga kudutta

\* So in the original - 1850 = Kîlaka , Dhâtu = 1878.

śāsanam idakk-oruttar iṣaikkunittār undāgil Gangai-kkaraiyir-kurār-pašuvai-  
kkonravargal āvar ivv-ērikk-ellai kilaku pāraiyum puliyum mērku kālum  
puliyum ālum teiku nā mum paiaiyum ippadikkku tappāmal nī-vā tu kuđu-  
tēn Vēmbayyanena

## 42

At Kandavara (same hobli), on a Garuda-kambha in the Kukkulu Gōvindayya's garden  
to the east of the Jvaraharēśvara temple.

svasti śrīmatu Śaka-varusha 1281\* neya Pingala-samvatsarada Chayitra-śu 1 Śa  
śrīmatu Teppada Nāganna-Vodeyara kumāra Dēvannana sakala-sāmbrājyādhī-  
pati .taradalli . dēgulada uttaravāgi Vaiśya-kula Nagarada Divi-  
settiya ma darmada kāryam emba chatur-vīda jaya-stamba Bānasanda-  
purada Varadarāja-dēvara munde dipa-māleya kambha yattisidānu mangala  
mahā śrī śrī śrī

## 43

In the same garden.

śubham astu svasti śrī Śaka-vaisha 1302 neya Raudri-samvatsarada. .... .  
. . yalu Nāganna-Vodeyarū rājyābhuyadayam geyuttihali dēvara .. . .  
. . Rācharasa ... Dēvappagala darmadalu su... . .maga Chinnamalu  
nilisida dipa-māle-kambhakke mangala mahā śrī śrī

## 44

At the same village, on a virakal to the north.

svasti śrī nūr-enbarā lu.. .kulli torugolul sattam

## 45

At the same village, on a stone in the field to the north.

svasti Saka-nṛīpa-kālātīta-samvatsarāngal entu-nūra tombhatt-ombhattaneyā  
īśvara-samvatsaram pravarttise tad-varashābhuyantarada Chaitra-śudda-pāñ-  
chamī-Sōmavāradandu svasti samadhigata-pāñcha-mahā Pallavānvaya-śrī-  
prīthivī-vallabha Pallava-kula-tilaka śrīmad .. . Nolambādirājar .. ....  
kotta kereg i-batta gadyanada..

## 46

At Yalavahalli (same hobli), on a stone to the east of Bangalore road.

Yalavahalli Dodda-Marallī yī-madhyē Ballārīge Channapattanakke hōguva  
rastēli Ānanda-samvatsarada Āshāda-māsada 8 Pōkanātī Jōgi-Basappa kāttista

\* So in the original Pingala = 1300, 1281 = Vilambi

mantapa šēdō-bāvī gundu-tōpu sâlu-maradallı 6 gôvugalu nîru-kudiyatakkı totti 1 niluvu-kallu 3 kelaśa Nandîśvara-svâmi-sannidhiyallı mâdisi-yidêve yidakke Haṭṭi-Haragalu sâkshi

## 48

At Kottanûru (same hobli), on a stone near the Āñjanêya temple.

Vijaya-samvatsara-Mâgha-bahula 10 yallu śrîmat-Komâra-Modalappayagâru .

śrî-Ajalîśvaiundu Kottanûri-grâma Anumantarâya-gudi Akkagârî-gudi yî-rendu-gullu katṭi amruta . mânnamunu kham  $\frac{1}{4}$  chênu madî kham  $\frac{1}{4}$  sukhâna anubhavîñchêdi . . . yistimi (usual final phrases)

## 50

At Dibbûru (Pûrnasâgara hobli), on a stone near the aśvattha-katte.

śubham astu svasti śrî vijayâbhuyada-Šâlivâhana-šaka-varushambalu 1468 neya Parâbhava-sam Kârttika-šu 4 lu śrîmad-râjâdhîrâja râja-paramêśvâia śrî-Sadâ-śîva-Râyalu prithvî-râjyam sêyagânu gavara . Nilayari Timmaya a . . . śrî-jaya punya-kâlamandu (rest illegible)

## 51

At the same village, on a stone near the Kêśava temple.

śrî jayâbhuyada-Šâlivâhana-šaka-varushangalu 1381\* neya Vikârî-sam-vatsarada Mâga-šu 11 śrîmanu-mahâ-pradhâna-Mangapa-dannâyakara kumâra Sîdaya Chadanaka-Vodeyaru stîra-râjyam âluvali śrîmanu-mahâ-mandalêśvara Yâjarasa-dêva - Vodeya Porarsara makkalu Vîrarasarige Dibbûra Buvaya-Nâyaka . vâgi kotta iha ga

## 53

At Gaṅgarakâlave (same hobli), on a stone east of the village gate.

.. . Šaka 1438 neya . Havalî Baire Sonnaya . . .  
.. . dêśakala katu achakatu chatu .

## 54

At Gollu (same hobli), on a stone.

Vyaya-nâma-samvatsarada Kârttika-šu 2 śrî Mahâpaṭanake Gaudana maga . . . . . ge dakshinada baḥiya Balâpurada doregalu kotta bali pârapatya . . angake . . nra nure 1 ru surugu-mânyangala kha  $\frac{1}{2}$  gâraranam aravinda-ko .-dânam

\* So in the original Vikârî=1401 ; 1381=Pramâthi

## 63

At Elagalhalli (same hobli), on a stone near the Râyappa's tank.

svasti śrī Śaka-varushangalu 1293 nē Vīôdhîkrutu-samvatsarada Kârtika-śuddha  
 15 Šu śrimanu-mahâ-mandalêśvara pûrva-paśchîma-samudrâdhîpatiyappa śrî-  
 vîra-Bukkanna-Odeyaru prithvî-râjya mâduvalli śrîmatu Kantikâra-Râyara  
 ganda Nâganna-Vodeyaru Sâdalîya râjyavann âluva kâladallî śrîmatu Kâvêri-  
 vallabha karad-îva-dâni pekkandru-râjula okkettu gânda Chôla-kataka-chûre-  
 kâra birudara bâyi bandî mandalîka- râja Pogarûra Pôche-Nâyakana makkalu  
 Hîriya-Chile-Nâyaka-Chile-Nâyakanavaru tamma tâyi Periyava-Nâyakitiya  
 hesarinali kattida Periyasamudravanu kattida vokkala Chile-Nâyakara kamma-  
 tada bandî vondu Chokôjana maga yîyûia gâvundanu Bairôjana bandî vondu  
 vuppilika-Pâpana sênabôvagala bandî vondu Muttûra Bayyanna Mâdiga  
 Madaiyanavara bandî vondu antu nâlku-bandî avarigevu kotta mariyâde hosa-  
 tiddu mûiu-pala sarvamânyavâgî yumbaru mûiu-paladında mèle aramanegê  
 vâravan ikuva gaddege kattu-kodage kandugakke mûgola-mariyâdeyali salisu-  
 vevu yâva yâva kâladallî hosa-tidduy âgi mâdida gaddenu mûru-mûru-  
 bôgavanu kandugakke (back) . mûla-mariyâdeyali kodageyanu  
 bhôga-bhôgagalau sûriya-chandran ullanna-barâ kereya kattidavarige  
 saluhudu Śaka-varushangalu 1293 neya Vîrôdhîkrutu-samvatsarada Kârtika-  
 śuddha 15 Śukravâîadalî sôma-grahana-punya-kâladalî Peiyasamudradalî  
 Chile-Nâyakaru tanna kammata da bandîya kattu-kodageya-valage tamma  
 tande Pôchi-Nâyaka tâyi Periyava-Nâyakitîgevu punyavâgî kotta Brâhma-  
 vriddigalu (here follow names of Vriddidârs and the details of their vriddis and usual final phrases)  
 int ivara matav ididu baradâtanu Dêvôjana maga Bîrôja

## 64

At bechirâkh Bandahallî (same hobli), on a stone in the field to the south-east.

Śakâbda-varsha 1248\* nê Śukla-vatsara sara śrîmatu-Kêśava-Râvaya  
 Nâganâ-maneya Rukadêvange sa 1 mâdîdu (imprecatory phrases)



\* So in the original but Śukla = 1252, 1248 = Kshaya.

## GORIBIDNUR TALUQ.

### 1

At Goribidnur (kasaba hobli), on a stone south of the Government school.

(The first part is effaced)

(Back) . tama dâna-patram pôlinchîna .. ya Tîuvengala-nâda-  
dêvunîki sarvamânyangânu nadapu vara. manî mâ pêranu nîrûpam pâlin-  
chîna chinâru ganuka munnu yî-Kôtapale-grâmânukunnu china-kâluva-  
kunnu chatus-sî . . . . . sa-hiranyôdaka-dâna-dhârâ-  
pûrvakangânu dâna â-chandrârka-sthâyigâ (rest illegible)

### 2\*

At Gôribidnûr (same hobli),  
on copper plates in possession of Kalludi pañchângada Nârana-bhatta.

(Nâgarî characters)

namas tunga-etc |

Harêr lîlâ-varâhasya damshtrâ-dandah sa pâtu vah |  
Hêmâdri-kalaśâ yatra dhâtrî chhatia-śiyyam dadhau ||  
bhûyasyai bhavatâm bhûtyai bhûyâd âścharya-kuñjaiah |  
âhur vihâra-kântâram âgamân yasya yôginah ||  
kalyâṇâyâstu tad dhâma pratyûha-timirâpaham |  
yad gajô'py Agajôdbhûtam Pañchâsyenôpalâlitam ||  
jayati kshîra-jaladhêr jâtam savyekshanam Harêh |  
âlambanam chakôrânâm amarâyushkaram mahah ||  
pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajah  
sañjajñê Nahushô Yayâtir abhavat tasmâch Pûrus tatah |  
tat-vamshê Bharatô babhûva nrîpatis tasyâbhavachchhantanus  
tat-putrô Vijayâbhîmanyu udabhût tasmât Suhêtâ nrîpah ||  
Nandas tasyâshtamô'bhût Sibir iti narapas tasya râjñô'tha Likka-  
kshmâpas tat-saptamaś Šrîpati-ruchir abhavat Râja-putrô naiêndrah |  
tasyâsîd Bijjalêndrô dašama iha nrîpô vîra-Hemmâli-Râyas  
târtiyîkô Murârau krita-natir udabhût tasya Mâyâmbarîshaḥ ||  
tat-putras samabhûch cha Pinnama-mahîpâlô niyâlôkana-  
(s)trastâmitra-ganas tatô'janî haran durgâni saptâhitâ |  
tasyaikô jaya-Sôma-Dêva-nrîpatis tasmach cha iâjñas sutô  
vîrô Râghava-Dêva-Râya-nrîpatis šrî-Chinnamô bhûpatih ||  
Âravîti-nagarî-vibhôr abhût tasya Bukka-dharanîpatis sutah |

\* This is printed from a copy furnished by the owner, which is full of mistakes

yēna Sāluva-Nīśīmha-īājjyam apy ēdhamāna-mahasâ sthīrikritam |  
 tasya Svarnāmbikājānēs tanayō vinayōnnatah |  
 hāra-gauia-yaśah-pūia-hārī Hariharēśvarah ||  
 yat-shōdaśa-mahā-dāna-yaśasām dig-vihārinām |  
 bhūyasām abhavan nālam bhuvanāni chaturdaśa ||  
 Pratāpa-Dēva-Rāyō’bhūt tasya putiō’ti-viśrutah |  
 pramōda iva mūrtōbhūt prajānām svar gunaiś śubhāih ||  
 pratyarthi-samīdhō hutvā pratāpāgnau ranānkanē |  
 prāptas śrī-vīra-vijaya-Lakshmī-pānigrāhōtsavam ||  
 tasya Gaurāmbikājānēs tanayō vinayānvitah |  
 viśyā-nīdhīr viśēsha-jñō vīrō Vijaya-bhūpatih ||  
 viśyā-nīdhēr abhūt tasya dayitālankūtā gunaih |  
 Šaurēr iva mahā-Lakshmī’s Šankaiasyēva Pāvatī ||  
 putra-ratnam tataś ślāghyam pūrva-janma-tapah-phalam |  
 Mādhavān Madanam Padmā Šenānīm Adrijā Šivatī ||  
 Jayantam Amarādhīśāchchachīvālabhatātmajam |  
 Dēva-Rāyam mahīpālam dāritārāti-mandalam ||  
 vīkramē Vīkramādityam bhōgē Bhōjam ivāparam |  
 Rājarājam vītaranē rājānam yam prachakshatē ||  
 yaśasvinām agrasārasya yasya paṭṭābhishēkē niya-pārthivēndōh |  
 dānāmbu-pūrair abhīshichyamānā dēvī-pādam bhūmir iyam dadhāti ||  
 rājādhīrājas tējasvī śrī-rāja-paramēśvaiyah |  
 mūru-rāyai-a-gandākhyō Mēru-langhi-yaśō-bharah ||  
 para-dārēshu vīmukhah para-rāja-bhayankarah |  
 arībha-gandabhbērundō Hari-bhakti-sudhānidhīh ||  
 śishta-samrakshana-parō dushta-śārdūla-mardanah |  
 bhāshātilanghi-bhūpāla-bhujanga-bīudōnnatah ||  
 śrī-Tungabhadrā-nikatē nagarē Vijayāhvayē |  
 pitryam simhāsanam prāpya pālāyan prīthivīm imām ||  
 puṇya-ślōkāraganyō’sau Dēva-Rāyō mahīpatih ||  
 Tungabhadrā-nadī-tirē śrī-Vīrūpāksha-sannīdhau ||  
 vēda-nētrāgnī-bhū-samjñā-ganitē Šaka-vatsarē |  
 Chītrabhānan tu Vaiśākha-pauṇḍamyām Bhaumavāsarē ||  
 śrimad-Ghanagirēr dēshē Piṇākīnyāś cha sannīdhau |  
 Bidalūr grāma-valitē paśchīmē samupasthitam ||  
 śrī-Channarāya-dēvāsyā Mudugiryāś cha pūrvatah |  
 Maralūr-agrahārāsyā dakshinē chaiva samsthitam ||  
 grāmam Kādalavēnyākhyam sarva-sasyōpāśobhitam ||  
 dattavān dvija-varyēbhīyō Dēva-Rāyō mahīpatih ||  
 nūdhī-nikshēpa-pāshāna-siddha-sādhya-samanvitam |

akshin̄y-âgâmi-samyuktam vîpra-bhôgyam su-bhûi uham ||  
 sarvamânyam chatus-simâ-samyutam cha samantatah |  
 śrî-Dêva-Râya-bhûpâlô mânâniyô manasvinâm ||  
 śrî-Virûpâksha-śu-prityai dêva-dêvasya bhaktitah |  
 nânâ-gôtrêshu jâtêbhyô Brâhmañebhyô mahâ-yaśâh ||  
 sa hîanya-payô-dhâiâ-pûrvakam dattavân mudâ |  
 viñitti-sankhyâś cha lîkhyantê vîpia-sankhyâ yathâ-kramam ||

(here follow names etc of vîrttidâis)

nâgâdri-sankhyâ vriddish cha bhôktârô Brâhmañottamâh |  
 putra-pautrah parivittâh sukham tishthantu tê varam ||  
 tad idam dharma-yuktasya Dêva-Râya-mahâ-piabho |  
 shâsanam śreyasê nityam bhavêd â-chandra-târakam ||  
 simâñosyâgrahâiasya lîkhyantê dêsha-bhâshayâ |

(here follow details of gift and usual final verses)

### 3

On copper plates in possession of Yajña-Nârâyana-Śâstri at Gôribidnâr.

śrî-Ganêshâya namah Śâradâya namah ||

Haîer lîlâ-varâhasya damshtrâ-dandas sa pâtu vah |

Hêmâdri-kalaśâ yatra dhâtrî chhatia-śriyam dadhau ||

svasti śrî vijayâbhuya-Śâlivâhana-śaka-varushangalu 1587 nê varushada Viśvâvasu - samvatsara - Mârgaśira - bahula - amâvâsyê - sûryôparâga - punya - kâla - dallu śrimad-râjâdhîrâja râja-paramâśvara śrî-vîra-pratâpa śrî-vîra-Śrî-Ranga - Dêva-mahârâyar-aiyanavaru Chandragiri-durgadallı simhâsanârûdhâiâgi sâm-râjyam gaiyuttâ yâalû śriman-mahâ-nâyakâchâryarâda gavya-anka-Bhîma chaudêra chaudi Kêyûra Chaudappa-Vadeya-prapautra Timma-Nâyaka-Vadeya-pautra Narasappa-Vadeya-putrarâda Immadi-Narasappa-Vadeyanavaru Bhâradvâja-gôtra Âśvalâyana-sûtra Rik-śâkhâdhyâyigalâda Mallâ-jôisara piapautra Lingâ-jôisara pautra Lingâ-jôisara putrarâda Chikkaianavarige dhârâ-dattav âgi kottâ bhû-svâste-grâmagala kramav entendaie sûryôparâga-punya-kâla - dallı tamma pitrigalige punya-lôkâvâpti âgabêku yendu kottantha grâmagala dâna-patra-kramav ent endare Penagonde-simhâsanakke saluva Koramurugala-nâda Karigiridurga-sthalad-olagana Siddhâpura-grâma ondu Gûlûrige saluva Sirivara-sthalad-olagana Kâlénahalli-grâma ondu ubhayam grâma yeradarannu Ke. Immadi-Narasappa-Vadeyanavaru Gûlûra Lingâ-jôisara kumâra Chikkaianavarige sarvamânyavâgi yi-grâmagalige saluva bhûmîvolage iddanthâ jala-śilâ-akshin̄y-âgâmi-siddha-sâdhyagal emba ashta-bhôga-svâmyavannu nimma putra-pautra-pâramparyavu â-chandrârka-sthâyigalâgi sukhadallı iharu yendu suvarnôdaka-pûrvakavâgi kottaddakke tâmbra-śâsana |

ahô Râghava-râjêndra sapta-kalpânujîvinah |

na śrimômi na paśyâmi svayam dattâpahârinah ||  
 Indiah pîchchhati chândâlîm kîm idam pachyatê tvayâ |  
 śva-mâmsam surayâ siktam kapâlêna chitâgninâ ||  
 déva-Brâhma-na-vrîtinâm haianê niyatâš cha jê |  
 têshâm pâda-rajô-bhityâ chaimanâ pihitam mayâ ||  
 (usual final verses) Šrî-Mahammâyî

## 4

At Hîri-Bidnûr (kasaba hobli), on a virakal in Kalludi-Narasappa's field.  
 svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya Šrî-piñthivî-vallabha Pallava-kula-tilaka śrîman-Nolambâdhîrâja Ayyapa-Dêvana maga Anniga-Bîra-Nolamba svasti samasta-bhuvana-vinuta Ganga-kula-tilaka iâjanya-chûdâmanî Kôlâlapura-pai amêsvara śîmat-Pilduvipatiya maga Nanniya-Gangan-Anuiy-emba-ganda Bîra-Nolambam tâgi Šântaran-eeyer ar attidode Nolambam muludu Gatav eldu Isavûnia dâtî edeye âne rada kâlegadol Šântarana talt iridu taleyumam ore yuman odagondu âldong oppisi Ganga satta Bîra-Nolamba mechchi Kîlka-nâda Pîriya-Bidirûnia kalnadu gottam Gangana makkala makkal-varegam salgum

## 5

At the same village, on a stone in the Chaudé-gauda's field.  
 svasti śrî Nolambâdhîrâja piñthuvî-râjya geye Tumannolagana mannidu Bramadâya Râjamana padirkkolag âl desege Gundala-ûr âliyum okkalu salipo  
 (usual imprecatory phrases)

## 6

At Kallûdi (same hobli), on a stone near the Gôrugatte, east of the village  
 śrî âyur-ârôgya-dâtâram bhava-vaidyam jagad-gurum |  
 âdhî-vyâdhî-haram vandê para-śaktiyutam Śîvam ||  
 svasti śrî Šaka-varusha 1311 neya Vibhava-samvatsarada Âsvayuja-ba 10 Guruvâradalu pûrvva-paśchima-samudrâdhîpati râjâdhîrâja râja-paramêsvara śrî-vîra-Harihara-Râya-kumâra śrî-pratâpa-Bukka-Râyaru Pengunde-pattanadalli sukha-râjyam geyuttalu ellâ-prajegalû sukhadalî irabekâgî jîvangalig ellâ udakavê prânavâgî Penugondege Henneya-nadiyanû tarabekendu śrî-vîra-pratâpa-Bukka-Râya châvadî-olage daśa-vîdyâ-chakravaritti jala-sûtrada Singâya-bhattage nîrûpava kotta â-Singâya-bhattanu â-kâluveyam Siruveiada kerege tandu â-kâluveya hesaranû Pratâpa-Bukka-Râya-mandalada kâluveyâgî mâdisi śâsanavanû barasidanû ||

yâvan Mérur ddharâ yâvad yâvach chandrârkka-mandalê |  
 Pratâpa-Bukka-bhûpâla tâvad râjâ bhavânagha ||  
 jala-sûtî a-svara-śâstrê rasa-vaidyê satya-bhâshâyâm |  
 Rudraya-Singari bhavatah sadrišah kô vâ mahîtalê šûrah ||  
 śrî-Râmachandriâya namah |  
 yasya kêseshu jîmûtâ nadyas sarvânga-sandhishu |  
 kukshau samudrâsh chatvâiah tasmai tôyâtmanê namah ||  
 mangala mahâ śrî śrî śrî

## 7

At Huduti village (Gôribidnûr hobli),  
 on the basement of the Garuda-kambha near the Âñjanêya temple.

ya namah ūbhâm astu || Śaka-varusha 1353 neya Sâdhârana-sam-  
 vatsara-Bhâdrapada-śu 10 Śanivâra Hudutiya kammâla Bommôjana maga  
 Śâmôja nilisida Tîrumala-dêvara kamba maṅgala mahâ

## 9

At Idagûru (Gôribidnûr hobli), on the top of the door of the Bhimêśvara temple.  
 śrî-Ganâdhîpatayê namah Śakâbhuya-śaka-varushngalu 1330 neya Virôdhî-  
 samvatsara-Âśvîja-śu bâgila svârasânayana mâdîdavaru Sanna-  
 Timma-vôjana ku mâra Śivamôja Viśvâmitra-pravara  
 Yajuś-śâ râja Râjêndra-Chôlage ârâdhyarâda avara râjyada Kurubûra  
 Ayyagala kûtegala darmma (rest illegible)

## 10

At the same village, on a beam of the roof of the veranda of the Râmêdêva temple.  
 śrî-guru-Gaṇâdhîpatayê namah || śrî-Râma svasti śrî vijayâbhuya-Śâlivâhana-  
 śaka-varushhangalu 1767 ne Viśvâvasu-nâma-samvatsara-Chaitra-śuddha-śrî-  
 Râma-navamî i-śubha-dîvasadalli Hidimbâpuri-grâmadolage śrî-Râma-dêvâinge  
 nûtanavâgî kâsî-kelasadinda 12 ankana-dêvasthâna katisuvabagye kelavu janaru  
 bhaktâdigalu i-punya-kelasa-mâdisidantâddu Śaka-varshhangalu 1769 ne Pla-  
 vanga-samvatsara-Phâlguna-bahula 10 varige sampûrna

## 11

At the same village, on a stone near the Mallikârjuna temple  
 mahâ-śabda Pallavânvaya srî-prithvî-vallabha Pallava-kula-tilakana .  
 maga Vîra-Nolamba prithvi-râjyam geyyuttire Irubudalaya (rest illegible)

## 13

At Velapî (Gôribidnûr hobli), on a stone in the Doddâ-bhâvî sthala.

svasti śrî Perumâla-Râja pu-Dêva śrî-ma .... Kallahali-munûru  
âlge Ereyammarasarâ Bennattûr âlge Bhûpûmu kereyu kattidode osedu koṭtodu  
(back) hî. kalanî (usual imprecatory phrases)

## 14

At Chigatigere (Gôribidnûr hobli), on the basement of the Garuda-kambha  
of the Narasîmha temple

śri-Kaduri-Nârasîmha-dêvara kambava nillisiddu Târana-samvatsara-Kârtika-  
ba 10 lu | rasaya ma Basavî Rada la sêve mangala mahâ śrî śrî

## 15

At the same village, on a stone near Lakkamma's well.

Parâbhava-samvatsara Bhâdrapada-śu 5 lu śrimatu Chigatigere Vodôrayyana  
hendati Lakkamma kattista bhâvî śrî

## 16

At Hunisênahalli (same hobli), on a pillar in the bharti-dinne east of the village.  
svasti śrî jayâbhyudaya-Šaka-varsham 1255 neya Ślimukha-samvatsarada Chai-  
tra-śu 3 Šu-vâradandu śrimatu-pratâpa-chakravartti Hoyisala-śrî-vîra-Ballâla-  
Dêvarasara pradhâna aliya-Mâchiya-danâyakara kumâra Gangî-Dêva-danâya-  
karu Penugondeya nelavîdînallî (south face) sukha-saṅkathâ-vinôdadim râjyam  
geyyuttam iddu Indeya Śântîśvara-dêvara kumâra Bommi-dêva-vodeyarige  
Haruhe-Hosûra-nâdolagana Maruvakagonkanu Balâlapuravâgî â-chandrârkau  
sarvamânyavâgî dhârâ-pûrvakavâgî kotteu mangala mahâ śrî śrî (usual final verse)

## 17

At the same place, on a second pillar.

śubham astu

namas tuṅga-etc. ||

svasti śrî jayâbhyudaya-Šaka-varushaṅgalu 1354 Parîdhâvî-samvatsarada Kâr-  
ttika-(south face) šu 1 śriman-mahâ-mandaléśvara śriman-mahâ-râjâdhîrâja para-  
mêśvara śrî-vîra-Dêva-Râya-mahârâyaru sthira-râjyam geyutt iralu Balâla-  
purada nânâ-jâtîya maduveya (east face) sunkavanu darmakke bittar âgi yî-madu-  
veya sunkavanu âru kondare (usual imprecatory phrases) maṅgala mahâ śrî śrî

## 18

At Hâluganahalli (same hobli), on a stone north of the Chaudêshvari temple.  
 śubham astu Parâbhava-samvatsarada Chaitra-śu 1 lu śrimatu Nârâyana-Gau-  
 dana maga Hîrî-Timmappanu vîrara kallu-gudi kattista gudi mangala mahâ ū

## 19

At Chikka-Kuragôdu (same hobli), on a stone near the Âñjanêya temple  
 svasti śrî jayâbhudaya-Śâlivâhana-śaka-varusha sâ 1468 Viśvâvasu-samvatsara-  
 da Chaitra-śu 10 śrimatu Sadâśiva-Râyainge punyav âgabêku yendu Kandâ-  
 châiada nâyaka Timmappa-ayanavaru Kurugôdiya volagâg idda dêvadâya  
 Brahma-dâya nu tamma tandem-tâyige punyav âgabêk endu bitteu endu  
 hâkida šâsana-mânyakke âr obbaiu tappidaiu (usual imprecatory phrases)

## 20

At Marupadagu (same hobli), on a stone lying in front of the village entrance.  
 Nandana-samvatsara-Chaitra-śuddha-pañchamî śrî-râjâdhîrâja paramêshvara ū-  
 vîra-pratâpa - Venkatapati - Râya alîya Marupadugu-grâmam mâgu  
 (2 lines gone) hâram âyavala . tudike maduru anyâya  
 . (rest illegible)

## 21

At Gangâsamudra (kasaba hobli), on a stone behind the châvadi.  
 śubham astu svasti śrî jayâbhudaya-Śaka 1472 ne  
 śrî-vîra-pratâpa śrî-Sadâśiva-Râya-mahârâyaru prithvî-râjyam gaivutta  
 (rest illegible)

## 22 \*

At the same village, on brass plates in possession of Chikka-Sannakempa  
 Yittadi-śâsanam ||

namas tunga-etc ||  
 na dharmmâd adhikam . . . . santu na samudbhavah |  
 (6 lines are left out as they are quite unintelligible)  
 svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varushambulu 1212† neya Bhâva-  
 samvatsaram Chaitra-śudha 5 Budhavâram śrî-vîra-pratâpa-vîra -Bukka-bhû-

\* This inscription is full of mistakes

† So in the original

pati-Râyalavâru | Dêva-Râyalavâru Gundama-Râyalavâru | Konthala-dêšam  
 Mânakapatnam puiri dora Vulelu-Râya | vâni kodukulu yêduguru  
 andâlalu yekinavâiu | vâri. Šankugonda Timmana-gôdu | Chinna-Timmana-  
 gôdu | Dâsana-gôdu | Channa-Kêšava-gôdu | Channana-gôdu | Yirana-  
 gôdu | Nâriyana-gôdu | Vuluvulôiu-nâda-gôtram | pannendu-vêlu-bala-  
 gum gurâlu 100 yîntivi | yâbai-dandu | nâlgû-avuda-yêngal | yêdu-gudlu  
 âvulu | yêdu-bhandlu vaka-bhandi-minda dravyam erugukoni Vijanâgram  
 patnânikı puyiri | râyula bhêti ayri | Râyulu vârini chüchi châla santôsham  
 paduu | vudhârana chêsi | bandi vapagiñchiri | Râyalavâru vâiki yinâmu |  
 guram | chhati | chaurîlu | bîmu-pendemu | avudha-yêngal mûdu | .  
 Virûpâksha-Sômêšvarum gudilô nalla-nilupa-râyi-śâsanam | Râyadattyartham |  
 nârepuyaramulaku apana ayanu | malato vachi digiri | Šankhunugonda Tim-  
 mana-gaudu | Badagala-nâdi Narasapa | (others named) pannendu-âyagândlu |  
 mala kotti šânti chêsi Râyala kanama | Dêva-Râyalu apana-tîsukoni | Vade-  
 Râmana-Bôyidu | Bhîmana-Bôyidu | bhandlu 30 kotataram 12 aralu |  
 charavu 1 kôtalô Changarâya-svâmi-gudi | Timapa-gudi | Yiragândlu-gudi |  
 Ganagiri-simhâsanam Tîrumâlige Tîrumalâchâiyalavârikî tôdukoni-vachi |  
 nâlgû-simhâsanam | 70 yêdu-samstânam doralunu tôduvachî | svampannâru-  
 dêsa-gaudalikam todukoni vachi désamukhi-dêšapândyavulunu piluchukoni vachi |  
 Ganagiri | Dhavagiri | Mumudi-patnam Chikkapa-Gauni piluchikoni vachiri |  
 Vupalagiri - patnamu Peda-Kempa - Gauduni tôdukoni vachi | pañchângam  
 Tipâ-bhatluvârini tôdukoni vachi | Karkâtaka-lagnam nichhayim chêsi vûru-  
 pêru Kurudi anê pêru pettiri guru-svâmularvarikî Timmana-gaudu yichindhi  
 guram pâda-kânaka yîravai-varâlu nînda-vudagara (here follow details)  
 kôtatarânîki yêsinadi šâsanam râllula gôdumânyam chênilo baduvulo  
 šâsanam râyi | pandendu âyagândlu vappitamu || vûrîki bali-pila yichi-(back)  
 navâdu Dyâvana-gaudu | bali-chelinavâdu mâtiga-Yara-Pâpadu | Bôgapa  
 kađava Šanku konda Timmana-gaudu | vâni nagurulô vugrânamu-yintilô  
 agni-mûlalô kanajamlô yêsiyundêdi dravyam yêsiyundêdi kadâyilu yêdu |  
 bhangâru-pratimalu yêdu kañchu-koramutlu yêdu-baruvu | kanajam ....  
 tyala-râyi | pannendu-âyigândluku mânyam katakında | dîna-mânyam |  
 Brahma-mânyam | dêva-mânyam | batu-mânyam | gauni kûta-mânyam |  
 grâmânîki mutuvali Râmatankilu 10080 Lakshmîpati-varâlu renduvêlu  
 puttalicâsulu 10050 Buku-bhûpati-Râyalavâru | Gundama-Râyalavâru |  
 Ambôji-Râyalavâru | vîri apanachâtanu yittadi-śâsanam... .yana Badagala-  
 nâdi-śîma Virachâri | anumatîñchi yittadi-śâsanam Timmana-gaunki yichiri |  
 putra-mitra-kalatrâdulu samêtangânu anubhaviñchukoni sukangâ-vundumani  
 yî-mugguru-iâyalavâru yichiri (usual final phrases) désamukhi-dêšapânduvulu  
 vapitamu Kondavâdi Kondama-Nâyidu anki doraku Kuradî Channarâya-  
 svâmi-gudilô yichinadi šâsanamu || śrî-Râmu-gatti

## 23

At Mañchénahalli (Mañchénahalli hobli), on a copper plate in possession of Yajamâna-Timmana-bhatta.

(Nâgarî characters)

namas tunga-etc ||  
 Harêr lîlâ-varâhasya damshtrâ-dandas sa pâtu vah !  
 Hêm. kalaśâ yatra dhâtrî chhatra-śriyam dadhau ||  
 kalyânâ tad-dhâma pratyûha-timrâpaham |  
 yad gajô'py Agajôdbhûtam pañchâsyenôpalâlitam ||  
 jayati kshîra-jaladhêr jâtam savyekshanam Harêh |  
 âlambanam chakôrânâm amarâyushkaram mahah ||  
 tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhah |  
 pautîas tasya Puîuravâ Budha-sutas tasy Âyur asyâtmajah |  
 sañjajñê Nabushô Yayâti abhavat tasmâch cha Pûrus tatah |  
 tad-vamshê Bharatô babhûva nrîpatis tasyâbhavachchhantanuh |  
 tat-putrô Vijayôbhîmanyur udabhût tasmât Suhôtâ niipah ||  
 Nandas tasyâshtamô'bhûchchhibir iti narapaś tasya râjâtha Lîkka-  
 kshmâpas tat-saptamaś Šrî-patîr iti samabhût Râja-putrô narêndrah |  
 tasyâsît Vijjalêndîô daśama iha nrîpô víra-Hemâli-Râyas  
 tasmâd êkô Murârau krîta-natîr udabhût tasya Mâyâpurîshah ||  
 tasyaikô'janî Sôma-Dêva-nrîpatis tasmâch cha râjñas sutô  
 vîrô Râghava-Dêva-râya-nrîpatis šrî-Chinnamô bhûpatîh ||  
 Âravîti-nagarî-vibhôr abhût tasya Bukka-dharanîpatis sutah |  
 yêna Sâlava-Nrisimha-râjyam apy êdhamâna-mahasâ khilîkritam ||  
 tasya Gaurâmbikâjânê tanayô vinayônnatah |  
 vîdyâ-nîdhîr viśeṣha-jñô vîrô Vijaya-bhûpatîh ||  
 dayâ-nîdhîr abhût tasya dayitâlaṅkritâ gunaih |  
 Šaurêr iva mahâ-Lakshmiš Šankarasyêva Pârvatî ||  
 putra-ratnam tataś šlâghyam pûrva-janma-tapah-phalam |  
 Mâdhavân Madanam Padmâ Sêñânîm Adrijâ Šivât ||  
 Jayantam Amarâdhîśât Sachîvâlabhatâtmajam |  
 Dêva-Râyam mahîpâlam dâritârâti-mandalam ||  
 vikramê Vikramâdityam bhôgê Bhôjam ivâparam |  
 Râjarâjam vitaranê râjânam yam prachakshatê ||  
 Yaśasvinâm agrasarasya yasya pattâbhishêkê nija-pârthivêndôh |  
 dâñâmbu-pûrair abhishichyamânâ dêvî-padam bhûmir iyam bibharti ||  
 râjâdhîrâjas têjasvî šrî-râja-paramêśvarah |  
 mûru-râyara-gandâkhyah para-râya-bhayankarah ||  
 bhâshâtîlanghi-bhûpâla-bhujaṅga-birudônnatah |  
 śishta-samrakshana-parô dushta-śârdûla-mardanah ||

arîbha-ganda-bhêrundô Hari-bhakti-sudhânidhîh |  
 pratyarthi-samidhô hutvâ pratâpâgnau i anânkanê |  
 prâptaś šrî-[vîra]-vijaya-lakshmî-pâni-gîahôtsavam |  
 šrî-Tungabhadrâ-nikatê nagarê Vîjayâhvayê |  
 pitryam simhâsanam prâpya pâlayan prithivîm imâm |  
 punya-šlôkâgî aganyô'sau Dêva-Râyô mahîpatih |  
 Tungabhadrâ-nadî-tîlê Virûpâkshasya sannidhau |  
 vêda-netrâgni-bhû-samjñâ-ganitê Šaka-vatsarê |  
 Chitrabhânan tu Vaiśâkhê pauinamyâm Bhaumavâsaîê |  
 šrîmad-Ghanagîrêr dêshê Pinâkinyâś cha pûrvakê |  
 Mañchêpally-antarvalitê nairityâm samupasthitam |  
 Kôtagânâkhyâ-šailasya paśchimê chaiva samsthitam |  
 Kôtagârapalli-grâmasya vâyavyâm samupasthitam |  
 Sâdêpally-agrahârasya pûrvataś chaiva samsthitam |  
 grâmam tu Brahmapally-âkhyam sarva-sasyôpaśôbhîtam |  
 dattavâu dvija-varyâya vêda-vêdânta-vêdinê |  
 niñjâśiitâya vîpiâya Bhâradvâja-sa-gôtrinê |  
 Bahvîichê Subbanâryâya Vênkatâkhyâ-prapautrinê |  
 Râmâ-bhattârya-pautrâya Nañja-bhaṭtârya-putrinê |  
 šrî-Virûpâksha-su-prityai Dêva-Râyô mahîpatih |  
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ |  
 nîdhî-nikshêpa-pâshâna-siddha-sâdhyâ-samanvitam |  
 akshîny-âgâmi-samyuktam vîpiâ-bhôgyam sa-bhûruham |  
 dânasayâdhamanasyâpi vikrayasyâpi sammatam |  
 vâpî-kûpa-tatâkâdi-jalâsaya-samanvitam |  
 sarvamânyam chatus-sîmâ-samyutam cha samantatah |  
 dattavân dvija-varyâya Dêva-Râyô mahîpatih |  
 putra-pauti âdibhiś chaiva bhôjyam â-chandra-târakam |  
 tad idam dharma-śilasya Dêva-Râyô mahâ-priabhuḥ |  
 šâsanam pradadau nityam bhavêd â-chandra-târakam |  
 sîmânôsyâgrahârasya likhyantê dêsha-bhâshayâ |

(rest contains details of boundaries and usual final verses)

## 24

At Dyâvaratondapalli,

majare of Halêhalli (same hobli), on a rock in Bombagâ's field

śubham astu Haleyahalige pratinâmavâda Yimmadînarasiṅgarâyapurada  
kâluvali Varadanahallî

## 25

At Upparahalli (Mañchênahalli hobh), on a stone at the village entrance.  
 śubham astu svasti srî jayâbhuya-Śâlivâhana šaka-varushangalu 1506 .  
 rana-samvatsarada Kârtika-śu 12 lu Śrî-Ranga-Râyaru Tirumaleya  
 Penagondeya ka-puravolage Upparahalliya-grâmavanu sarvamânya-  
 agrahâlavâgî â-chandrâika-sthâiyâgî dhâiey eradu kotaru amritapadi  
 tamma tande Hiriya-Bôappa-gaudaigû tamma guugaligû  
 punyav âgabêk endu sarva-namasya-agrahâlavâgî dhârey eradu koteu (usual  
 final phrases) kotta šilâ-šâsana mangala mahâ śrî śrî

## 26

At the same village, on a stone near the Basavana katte.

śubham astu svasti śrî vijayâbhuya-Śâlivâhana-śaka-varushangalu sâ 1506  
 Sâdhâvana - samvatsarada Kârtika-śu 12 lu Tirumaleya Pena-  
 gondeya ayanavarige Upparahalliya-grâma agrahâravâgî  
 (rest illegible)

## 27

At the same village,  
 on a stone at the boundary of Basavanahalli and Chilénahalli

Saumya-samvatsarada Vaiśâkha-śu 15 lu śrimad-râjâdhinîâja râja-paramêśvara  
 śrî-vîra-pratâpa śrî-vîra-Venkatapati-Dêva-mahâîyara kâryakke kartarâda  
 Hadapa-Venkatapa-Nâyaka-kumârarâda Hadapa-Pâpi-Nâyaka-kârya-kartarâda  
 Gîriyâjapa Upparahalliya gauda Ši vakahaliya  
 prajagalu . (back) šâsanada vôle-kramav ent endare yi-Basavanahalli padu-  
 valu Sudekunte kelagana holavanu Chilénahalli-gadde I gaddênu ninage  
 mânayavâgî kotev âda-kâiana nînu putra-pautra (rest illegible)

## 28

At Miṇakanagurki (same hobli), on a rock in Patêl's karaga-field.

(Nâgarî characters)

śubham astu svasti śrî Śâlivâhana 1433 neya Prammôda-vatsaïada  
 Âśvayuja-śuddha 15 . Râhu-grahana-punya-kâladallî śrîman-mahârâjâ-  
 dhîrâja râja-paramêśvara śrî-vîra-pratâpa-Krishna-Râya-mahârâya prithvi-  
 râjyam geyuvadaralli śrî-Krishna-Râya-mahârâya (4 lines effaced) mânayavâgî  
 dhârey eradu koṭa chatus-simâ (rest effaced)

**32**

At Arakunda (same hobli), on a stone in front of the Āñjanēya temple  
 śīmatē Rāmānujāya namah vēda-mārga-pratishthāchāry Ālvār śī-Tīrumale-  
 Penugonde-Narasimha - Tātāchāriya - ayyanavarige Rāma-Rāja - apanēli Sona-  
 gaudara sarvamānyada Alikunda śī

**34**

At Kadırıdēvarahallı (Tondēbhāvi hobli), on a stone in front of the  
 Narasimhasvāmī temple.

Śrīmukha-samvatsaıada Māga-śu-pādyadalū śrīmatu Kova-Nāyakaıa Gayyapla-  
 Nāyakaru Kadırı-dēvara gudiya mantapavanu katisidanu

**36**

At Halkūru (Bommasandra hobli), on a wall of the Sōmēśvara temple  
 svasti śī vijayābhuya-Šālivāhana-śaka-varusha 1445 nē Svabhānu-samvat-  
 sarada Vaiśāka-śu 15 lu śī-mahārājā-paramēśvara śī-Krishna-Rāya-mahārā-  
 yara ūligada Mālapa-Nāyaka-ayanaavarige dharmavāgi pradāni-Sarvarasaya-  
 navaru Halukūra Sōmēśvara-dēvarige pratipálisi mādisida jīrna-uddhārada  
 kalu-vesada sēve ara adhikārı Vanasayana ūligada Siddayanu

**37**

At the same village, on the door frame of the Sōmēśvara temple.

śī Alakūru śī-Channa-Sōmēśvara-svāmī-mandira-dharma-sthānamām Bengal-  
 lūru śīmad-Vīra-Śaiva-Gubbi-Rudrākhyā-tanūja Tōtadāryah kārya-kartā || Šāli-  
 vāhana-śaka 1809 nē vartamāna-Sarvajitu-samvatsara-Vaiśākha-māsadalli nīr-  
 misidanu || san 1887 nē 1svī ||

**38**

At the same village, on a stone attached to the Basavanna katte.

śī-Sōmēśvara Šālivāhana-śaka-varusha 1426 nē varushadalu Raktākshī-samvat-  
 sarada Kārtika-śu 15 Guru-sōma-grahana-punya-kāladalu Lakyada Lin. Vode-  
 yaru Sōmēśvara-dēvara gudi-gopura-prākāra-ratha-utsaha-paditara-anga-ranga-  
 vaibhavanu tri-sandhyā-kālada naivēdyakk ivaru vodeyarige lingārchaneya  
 Rudrā avanu mādikondu Nañja-Rāyage hēlalikkāgī ā-Nañja-Rāyanu vīra-pra-  
 tāpa-Narasinga-Rāyarige hēlalāgī Sōmēśvarage Halukūra sa-hīanyōdaka-dāna-  
 dhārā-pūrvakavāgī ā-chandrārka-sthāyi-yāgī samarpisidaru | Sōmēśvara (usual  
 final verse)

## 40

At Singanahalli (same hobli), on the Āñjanēya stone in the Gôdeholā  
 Si samvatsarada Mârgasira-ba I Âdîvâradandu pratâpa  
 Hoysana śrî-vîra-Ballâla-Dêvarasarū sukha-sankathâ-vinôdadim râjyam geyyu-  
 ttav ॥ alu (stops here)

## 41

At Kâchamâchênahalli (same hobli), on a stone in Survey No 93  
 svasti śrîman-mahâ-mandalêshvara Talekâdu-Kongu-Nangali-Bauavâsi-Halasige-  
 Hânungall-Uchchangi-gonda Hoysala-vîra-Ballâla-Dêvara râjyada Šâivari-  
 samvatsaрадallu śrîman-mahâ-pradhânam śrî-karanada heggade Yerayannanum  
 dandanâyaka Bila-Gôvindâiasarum Ummadiya bavaakke nadadallı Pôchiya-  
 Keriya-nâyakalu tale-gottu hadada netra-ppattu Nâgâchâriya kereyanu Kûda-  
 lûra mahâjanangalu nakara-nânâ-dêshiya munde makkalu-makkalu tara-  
 â-chandîâika-sthâiyiyâgi kotta bhûmîyan alidavange (usual final phrases)

## 42

At Koṇdâpura (same hobli), on a stone in Kodla-Nâyaka's assessed land.

. . . Virôdhî-nâma-samvatsarada Âśvîja-śu 10 lu Hosûra-sammâtina  
 dêsha-mukhi dêshapânde dêshi-kaianî Sahigonda-Nâyakage baraši kotta kâgada  
 kramav ent endare Hosûra sîmege saluva Erapanahallîge pratinâmadhêyavâ-  
 da Kondâpuravannu nûtanavâgi kôte kattisi praje tandu grâma tumbu-mâdisi  
 vechcha aramane kipâyatû tilidu yî-grâma-balîya kattu-kodagi-mânyavâgi  
 manu ♂ 2½ holavannu nêmuke mâdi koṭtu yiruvadaiında yî-gîmada kôte katti-  
 si. . . mâdi yî-holavannu nînna putra-pavutra-pâramparyavâgi anubha-  
 visikondu yiruvadu . . .

## 43

At Dyâvarahalli (same hobli), on a stone in Venkataramanappa's grove.

namas tunga-eto ||

svasti śrî vijayâbhuya-Šâlivâhana-śaka-varushaṅgalu 1715 sandu vartamânav-  
 âda Pramâdîcha-sam-Mârgasira-śu 15 . . Halukûru-jahagîrudâru Mîra-  
 Ahammada-Sâ-komâru Mîra-Husêna-Sâ-rige râ || Mâkalidurgada subhêdâru  
 Mîra-Ali-Bêga-Sâ baraši kotta kattu-kodagi-mânya Dêvarahallî-grâmakke vâ-  
 yavyakke nûtanavâgi kôte kattisidarinâda nîmâge maṇuvu-hâlita bijavari ha  
 (rest illegible)

## 44

At the same village, on a stone in the Venkataramanappa's assessed field.

Hajaratu Tîpu-Sulatâna-Pâchâvaraavara appaneyalu svasti śrî vijayâbhyudaya-Šâlivâhana-śaka-varusha 1719 nê vartamânavâda Kâlayukti-samvatsarada niya-Śrâvana-śuddha 5 yalu śrimatu Mâkalidurgada amaladâra (y) Ahumada Vusa-mâna-Sâhêbaravaru Halukûru-Mîra-Husêna-Sâhêbaravarige barasikotta kerê-kattu-kodagi-śyâsana-kiamav ent endare Mâkalidurgada simege saluva Maladakere-hôbali Dyâvarahalli-grâmada baliya hostâgî nîvu katîsî yiruva kerege katu-kodage-bage hajûru hukkum â-prakâïakke nîmage kodisiyruva bhûmi yî-Dyâvarahalli-grâmakke uttaravâgî Timmanahalli-kerey-olagana gadde-bhûmi manuvu kha  $\frac{1}{2}$  . halli vupagrâma-Chandrahalli-baliya beddalu hola-bhûmi (rest illegible)

## 45

At Kenkere (same hobli),

on a stone at the entrance of the Lakshmi-Narasimha temple.

śubham astu svasti śrî jayâbhyudaya-Šâlivâhana-śaka-varushambulu ? 1556 agunêti Yuva-samvatsara-Pushya-ba 2 lu śriman-mahârâya . . . Dêva-Râya . . . . . Vijayânagara (rest effaced)

## 46

At Hosûru (Hosûru hobli),

on copper plates in possession of Jatâvallabha, Patêl of Ramâpura.

[I b] śri-Ganâdhîpatayê namah || nama tunga-etc ||  
 avyâd avyâhataiśvarya-kâranô Vâranânanah |  
 varadas tîvra-tîmîra-mihîrô Haia-nandanah ||  
 śrîmân âdi-Varâhô yah śriyam dîsatu bhûyasîm |  
 gâdham âlingitâ yêna mêtînî môdatê sadâ ||  
 asti kaustubha-mâñikya-kâmadhênu-sahôdarah |  
 Râmânujah kalânâthah kshîra-sâgara-sambhavah ||  
 uda[bhûd] anvayê tasya Yadu-nâmâ mahîpatih |  
 pâlitâ yat-kulînêna Vâsudêvîna mêtînî ||  
 tat-kulê Bukka-nâmâ yah kîrti-śauryya-vichakshanah |  
 \*Magâmbikâbhavad râjñî Lakshmîr iva Haîer yathâ ||  
 abhût tasya kulê śrîmân abhangura-gunôdayah |  
 apâsta-duritâ Sangamô nâmâ bhûpatih ||  
 Mâlambikâ bhavat patnî yasya râjñah šuchi-smitâ  
 Damayantî Nalasyêva Indrasyêva yathâ Šachî ||

\* So in the original.

âsan Hariharah Kampô Bukka-Râya-mahîpatih |  
 Mârapô Muddapaś chêtî kumârâs tasya bhûpatêh ||  
 pañchânâm madhyagas têshâm prakhyâtô Bukka-bhûpatih |  
 prachanda-vikamô madhyê Pândavânâm ivâijunah ||  
 bhangâh Kalingâ mita-šaurya-vrittêh  
 Vangâ vibhinnânga-vighûrna-nêtrâh |  
 Ândhrâś cha randhrâni viśanti yasya  
 bâhûgra-khadgêna viśiryamânâh ||  
 Turushkâś šushka-vadanâh Pândya-bhûpâh palâyitâh |  
 sva-bhujârjita-vîyêna tasmin râjyam praśâsatî ||  
 Bukka-Râyôbhavachchhrimân bhujârjita-parâkramah |  
 mēdinîva piajâ yêna sva-putrân iva rakshitâh ||  
 râjâdhîrâjas tê[IIa]jasvî yô râja-paiamêvarah |  
 bhâshâ-langhitâ-bhûpâla-bhujangama-vihangamah ||  
 râja-râja-bhujangô yah para-râya-bhayankarah |  
 Hindurâya-Suratrâna ity êtaîr upaśôbhîtah ||  
 Vidyâbhîdhâna-nagarî vijayônnati-śâlinî |  
 Vidyâranya-kritâ tasyâm ratna-simhâsanê sthitah ||  
 yasmin shôdasa-dânânâm dhaiâyâm pariśôbhîtê |  
 dânâmbu-dhârayâ tasya vardhatê dharma-pâdapah ||  
 alankritê Šakasyâbdê \*rasa-bhû-nayanêndubhîh |  
 Târanâbdê Chaitra-mâse navamyâm šukla-pakshakê ||  
 Pampâyâm Bhâskara-kshetrê Virûpâkshasya sannidhau |  
 Âpastambâkhyâ-sûti âya Bhâradvâjânava vâyinê ||  
 Yâjushânâm varênyâya sakalâgama-vêdinê |  
 ashtâdaśa-purâṇânâm abhijñâtârtha-vêdinê ||  
 ashta-bhâshâ-kavîtva-srî-vânî-vîjita-sampadê |  
 Sômâya Nâchauâmbôdhê sômâyâmita-têjasê ||  
 Guttidurgâbhîdhê râjyê Kôdûrâkhyâ-mahîtalê |  
 Penna-mâganî-vîkhyâtê sai va-sasyôpaśobhitê ||  
 Kôdâru-Nâgamallâkhyâ-dînnâbhîyâm api paśchimam |  
 grâmôttamâ makûrôh prâchyâm diśi samanvitam ||  
 Ûruchîntala-nâmnaś cha grâmâd dakshina-samsthîtam |  
 Vangalûr-Kôdutâlâbhîyâm uttarâśâm upâśritam ||  
 Pinâkini-taṭê Peñchukaladînnâhvayam purâ |  
 Bukkarâyapurâkhyâtam pratînâmnâ cha šôbhîtam ||  
 nîdhî-nîkshêpa-samyuktam jala-pâshana-samyutam |  
 akshîny-âgâmi-sahitam siddha-sâdhya-samanvitam ||  
 ashta-bhôgam idam sarvamânyam â-chandra-târakam |  
 sa-hiranya-payôdhârâ-pûrvakam dattavân mudâ ||

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\* So in the original

॥४॥ नात्रिष्ठाय लै र्याहौ लास लालि निरिणी कुमा वीकुमायः ॥५॥  
प्रतिक्षेप्य न तनुकुनकुर्या व्यवहित इव वै तत्त्वं व्याप्तिर्वाम्युक्त्वा वै  
द्वितीय स्वरूप अनुभव इव व्यवहार्या ॥६॥ विवरण विकल्प  
॥७॥ तत्त्वे विद्या न द्विज्ञाने विद्या विद्या विद्या विद्या ॥८॥ विद्या  
त्वं एव विद्या विद्या विद्या विद्या विद्या विद्या विद्या ॥९॥ विद्या  
विद्या विद्या विद्या विद्या विद्या विद्या विद्या विद्या ॥१०॥ विद्या

ପ୍ରଥିତା ଉକ୍ତଗୁଡ଼ିଶକ୍ରାନ୍ତାପୁର୍ବତୀନା ପ୍ରତିବାଦୀଙ୍କୁ ତନମୁଣ୍ଡରା କଷିଷ୍ଠ  
ରକ୍ଷଣା ଏବଂ ଶ୍ରୀନାନ୍ଦିକିଶ୍ଵରୀଙ୍କ ଦେଖିଯାଇପାଇଲୁ ପରିପ୍ରେସିବାରେ ପରିପ୍ରେସିବାରେ  
ପରିପ୍ରେସିବାରେ ପରିପ୍ରେସିବାରେ ପରିପ୍ରେସିବାରେ ପରିପ୍ରେସିବାରେ ପରିପ୍ରେସିବାରେ  
ପରିପ୍ରେସିବାରେ ପରିପ୍ରେସିବାରେ ପରିପ୍ରେସିବାରେ ପରିପ୍ରେସିବାରେ



1b

ಭ್ರಮಿತ ಕಾರಣದಿಂದ ನಾನು ಅವಕಾಶ ಪಡಿತ್ತು ಮಾತ್ರಾ ಎಂದು ಹೇಳಬೇಕು  
ಇದು ಸಾಧ್ಯವಿಲ್ಲ. ಆದ್ದರಿಂದ ಈ ವಿಷಯದಲ್ಲಿ ಏನು ಅಂತಿಮ ಪರಿಣಾಮ  
ಉತ್ಪತ್ತಿ ಹಾಗು ಅದನ್ನು ಗ್ರಹಿಸಿ ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ತಾಂತ್ರಿಕ ವಿಜ್ಞಾನದಲ್ಲಿ ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು  
ಎಂದು ನಿರ್ಣಯಿಸಿ ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ಅಂತಿಮ  
ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು ಎಂದು ಹೇಳಬೇಕು. ಅಂತಿಮ ಪರಿಣಾಮ  
ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ಅಂತಿಮ  
ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.

II a

● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.

II b

● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.

III a

● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.  
● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು. ● ಅಂತಿಮ ಪರಿಣಾಮ ಎಂದು ಹೇಳಬೇಕು.

śrīman-Nāchana-Sōmākhya-mahā-kavī-varō'pyatha |  
 rājānam āśisham chaiva chirajīvi bhavatv iti ||  
 svayam anvakarô vrittîr daśottara-śatam kavīḥ |  
 shat-trimśad atīa bhāgāḥ syuh yajamānāhvayā tataḥ ||

(here follow names etc of vrittidārs and the details of their vrittis)

idam akhila-Rāja-śekhara-madhukaiā-jhēnkāra-gīta-māhātmyam |  
 śrīmad-Bukka-Rājēndra-nūipatēs śāsanam achalaika-pārijātasya ||  
 Ātrēyānām Yājushī Kōtdēvā-  
 rādhyāchāryasyāngajō Vādhā-mūrtih |  
 chakrē samyak Śarva-śāstra-pīavīnah  
 ślōkān ētān Mallanārādhya-varyah ||  
 tvashtrā tachchhāsanam svāmi-śāsanēna vinīrmītam |  
 śāsanāchārya-varyēna Nāgi-Dēvēna śilpīnā ||

(usual final verses)

śrī-Vīṇūpāksha (in Kannada characters)

## 47

At the same village, on copper plates in possession of Patēl Jatāvallabha [II]svasti jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmāj-Jāhna-vēya-kulāmala - vyōmāvabhāsana - bhāskarāh sva khalgaika-pīahāra - khandita-mahā-śilā-stambha - labdha - bala - parākramō dārunārī - gana - vīdāranōpalabdha-vrana-vibhūshana - vibhūshitah Kāṇvāyana-sa-gōtrah śīmat-Kongani - varmma-dharmma-mahādhīūājah tasya putīah pitur anvāgata-guna-yuktō vīdyā-vīnaya-vīhita-vīttah samyak-prajā-pālana-mātrādhīgata - ājya-prayōjanō vīdvat-kavi-kāñchana-nikashōpalabhūtō nīti-śāstrasya vaktī-pīayōktī-kuśalō Dattaka-sūtra-vritēr pranētā śrīmān Mādhava-mahādhīrājah tat-putrah pītrī-pāitā [IIa]maha-guna-yuktō'nēka-chāturddanta - yuddhāvāpta - chatuī-udadhi-salilāsvādita-yaśāh śīmadd-Haīvarmma-mahādhīrājah tat-putrō dvija-guru-dēvatā-pūjana-pāīō Nā-rāyana-charanānudhyātah śrīmān Viṣhnugōpa-mahādhīrājah tat-putrah Tryambaka-charanāmbhōruha-rajar-pavitrīkritītottamāngah sva-bhuja-bala-parākrama-kīaya-krīta-rājyah Kalī-yuga - bala - pankāvasanna - dharmma - vīshōddharana-nītya-sannaddhah śrīmān Mādhava-mahādhīrājah tat-putrah śrīmat-Kadamba-kula-gagana-gabbhastimālinah Krishṇavarmma-mahādhīūājasya pīrya-bhāgīuēyō vīdyā-vīnayātīṣaya-pārīpūritāntarātmā nīravagraha-pradhāna-śauryyō vīdvatstu prathama-ganyah śīmān Kongani-mahādhīrājah Avīnīta-nāmā tat-putrī vīrīm-bhamāna-śakti-trayah Audāri-Āla[IIb]ttūr-Poūulaīe-Pennagarādy-anēka-samara-mukha - makha-huta - prahata - śūla - purusha - paśūpahāra - vīghasa - vihastīkrīta-Kritāntāgnimukhah Kīrātārjunīya - pañchādaśa - sargga - tīkākālō Durvvīnīta-nāmadbhēyah tasya putrō durddānta-vimardda-vīmrīdīta - viśvambharādhīpamaulī - mālā - makaranda - puñja - pīñjarīkīyamāna - charana - yugala-nalīnō Mu-

shkara - nāmadhēyah tasya putrah chaturddāśa - vīdyāsthānādhigata-vimala-matih viśēshatō'navāśhasya nīti-śāstrasya vaktri-prayōktri-kuśalō rīpu-timira-nikara - nīrākaraṇōdaya - bhāskarah Śrīvīkrama - prathīta - nāmadhēyah tasya putrah anēka-samara - sampādīta-vijrimbhita-dvīrada - iadana - kuliśābhīghātā-vrana - samrūdha - bhāsvad - vijaya - lakshana - lakshīkrīta - viśāla - vakshas-sthalasama[IIIa]dhigata-sakala-śāstī ārtītha-tatva - samārādhīta - tri-varggō nīśāvadya-charita - pratidinam-abhīvardhamāna prabhāvō Bhūvīkrama - nāmadhēyah apī cha |

nānā-hēti-pī ahāra-pravīghatīta-bhatōrash-kavātōtthitāsrīg-  
dhāīāsvāda-pramatta-dvīpa śata-charana-kshōda-sammardda-bhīmē |  
sangrāmē Pallavēndīam narapatīm ajayad yō Vilandābhīdhānē  
Rājā Śrīvallabhbhākhyas samara-śata-jayāvāpta-lakshmī-vilāsah ||  
tasyānujō nata-narēndra-kīrīta-kōti-  
ratnārkka-dīdhīti-virājīta-pāda-padmah |  
Lakshmyā svayam vīta-patīr Nava-Kāma-nāmā  
śishta-priyō'rīgana-dāraṇā-gīta-kīrtih ||

tasya Kongāni-mahārājasya Śivamārāpara-nāmadhēyasya pautīah samavanata-samasta-sāmanta - makuta-tata-ghatīta - bahala-ratna - vilasad - amara-dhanush-khanda-mandīta-cha aṇa-nakha-mandalō Nārāyana-charana-nīhīta-bhaktī śūra-pu[IIIb]i usha-turaga-nara-vārana-ghatā-sanghatta-dāruna-samara-śīrasī nīhi-tātma-kōpō Bhīma-kōpah prakata-rati-samaya-samanuvarttana-chatura-yuvatī-jana - lōka - dhūrttō lōka-dhūrttah su-durddharānēka - yuddha - mūrddha-labdha-vijaya-sampad āhīta-gaja-ghatā-kēsarī Rājakēsarī apī cha ||

yō Gangānvaya-nīrmalāmbara-tala-vyābhāsana-prōllasan-mārttandō rī-bhayankaīah śubhakarah san-mārgga-īakshākarah |  
saurājyaī samupētya rāja-samītau rājan gunair uttamaih  
rājā Śrīpurushāś chī am vijayatē rājanya-chūdāmānih ||  
Kāmō rāmāsu chāpē Daśaratha-tanayō vīkramē Jāmadagnyah  
prājyaiśvaryē Balārīr babu-mahasi raviś sva-prabhutvē Dhanēśah |  
bhūyō vīklyātā-śaktis sphuṭataram akhila-prāna-bhājām vīdhātā

Dhātrā siśhtāḥ prajānām patīr itī kavayō yam praśamsanti nītyam ||  
tē[IVa]na pratidīna - pravīrita - mahā-dāna-janīta - punyāha - ghōsha-mukhāīita-mandirōdārēna Śrīpurusha - prathama - nāmadhēyēna Prithuvī - Kongāni-mahā-rājah || tēnēdam akhilam budbuda-chalam jīva-lōkam avalōkyā chatur-aśīty-utītarēshu shat-chhatēshu Śaka-varshēshu samatītēshu Mānyapuram adhīvasati vijaya-skandhāvārē Vaiśākha-māsi sōma-grahanē Viśākhā-nakshatrē Šukravārē Kāshyapa-gōtrāya Māraśarmmaṇah putrāya Tōlūr-vvāstavyāya Mādhavaśarmmaṇē Vājasanēya-vēda-vi[IVb]dē Elāñ-Gūdalūr-mMarīyāchī-Gūdalūr-pParūvi-Śrīpuram itī chaturshu grāmēshu grāmam prati-dvādaśa-khandikāvapana-samīta-śālyādi-vapana-yōgyam bhūmi-tri-kuḍaba-sammitāvapana-mātram griha-

sthānam trīmsa-kudaba-sammitam mūrpāl dvī-khandikā-vapana-sammitam  
tōta-kshētiām trīmśat-khandikā-vapana-sammitam priyāngav-ādī-vapana-yōgyam  
āranyam cha dattam ētat sarvām sarvva-parihārōpētam udaka-pūvvam  
\*dattah | asya dānasya sākshinah Shannavata-sahasra-vishaya-prakritayah ||  
[Va]api chātra Manu-gītās ślōkā (usual final verses) yō rakshati sa punyabhāg  
bhavati Viśvakarmmēna līkhitam

## 48

On copper plates of the same village

[I b] svasti śrī-Mānavya-sa-gōtiānām Hāritī-putiānām mātī-gana-samvarddhī-  
tānām Svāmī-Mahāsēna-pādānudhyātānām Chalukyānām samiddhīmad-rājya-  
paramparāyāta-vamśa-tilakō aśvamēdhāvabhritha-snāna-pavitriktottamāngah  
Polakēśity-abhīkhyāta-nāmadhēyō Rāṇa-Vikrama-dvītīya-[ II a ] nāmadhēyah tad-  
anantaram Harshavarddhana-jīta-Satyāśīayam sva-priyā-sutā sva-bhāshayā  
Ambērēty āvijñāpitas san Mahā-Māgha-pauinnamāsyāyā Sangama-tīrthē sōma-  
grahanē sa-hiranya-sōdakam Ātrēya-gōtrēbhyō tīrayōdaśēbhyah Kauśika-gōtrē-  
bhyah pañchabhyah Kāśyapa-gōtrēbhyah tīrbhyah Kaundinya-gōtrē tri[bhyah]  
[ II b ] Kauśika-gōtiēbhyas tribhyah Sāvarnnīka-gōtrābhyām dvābhyām Bhāra-  
dvāja-gōti ah ēkah Šaunaka-gōtrah ēkah ētēbhyō mahā-Brāhmaṇēbhyah vidita-  
vēda-vidbhyah shat-karimma-nīratēbhyah ēka-trīmśadbhyō Brāhmaṇēbhyah  
Kanīkal-vishayē sva-bhāshayā Periyāla-nāma-grāmam dattam Manu-gīta-  
ślōkam udāhaīanti || (III a) (usual final verses)

## 49

At the same village, on a stone in the burial ground

svasti śrī pratāpa-chakravarṭī Hoyasana śrī-vīra-Ballāla-Dēvarasaru Ho-  
savīdinolū sukha-sankathā-vinōdadim rājyam geyvuttam

## 50

At the same village, on a pillar of the mosque in the fort.

(South face) svasti śrīmatu rājādhīrāja rāja-paramēśvara śrī-vīra-pratāpa Dēva-  
Rāya-mahārāyāru sāmrājyadi (west face) svasti śrīmatu Krōdhana-samvatsarada  
Māgha-śuddha 5 Ā śrima-śrī-mahā-pra (stops here)

## 51

At Malalūru (same hobli), on the Basavanna-stone behind the īśvara temple.

svasti śrīmatu pratāpa-chakravarṭī Hoyasana-śrī-vīra-Ballāla-Dēvarasaru Dōra-  
samudrada nelevīdinolū sukha-sankathā-vinōdadim rājyam geyvuttam iddallī

\* So in the original

śrīman-mahā-sāmantādhipatiy Appagallī Pālyeya-Nāyakana maga Kallaya-Nāyakanu tān āluva Haruhe-Hosaūra-nādolage Malalūia sthalavanu chatus-sī (rest illegible)

## 52

At Mudigere (same hobli), on a stone right-side of the main entrance  
of the Chennakēśvara temple

śubham astu svasti śrī vijayābhuyada-Śālivāhana-śaka-varushangalu 1487 neya  
nada Kiōdhana-samvatsarada Kārtika-śuddha 15 lu sōmōparāga-kāladallī śrī-  
man-mahārājādhījāja rāja-paramēśvāra śrī-vīra-pratāpa Sadāśīva-Rāya-mahā-  
rāyaru pīthvī-sāmījyam gaiyutt uralu Sadāśīva-Rāya-mahārāyara nūñpadin-  
dalu Tīrumala-Rājayyanavara appaneyindalū śīman-mahā-Āvatīya-nāda prabhu  
Sonapa-Gauda-ayyanavaru Sadāśīva-Rāya-mahārāyai gū Tīrumala-Rājayyanava-  
nigū komārarigū akshaj avāda punya ḍagabēk endu tamma mātā-pitrīgaligū aksha-  
ya-punya-lōka-prāptiy ḍagabēk endu sōma-grahana-punya-kāladallī chatur-daśa-  
chhappannādhīśvaranāda Hosaūia-nāda Mudigereya śrī-Chenna-Kēśava-dēvara  
amṛita-padi-dīpārādhane-pañchāparva-īatha-utsaha-muntāda sēve ā-chandrārka  
vāgī nadiyabēk endu Mudigereya -grāmavānu sa-hiranīyodaka-dāna-dhārā-  
pūrvakavāgī Chenna-Kēśava-dēvara śrī-pādakke samaipisidevu (usual final phrases)  
sthāna-mānya pūrva-marīyāde || ślōka (usual final verses)

## 53

At Gundāpura (same hobli), on a rock in the Āñjanēya-gutta east of the village.  
śrī Tiruvengalappa svasti śrī vijayābhuyada-Śālivāhana-śaka-varushangalu  
1403 sanda Plava-samvatsarada Māgha-śu 4 Sōmavāradalu Penugondaya pra-  
dhāna Mallarasara umbaliya Kādalauṇṇiya-grāmadalū bētey-avasaradalu chi-  
ttayisi Vaśishta-gōtrada Rik-śākhēya . . . gala maga adhikāri Nā-  
rana-dēvana kaiyalu kondā . . . kalaśadī dīpa-māleya kalla-  
kambha khilavā kunteya . . . dēvar-amṛita-padi-naivēdyake Mal-  
larasa-Vodeyara kaiyyalū . . . dīpārādhanege vondu-honna holanu sarva-  
mānya vāgī . . . Brāhmaṇa . . . galu gauda-Sōmaya-Yānipa-gaunda-  
muntāda gauda. . . garasa Basavaya yī-kereya pratīnāma Mallasamudra  
hallī Narasāpa (rest illegible)

## 54

At Vaichagūr (same hobli), on a piece of stone in the Vodasilamma temple in ruins.  
[Śīva]māra-Permānadī Jaya-samvatsa . . . umbaliyu. . .

## 55

At Kâdalavêni (same hobli), on a stone lying at the outlet of the tank.

(Grantha and Tamil characters)

svâsti śrîman-mâ-mandalêśvara Trîbhvana-malla Talaikkâdu-konda bhujabala-Vîra-Gamga Poyšala-Nâiasimha-Dêvar pî

## 56

On copper plates of the same village.

(This is the same as No 2 of this taluq )

## 57

At Dâdmâyakanapâlya (Dâdmâyakanapâlya hobli), on a stone standing near Vîranagudî

(Grantha and Tamil characters)

svasti śîmanu-mahâ-maṇḍalâśvara Šôla-mârâja-katti Nulamba-Udaiyâditta-Dêvar prituvi-īājya-pannânirka Virôdi-samvarsaiattu Vîrape pânarâdittan Valikôlarâdittan Pañuvaipura-paramêśvaran Nandigiri-nâtan Tuttar-okkettu-gandan Irumadî-nâttu Nugapattiyai Poyšala-Dêvar dandanâyakka Vittiyânan ûrai-kuttî pôgânîkkâ pî bê tudaïndu kuduraiyaïyu âlayum koniân Šômaraśar magan Śîñjaraśan Śîñjaraśar magan Echcharaśan svaggastan ânân Echcharaśar magan Pulladêvar jestabha-nîruttinâ

## 58

At Gulagañji (same hobli), on the right wall at the entrance of the Viśvêśvara temple.

svasti śrîman-mahâ-śuddha-Šaivâgamâchâra-sampannarugalum appa Kaušikagôtra Viśvâmitra-pravaïa Šîva-gôchara Yajuś-sâkhe Bahudhâyanâ-sûtia mukhaïa Râja-Râjêndra-Chôlage ârâdhyarâda Pûmmana-ârâdhyara makkalu Śivamûrti-ayyagalu mâdisida šâsanada Benakanavamma-appagalu Pûmanna-ârâdhyara (rest illegible)

## 59

On a rock in front of the same temple.

śrî-Ganâdhîpatayê namah !

namas tunga-etc ||

svasti śrî Šakâbhuya-Šaka-varshangalu 1330 neya Sarvvadhâri-samvatsarada Vaiśâkha-śu 5 Gu śrî-vîra-Harihara-Râyaru Kâdlajâpuradalî Gulagañjihalîya

mahâjanangalu Vaśishtha-gôtrada Bhâskara-putia Lakshmana-Appana-Dêchana-Chaudahâryau-muntâda yellarigeu Naiasi ha-dêvaru saha punyakkôsukara â-

Bâi ûra ru vibhaktaîâda balika svâjita-dhanadında tatâka-dêvâlayangalanu mâtisi Vâianâsiyında bâna-lingavanu tarisi Viśvâvara-Lakshmi-Nârâyanadêvara piatishtheyanu mâtisi â-dêvaiugalige tîl-kâladallî šrî-gandha-dhûpadipa-naivêdyâ-tâmbûla-muntâda shôdašôpachâiangalige kota dêvara mundanakshêtra (here follow details of gift) yendu stânadavaru sariyâgi hañchikombaru Viśvâvara-dêvara sthânavanu kayivâ . jaga Kuiubûra chaturamangalada Râja-Râjendra-Chôlage ârâdhyai âda Kaušika-gôtrada Viśvâmiti a-pravara Yajuś-šâkhe Bôdhâyana-sûtra Šîva-gôcha kadasuddali châryarugalu Pûmma. ayyagala makkalu Šivamûrtti-ayyagalânû kaiisi koteu Lakshmi-Nârâyanadêvara sthânavanu Kañchisamudrada VaikhâNASA Âtrîya-gôtrada . Lakshmi-Nârâyanadêvâlige Nalâri-dêvagala makkalu Kêšavanâthadêvagalige koteu yi-eradu-sthânadavaiû sauuyâgi tha-dêvâlige .

masugalu uladdakondu tîl-kâladallîû dêvatâ-samâiâdhaneyanu mâtikondu . naiu-sêvegeyan iduvina sukhadali yihaiu i-dêvâyaligalânû mâtida kalukutiga Tipâjana maga Muddôjage .

Baireya-kulada gaddeyanu chandra-sûryyar ullannabara koteu yi-dêvatâ-ksheti agalige . nikarigeu (usual final phrases and verse) mangala mahâ šrî šrî

## 61

At Bommasandra (same hobli), on a stone near the Âñjanâya temple.

śubham astu svasti šrî jayâbhudaya-Śâlivâhana-śaka-varushangalu 1454 neya Nandana-samvatsarada Śrâvana-śuddha 11 Śu-dalu śrimatu vîra-piatâpa Achyuta-Dêva-mahârâyaunge darmavâgi Râyasada-ayanavara makkalu Marasaiyanavaru Penugondeya Kêśava-dêvarige tamma ubhayavâgi madhyâhna-arôghanakke pañcha-bhakshya-paramânnâ-muntâda viśeṣha . Brâhma-chatrakâgi Bommasamudravanu adakke saluva halligalu-muntâda chatus-simenu dhâiâ-pûrvakavâgi Penugondeya Kêśava-dêvarige â-chandrârka-vâgi samarpisida vaharu (usual final phrases and verse)

## 62

At Kadabûru (same hobli), on a stone near the Virara-gudi.

svasti śrimanu Śaka-varushangalu 1304 nê Dundubhi-samvatsarada Âśvija-śuddha 5 Śu śrimatu Kenkereya Tiparasaru Kadabûra jôtisha Vîra-panditarige solige 13 aksha (rest illegible)

## 66

At Mârappanahallî (same hobli), on a rock

Mâchanna-gauda (others named) yî-nâlvaiigé kota sâ-patra nîu namma kayya  
konda kudueya ga 65 honna patra hôyitâgî â-patra sâ-patra

## 67

At Voddênahallî (same hobli), on a stone near the Hanumanta temple.

(Nâgarî characters)

śubham astu Voddênahallige pratînâmavâda Râmachandrapurav emba sarva-  
mânyada agrahârada grâma-yajamânaru Kondâ-dikshitaru

## 68

At Nagaragere (Nagaragere hobli),

on a stone at the main entrance of the Râmêsvara temple.

Râmanâthanê šaranu svasti šrî Šaka-vaiusha 1314 neya Ângîrasa-samvatsarada  
Mârgasira-šu 1 Guruvâra šrîmanu-mahâ-mandalêsvaram arî-râya-vîbhâda  
bhâshege tappuva râyara ganda râjâdhîrâja râja-paramêsvara šrî-vîra-pratâpa  
Harihara-Râyana kumâra pratâpa-Bukka-Râyanu Penugondeyalû nelevîdinalu  
sukha-sankathâ-vinôdadında râjyam geyuta tamma mâva Malla-Odeyarige  
Nagaragereyanû ndeya vriddiyâgî kotteu â-Malla-Odeyaru tamma maneya  
. . . nî Kâda-dêvarasarige kottu yiddallî â-Kâda-dêvarasaru Râmaya-  
dêvara gudiya sotheyanû â-Hîriyakereya tenkaña-kadeya kalla-tûbanû mâdisida  
šâsanakke mangala mahâ šrî

## 69

At the same village, on a stone near the Kôdi-Îrala-gudi.

(Imprecation) svasti šrî Mayîndama Chôla-mahârâjanâ mane Malegûla  
ndana i- esageya padeduduke . . . ra siddhi salvudu mûru-dêgu-  
lakka mûvattu-gola-galde Tâvara . . yaolage salvudu

## 70

On a stone at the same place.

svasti šrî Chandayyam

## 71

At the same place, on a stone.

svasti šrî Mêdu-kula paramêsha . . . patti paramavaru.. Erigalla Muttûruł  
. . Bhûpâditya. paññanda .

**72**

On a stone at the same place

svasti śrī Chôla-mahârâjan-ayya Ayyana

**73**

At the same place, on a stone

svasti śrī Chôla-mahârâjange Châteyaparasina kanda kotta Râmadiya talâru  
Mîndapôdiya Pillaya taled gâramum

**74**

On a stone at the same place.

śrī Kannakuli-arasara dala

**75**

At the same place, on a stone.

svasti śrī Chôla-mahârâjana al Dâdiyan Dâdiga Mahêndrarol nadî dala  
mânnu (rest illegible)

**76**

At the same village, on a virakal in a viragudu in Nâranappa's field

svasti śrī Chôliga Muttarasa Ra di ârunûrum âle â-Chokk-old embarâ śrî-  
Râmarâ Râmadi-nâdu-mû-nûrara Nândarasâ âle avara magan Donnamâran  
Chorada Nachchayannol tattu pannirvvara dandu . vôd atti Raṭtivâdiya  
besavettu edîrum . . . turaga-samûhamâ pokku erîdu . . . svargga  
pokku kele têjan

**77**

At the same village, on copper plates in possession of Samudrâlu-Bhâskara-bhatta.

(Nâgarâ characters )

(I b) *names* *tunga*-etc ||

Harêr lîlâ-varâhasya damshîtrâ-dandas sa pâtu nah |

Hêmâdri-kalaśâ yatra dhâtiî chchhatra-śriyam dadhau ||

Vrishâdî-gaṇa-samsêvyâḥ śrî-Vrishâkapi-nandanah |

apâyêbhyo'dya nah pâyât vara-dô Dviradânanaḥ ||

svasti-dam sarva-jagatâm astitvâvana-khêlanam |

nîstulam Šrîsakham nityam asti Brahmâhvayam mahah ||

bahu syâm iti tat-kâmân nâbhî-padmê Svabhûr abhût |

Ajâd Atri-muniš châtrêr Indur Indôr Budhô Budhât ||  
 Purûravas tataš chÂyur Âyôś Nahusha-bhûdhavah |  
 tasmâd Yayâtir êtasmât tu Turvasur abhût prabhuh ||  
 bhûpatêś tasya santânah Kuru-dêshu santataḥ |  
 tasmin jâtâ nrîpâḥ kē chit Kisbkindhâyâm Raghûttamam ||  
 Sugrîvarâdhitam Sîtâ-Râmam nantum samâgatâḥ |  
 râmaniyakam âlôkya dêshasyâsyâ tu tê nrîpâḥ ||  
 uvâsâñchakrirê Hêmakûṭa-prântôpava[tanê] ||  
 Tuṅgabhadrâpagâ-vâri-śamitântara-tâmasê ||  
 têshâm Tulava-vamśâbdhi-chandrânâm śaurya-śâlinâm |  
 khyâtô Dîlipa-bhûpôbhût ratnânâm iva Kaustubhah ||  
 tasmât tu Dêvakijânêr jañña-Isvara-bhûpathih |  
 a-trâsam a-guna-bhramśam mauli-ratnam mahîbhujâm ||  
 tasmâd Isvara-bhûpâlân Narasâvanipâlakah |  
 âvirâsît saīva-gunârâmô Râma ivâparah ||  
 Vidyâranya-kritê pûivam śrî-Vidyânagarî-varê |  
 ratna-simhâsanâsînô râjyam samyag apâlayat ||  
 jitvâ Gajapatîn Râyam bîrudam pîpa sâhasât |  
 Gajapaty-âkhyâ-Râyêbha-gaṇda-bhêrunda ity amum ||  
 pratâpôgram Turushkêndram yuddhê jitvâ parâkramât |  
 dushta-rân-mriga-śârdûla ity-âdi-bîrudân agât ||  
 Madhurâ-vallabham Mâna-bhûpam nirjitya samyugê |  
 karadîkritavân Pândya-Chôla-Chêrâdi-bhûpatîn ||  
  
 kiñcha ; Śrîrangê Hastiśailê Garudagiri-varê Kumbhaghônê Vrishâdrau  
 Śrîśalê Râmasêtau mahati Hariharê Sangamê Nandi-tîrthê |  
 Gôkarñê Kâlahastiśvara-sadasî Virûpâksha-dêvâlayê yaś  
 chakré dâunâni yâni svayam amala-gîrash shôdaśâhur mahânti ||  
 tasmân Narasa-Râjendrât Tîppâjî-Nâgamâmbayôḥ |  
 kramâd vîśa-Nrisimhêndra-Krishna-Râyau babbûvatuh ||  
 anyônyôpamayôś sarva-sad-gunaugha-samudrayôḥ |  
 (IIa) tayôr vîra-Nrisimhêndrah pitryam simhâsanam śritah ||  
 pâlayaty avanîm sarvâm prajâ dharmêna rañjayan |  
 asau khalu || nîtau Jîvah sa Râmah śaiana-krid-avanê vîkramê Bâhulêyah  
 prâjyaśvaryê Balârû dravina-vitaranê Karna evâdri-dhauryah |  
 gâmbhîryê dugdha-sindhû ripu-hanana-vidhau Bhârgavô vâchi Šeshah  
 saundaryê Pañchabânô jagatî vijayatê sâhasê Vîkramârkah ||  
 yasmin pîayâtavati rôsha-vaśam mahîsê  
 yânti kshaṇâd ahita-bhûpati-varya-sanghâḥ |  
 ântrâvalî-valaya-bhîshaṇam antakasya  
 apî cha || vaktrâmbujam kshataja-kardama-durnirîkshyam ||

Kâñchî-Šîranga-Šêshâchala-Garudamahîbhrin-mukhê punya-deśe  
 Gôkaīna-Šînagêndrâruṇâśikhari-Virûpâksha-dêvâlayâdau |  
 biahmânda-svarna-méru-tridaśa-taiu-latâ-kâmadhênyâdi-dânâny  
 âtâniñ Nâiasimha-kshitipatir asakut shôdaśâpy âdarêna ||  
 nô Gaṅgâ-sarid-ôghatô na cha Šarâvaty-âdi-dhuny-ambutô  
 nô râkêndu-karâvamaršana-vaśâd vîiddhim sadâpnôti yah |  
 šrimad-vîra-Nîsimha-Râya-kalita-tyâgâmbu-śaivâlini-  
 purair riddhim atîva yâti satatam srôtasvinî-vallabhah ||  
 yat-shôdaśa-mahâ-dâna-vâri-pûriar mahîtalê |  
 nadîmâtrikatâm prâptê vaiddhantê dharma-śâlayah ||  
 Aṅga-Vaṅga-Kalingâdi-râjabhis sêvyatê cha yah |  
 châmarâdy-akhila-kshmâbhîch-chhîna-vyâprita-pânibhîh ||  
 râjâdhîrâja-râja-śrîr yô râja-pai amêśvarah |  
 bhâshâtîlanghi-bhûpâla-bhujanga iti yaś śi utah ||  
 mûru-râyaia-gandâkhyah para-râya-bhayankarah |  
 Hindu-râya-Suiatrâna ity-âdi-bîrudânkitah ||  
 sô'yam vîra-Nrîsimhêndraś chandra-vamśâbdhî-chandramâh |  
 sthira-bhâgyê Šakasyâbdê Krôdhanâhvaya-vatsarê ||  
 Nabhbô-mâsê pûrnimâyâm Šrônâyâm Ârkivâsaïê |  
 šrîmal-Lakshmi-Nrîsimhasya pratishthâ-divasântarê ||  
 Tuṅgabhadrâ-nadî-tîrê Hêmakûtôpaśôbhîte |  
 sarva-karma-samriddhyartham šrî-Virûpâksha-sannidhau ||  
 nânâ-gôtîôdbhavânâm cha nânâ-svâdhyâya-vêdinâm |  
 nânâ-sûtrânuvrittânâm vidushâm naika-śarmanâm ||  
 Ghanaśailapurî-îajyê Bâti-nagara-nîvrîti |  
 Mîdigêšy-adri-valitê sarva-sasya-phalaîr yutê ||

(here follow boundaries)

Gangullavâyi-nâmnâ su-grâmêñâpi cha samyutam |  
 vâpi-kûpa-tatâkâdri-nirjharađibhir auvitam ||  
 Nalabandêhalli-nâma-grâmam vidvan-manôharam |  
 Narasîmhapuram cheti pratînâmnâ prakâśitam ||  
 sarvamânyam cha paritaś chatus-sîmâ-virâjitatam |  
 nîdbi-nîkshépa-pâshâna-siddha-sâdhyâ-jalâdibhîh ||  
 ashta-bhôgaiś cha samyuktam yuktam pushpa-phala-drumaiḥ |  
 putra-pautrâdibhir bhôjyam kramâd â-chandra-târakam ||  
 šrî-vîra-Narasîmhpêndrô mânâñîyô mahâmanâh |  
 sa-hiranya-payôdhârâ-pûrvakam dattavân mudâ ||  
 grâmê pañcha-daśa-kshêtra-mitê'sminn agraḥârakê |  
 vritti-pratigrâhîtrînâm vakshyê nâmâny anukramât ||

(here follow names of donees and details of gifts and their boundaries in the Karnâtaka language) ya  
 êtam paipâlayati sa dâtri-samâna-phala-bhâgî bhavati | yas tu lôbhân mohâd

vâpaharati sa pañcha-mahâ-pâtaka-phalam anubhavati || tathaiva Manu-gîtâ-  
ślôkâḥ || (usual final verses)

śrî-vîra-Narasimhêndîa-śâsanâchchhâsanam tv idam |  
babhâna Naśasimhâryôlikhat kâui Janâidanah ||  
śrî-Virûpâksha. (in Kannada characters)

## 78

At Sâdârlahalli (same hobli), on a stone near the Tirumala-dêva temple.  
śubham astu | śriman-mahâ-mandalêśvara mēdinî-mîsara ganda Kathâri-Sâluva  
Sâluva-Immadî-Naśasinga-Râya-mahârâya bokkasada Dêvappa-Nâyakara mak-  
kalu Balanâtha Kaya-Nañjînâtha-dîkshitarâ makkalu Nârasimha-dîkshitarâ  
râyarige Narasinga. yakarige dhai mavâgî Kempa halinu Narasâmbu  
gîahâravanu mâdi Kindana-valalu Tungabhadrâ-tîrada . Vâra-  
nâsi-Bhîmêśvara-dêvara dhâren eradu kota sarvamânyada

## 80

At Vâtada-Hosahalli (same hobli), on a rock below the Divigê-betta.

śubham astu svasti śî jayâbhuyuda-Śâlivâhana-śaka-varusha 1415 neya Pra-  
mâdîcha-samvatsarada Âśvayuja-śu 15 lû sômôparâga-grahana-punya-kâladalû  
Vâtada Kêśava-dêvai u Hanumanta-dêvara divya-śî-pâda-padmangalige śîman-  
mahâ-mandalêśvara mēdinî-nîsaia ganda Kathâi-Sâluva Sâluva-Immadî-Na-  
singa-Râya-mahârâya u ligada Kasaveya-Nâyaka sta bhû-dâna-śâsana  
dêvara abhishêka-ratha-utsaha râdhana-nayivêdyagalige Vâtada volagana  
Nandiyakunþeya sîmeyanu Immadî-Narasinga-Râya-mahârâyarige dharmmav-  
âgî sômôparâga-punya-kâladalû koṭevâgî â-kunte alli hutuva achchukatu  
kâdârambha nîrârambha galanu nadapi mîkâda chhetravam sahitâ  
dharma iatha-utsaha-abhisêka-nayivêdyâ . ttevâgî â-chandrâika-stâyî âgî  
nadasôdu

## 81

At Channarâyanahalli (same hobli), on a stone near the Âñjanêya temple.

śubham astu svasti śrî vijayâbhuyuda-Śâlivâhana-śaka-varushaṅgalu ? 1474 neya  
Paridhâvi-samvatsarada Kârtika-ba 1 Sômavâradalu śriman-mahârâjâdhîrâja  
iâja-paia meśvara śrî-vîra-piatapa-śî-Sadâśiva-Râyara nîlupadinda śîman-  
mahâ-mandalêśvara . mahâ-aiasu (rest illegible)

## 83

At Mudalôdu (same hobli), on the Garuda-kambha near the Âñjanêya temple.  
svasti śrimatu Buma-gondana maga Yara-gaundanu mâtista dîpa-mâle-kamba  
mangala mahâ śrî

## 84

On the same Garuda-kambha

śubham astu svasti śrī Šaka-varushangalu 1344 sanda samvatsarada Chayitiasu 3 Gu śriman-mahâ śvarya-dêvara dîvya-śî-pâda-padmârâdhaka Tîmarsa-setai a maga Bedî-setiyara maga Bommi-settiyaru śî-Vâ dêvarîge abhishêka mâdisida mangala mahâ śî śrî śrî

## 85

At the same village, on a virakal near the îśvara temple.

svasti śrî .. Appiya-settiya maka Nagajavamamana Palega  
Bîra-Nolambana râjyadole turugole kâdî satta

## 86

On a second virakal at the same place.

svasti śrî Śrî-settiyar-ana -Nolamba Bîra - Nolambana râjyadolu  
turugole kâdî sattu kâ kondava Nolamba kalu

## 87

On a third virakal at the same place.

svasti śrî ... .Vikkapa-ganda Bîra-Nolambana râjyadol



## BAGEPALLI TALUQ.

### 4

At Nañcharalu (Gudabandi hobli), on a rock in the Nâganna's field.

śubham astu svasti śī jayābhuyada-Śâlivâhana-śaka-varushambulu 1459 aguneti Hêmalambi-samvatsarada Śrâvana-śu 11 lu śrîman-mahârâjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa-śrî-Achyuta-Râya-mahârâyalu prithvî-râjyam seyu-chundugâne Achyutarâya Mallappannagârîki Bhâradvâja . tyâyana su yulaina Bhandâram Apparasam komâru Timmaiasa Râyappangârunnu Kondappangâiunnu Râmappaingârunnu jana naluguiunu tamalônu ichchîna grâmam dâna-patra Penugonda-râjyam Kâia-kurike stalam Burudakuṇte sîmalônu mâku Bhîkshâva-Tippannayagârivalanu vâra prahitamugânu vachchinatuvanti varu . Vîûpâkshapuram anî piatînâmangala Nandicharuv ane grâmamu (names and grant repeated three times) kraya stîmi ganuku yî-gîmamulô . sîmalônî grîhârâma-kshêtra-nîdhi-nîkshêpa-jala bul ane ashta- bhôga lû . sarvôtpatti-samasta-balî-sahitamugânu strî-putra-dâyâdi-jñâti-sâmantulu anumatangâ sarvâ kta-anasvaiamugânu sadya-perichchhêda gânu kraya-dânam mî gâna mîru yî-gîmamu dânâdhi-vinimaya-vikrayâlu bhôgyam ayinatugâna anubhavîn avâiu odambadu yichina kraya-dâna-patram yinduku sâkshilu (names of witnesses) Baša . yajñana sâkshi śrî śrî

### 5

On the same stone.

svasti śrî jayâbhuyada-Śâlivâhana-śaka-varushambulu 1459 aguneti . samvatsarada Śrâvana-śu 3 lu śîman-mahârâjâdhîrâja râja-paramêśvara śî-vîra-pratâpa śrî-vîrâchyuta-Dêva-Râya-mahârâyalu prithvî- râjyam seyuñch- undugâ Penugonda sîmalônî Lépâkshi Virêšvarunîki Achyutarâya-Malapanna . bhû-dâna-dharma-śâsana-kramam etlananu mâ Bhandâram Apparasu kodukulu Timmappa Râyappa Koudapa Râ nu mâku kraya . šâsanasthmaina Vîûpâkshapuram ane . Nandicheiuvu-gîâmam Lépâkshi Virêšvarunîki Achutarâya-Mallappannagâru sahiranyôdakadâna-dhârâ-pûrvvakangânu yitsîmi ganuka . lônî grîhârâma-kshêtra-nîdhi-nîkshêpa-jala-pâshâna-akshîni-âgâmi-siddha-sâdhyâlu aneti ashta- bhôga-téjas-svâmyâlunnu sarvôtpatti-samasta-balî-sahitamugânu Lépâkshi Virêšvaru-

nîki amrita - padî-naivêdyâ - dîpârâdhana . anga-îanga - vaibhavâlakungânu Achyutarâya-Mallappannagâru â-svâmi Achyuta-mahârâyalaku punyangânu sadyah-parichê gânu â-chandîâika-sthâiyigânu nadache . bâdi yich-chîna grâ dâna-dharma - šâsanam (usual final verses) yi-dharma - šâsanamu yichchîna Achyutarâya-Mallappannagârîki mangala mahâ ū

## 6

At the same village, on stones set up in Halligedde field.

(Grantha and Tamil characters)

ñjama-vîlîgat juvittaruli ondînal-yânaiyum pendîr bandâramum nittila-nedun-gadal Uttîra-Lâdamum veii-malar-tîrtteri-punai-Kangaiyum alai-kadal-naduvut-pala-kalañ-jelutti-chChangiâma-vijaiyattunga-panmar âgiya Kîdârattarašanai vârkam poi u-kadañ-kumba-kkariyoduni agappadutt-urimaiyin-piragiya peru-nedi-ppuakkamum âit-avan-agânaga-ppôi-ttolil-vâšalali Vichchâdira-tôranamum moytt-oli-punai mani-ppudavamun -gana-manikkadavamum nñaijeyamun-durai-nîr-pPannaiyum vanmalaiyûr n-Malaïyûrum âl-kadal-agal . Mâyñ udîngamun -galangâ-val-vinai Ilangâšôkamun-gâppa ni punal Mâ-pPapâlamun-gâvalam-puia Mêvilipangamum vilai-ppaindûr-udaí Vañappaindûrun-gidamâ-val-vinai Mâdamâlingamun-galâmudîr-kadundîral Il mudîr-dêsamun-dênakkavâr-polil Mâ-Nakkavâlamun-dodukadar-kâvar-kađu-murattâramum mâ-pporu-tandâi-konda Kô-pParakêšari-panmar âna udaiyâr ūri-Râjêntre-Šôla-Dêvâlkku yându 22 âvadu Nulambapâdiy-âna Nigarili. . . .

## 7

At the same place.

(Grantha and Tamil characters)

. Šôla - mandalattu-pPa va - nâd-âna Râjêntre - Šô valanâtту Irumadî-nâttu-pPi kkûdal pannu andil Tašarîppanman Kâttamanena ennudaiya kâniy-âna Tašari- éri-katti-ttumb-ida Iiumadî-nâdu munnûrum udaiya Iiumadî-chChôla-iâjar kudangai vitta nel-vilai-pûmî nâr-kandagam i-nnilam nâr-kandagamum ivv-ûr Mâhadêvarkku -ttêvar-pôgam vitta nel-vilai-pûmî kandagamum idu alippân kaplaiyum Vâranavâšiyum alitta Bihma-vatti - pperum-bâvattai - ppaduvân Gangaiyidai - kKumariyadaí - ppattâi šeyda Brahmavatti-pperum-bâvattai-ppaduvân ivan šolla eludinêñ Jayangonda-Šôla-mandalattu-chChembûr-kkottattu-chChembûr-nâttu-chChembûr âgiya Šuntara-Šôla-nallûr vellâlan Mugaiyûr-udaiyân Ševidan Šattisâttanena ivai en eluttu ūri

## 8

At the same place.

(Grantha and Tamil characters)

lanai vem . vand-uiai-šolai      puttium Iranašū  
 . nuga-ttâkki-tti . Dakkana-Lâdamu      dan mâv-ilind . .ral  
 Vangâ. . . . .

## 10

At Tirumanî (same hobli), on a stone in the place called Nadamagadde.

svasti sî jayâbhuya-Šâlivâhana-šaka-varushambulu 1318 aguneti Dhâtu-samvatsara-Mâga-šu 5 lu šîman-mahâ-mandalêshvara râjâdhîrâja iâja-paramêsh-vaia šrî-vîra-Bukka-mahârâya-kumârtti Viñûpâ-Dêvi-kumârtti Jommâ-Dêvi Penugonda-iâjyamandu Kâiakurikî-stalamulô chunna â-Tirumanîyûri mundati . kâluva . ppanu yyâgiñchi tama pradhâni Bomma-râju koduku Nâga-râjunnu tama pina Nâyî-nâyîni koduku Mâyî-nâyîni dariñ-chiri tovimpum anagânu vâru toliti-voju-kodukulu Peda-Bayira . . nu Pina-Bayirappojunnu pilipiñchi vârikî â-kâluva guttagânichina... Peda-Nandisariyûri mundati nûti diguva lôga . kâluva tavi nîndu-charuvuku parapanu Singayalu ga 130 mâda . Singaya tûmuna pandumu madinni guramunnu gauda . sa katiyâlunnu petuvâramu nîndu-cheruvuku parapikunna .. Annadânamuchadinni modalunnu . Yimadiyûra . . . . badî nîndu-cheruvuku para-parigânavârikî . udalim vatum . . sîmi â-dasavandamu Šîngaya-pandumuma šrî-Tirimanîyûri mun. ti cheruvu venaka piditim. . prîti . . . lu kalantagâlamunnu sarvamânyamugâ â. . . pôjugârîki jêlunu yî-madîki ye-vvarayinâ (rest illegible)

## 11

On a rock south of Savarâlagadde below the same tank.

śubham astu Ângira-samvatsaram Jêshta-ba 5 lu šîman-mahârâjâdhîrâja šrî-Yimadi-Kadamba-Râya-Vodayalu-ayyavâru Dinnapuri Chinnappa-raddiki yichchîna kâpu-mânyapu šâsanam kramam elannanu mâ-Tirumañi cheruvu venaka . mâtalam madî Siṅgâyî tûmuna. yi 2 . madî . kâpu-mânyâ Honaleñki kha  $\frac{1}{4}$  . â-madî sûrya-chandrâdulugal-anta-kâlam ânubhavîñchi

## 14

At Bichagânahallî (same hobli), on a stone in the Channa-Kêśava temple.

śubham astu svasti šrî jayâbhuya-Šâlivâhana-šaka-varushambulu 1493 aguneti Ângirasa-samvatsaram Mâgha-śuddha 7 lu šîman-mahâ-nâyakâchâryyala

na Gabi-Nâyanî-Basava-Nâyanî-ayyavârî anumatîni Garuda-Nâyanî Dêvatâ-Nâyanigâru Bîchagânâpalli Mandem Channa-râyanîki amrita-padî Bôgalapallî-ki piatînâmam ayîna Chennasamudram ane grâmam dâra bôsi yistîni ganuka (usual final phrases)

## 15

At Dévaragudipalli (Bâgepalli hohlu), on the east basement of  
Gadidem Venkataramana-svâmi temple.

śubham astu

êtat surâsuâdhîsha-mauli-mâlî-vilôlitam ||

Gadîda-Śrînivâsasya dêva-dêvêsha-śâsanam |

śîman-mahâ-mandalêshvara râjâdhîrâja râja-paramêshvara pûrva-dakshina-paśchima-samudrâdhîpati śrî-vîra-Harihara-Râyaia sâmrâjya-vîra-simhâsanadali Teppada-Nâgana-odeyara pratipâlanadalî Teppada-Nâgana-odeyara momma Tirumalanâthagalu tamage saluva Gadidadolagana Tirumalapuradallî piassanna-vâda Tirumala-dêvara kalla-dêvâlayava mâtîd adakke kotta dharmma-śâsanada kramav ent endade svasti śî Šaka-varshangalu 1314 neya Ângula-samvatsaia da Śrâvana-śu 5 Budhavâradalu kalukutiga Nâyonde Kâmôja Bairôja janamûvarigeu kota Gadîda tenkaña-kadeya taru -kala Bommanakôteya chatus-sîneyanû nîdhî-nîkshêpa-jala-pâshâna-akshîni-âgâmî-siddha-sâdhya-ashta-bhôgatêjas-svâmya strî-putra-jñâti-sâmanta-dâyâdâdyânumatavâgî śrî-Tiruvengalanâthana sannidhiyalî sarvvamânyavâgî dhârâ-gîlhîtavâgî kotta dharmma-śâsanâ (usual final verse and phrases)

## 16

On the west basement of the same temple.

śubham astu svasti śrî Šaka-varshangalu 1313 neya Prajôtpatti-samvatsarada Chaîtra-śu 12 Guruvâradalu śrîman-mahârâjâdhîrâja râja-paramêshvara śrî-vîra-Harihara-mahârâyara sakala-sâmrâjya-vîra-simhâsana śrîman-mahâ-pradhâna-Mangappa-dannâyakara râjya-pratipâlanadalî Teppada Nâgannagala râjya-sthâpanadallî Gadidada Prasanna-Śrînivâsa-pratishthâ-kâladalî śrî-Tiruvengalanâtha-dêvara sannidhiyalî Teppada Nâgannagala momma Gadidada Tirumalanâthanû dhârâ-pûruvakavâgî kotta dhârimma-śâsanada kramav ent endare Tiruvengalanâtha-dêvarige vêda-pârâyanaava mâtîkondu tri-sandhyâ-kâladalû mantra-pushpavan ikkikondu Tirumala-dêvara sannidhiyalû Tirumalapurav endu agrahârava katikondu yîhanthâ dêva-Brâhmainge kotta vrîttigala vivara Gadidada Mûlasthânada Sômaya-dêvarige khanditavâgî gade manuvina mûgala-gade holanu mûgala śrî-Tiruvengalanâtha-dêvara śrîkâriyake vrîtti 2 Varadarâja-dêvara amrita-padige vrîtti 1 | (here follow details of vrithidâras)

antu vṛtti 22 akṣhāradalu vṛtti yipata-eradake kotta kshētiada vivara namage  
saluva Gadidada-grāmada volagana Malapagalakunta â-kunte kelagana Tamadikunta â-vubhaya-kunta yaradu | yaрадаке saluva chatus-sime-vivara  
(here follow details of boundaries and usual final verses and phrases)

17

At Mangasandra (same hobli), on a rock south of the Āñjanēya temple  
 śubham astu Hēmalambī-samvatsaīa-Phālguna-śudha-paurnami-nādu vāja-  
 pēya-sarvatōmukha-prativasanta-yājulayina Sarvakīatu-Sōmanātha-dīkshitulu  
 saryapiiushthāptōryāmam yūpa-stambham

śrī-Tīruvengalanātha

18

On the same rock.

śubham astu | Mangasamudiam Oddapallī sahâ agrahâram śilâ-śâsanamu  
 Kâśyapa-gôtram Riku-śâkhâdhyâyulaîna Dêvaru-sômayâjula kodukulaîna  
 vâjapêya-sai vatômukha-prativasanta-yâjulayina Sarvakratu-Sômanâtha-dîkshi-  
 tulu sêsiña agrahâramu nûta-ruvai-vrittula gana-sankhya

śrī-Tīruvengalanātha

19

At the same village, on a rock north of the northern wastewater.

Mangasamudra-agrahârada yala . . . Nāiasinga-Dêvaiu mâdistau

20

At Yellampalli (same hobli),

on a rock in front of the Ishvara temple south of the village.

Šiimad-vijayâbhudaya-Šalivâhana-šaka-varusha 1527 saluvam niya  
 Višvâvasu-samvatsara-Mârgasira-šu . . . .  
 pratâpa-śî- Veikatapati-Râya ratnamaya-simhâsana . . . . mandu  
 stâ. mu kappakke. . . . Ellampallelôna. . . . . Yimmađi-  
 Kadîrappa-Nâyanigâru . Kadîrappa . . . stalavâ . . . kadalu .  
 sanam kramamu . . . Ellampalli. sannu lêd aniyi .. šâsanam  
 (usual final phrases) ani yichina dharma-šâsanam â-chandrârka-stâyigânu yi . . .  
 mangala mahâ řî

21

At Kârakûru (same hobli),  
on a stone lying in patêl Bâbireddi's mâm field to the south.

(Grantha and Tamil characters)

.. Šôlaka dat . 1 Šôla-mandalattil . nagam  
 muttirale . . . kôlâl ainûru kuli kandaga . . padî ,kan ga-kalanı  
 .. .nî sam . . .ttîlê Brâhmanarı . . nam Šîva . . .nn-âna  
 dhamâ irakinân Gangai-karaçiyil kuîâl-pašuvai pâpattîlê pôvân

22

At Bâlaraddihalli (same hobli),  
on a rock on the hill near the south wastewater of the tank.

svasti śrī vijayābhuya-Śālivāhana-śaka-varshambulu 1658 aguneti Nala-nāma-sam | Mārgasira-ba 5 Sthiravāsa-amandu śrīman-mahā-nāyakāchāryyyula-na Guramma-Nāyanī Kadirappa-Nāyanī Nārasimha-Nāyanigāru Lāyamantāpana kumāruḍu Venkatapati ki vrāyiñchi yichchīna tatāka-nirmmāna-nirṇaya-śilā-śāsanam mā-nāyankosaku lōpalai Penumala-sthalamlōni Bāli-reddipalle paikalō navinamugā charuvu kattīñchināvu ganuka yī-charuvu-kinda achchukattu tērina madu yī-sa padu sālu hola paryyan-tam sarva-bhuktamgā nadipiñchagalavāramu pimmata Nāgāchaī sagam-miku sagam yī-prakāram sāśvitatamugā nadipistāmu nā putra-pautra-pāramparyantara anubhaviñchukoni sukhāna vuñdēdi yī-Bālareddipalle-sthalam reddi-Śakkannaku nūtanamugāni kurpa-chēsi-yichchināram-gāvuna yinduku mānyam chēnu šalav ichchināmu sāśvatamugā anubhaviñchi chēyīñchu ... Jvāle-Narasimha-svāmī..... . . . . . dharma ani vrāyiñchi yichchīna śilā-śāsanamu

23

On a rock near Kuntlûrappa's cave (same hobli).

svasti śrī vijayābhuya-Śālivāhana-śaka-varuṇashambu 1746 Tāraṇa-sam-vatsara-Vaiśākha-ba 12 lu śiṣṭimatū Bāgepalle-sthalam kammara Gangappa Bālamma-kumāruḍu Kuntlū appagārīki yī-sthalam redlu karanālu saha vrāsi yichchina dāna-patra-kramam ēm annanu | yī-Gadidamu-kondalo gavi kattin-china gavilō Yīśvara-pratistha chēyīnchi chai-vrālutō yichi vanāntaram veiyīnchukoni... koni punya . . . hōbalī-valitamaina Bāgepalle charuvu kīndanu achchukattu madilo reddivāri . . . . . . . . . . . . . . . . . .

## 25

At Pedda-Tumukēpalli (same hobli), on a stone near the village entrance.

śubham astu svasti śrī jayābhuyada-Śālivāhana-śaka-varushambulu 1455  
 aguneti Vijaya-samvatsara-Bhādrapada-śu 12 Ā śrimatu śīmad-rājādhīrāja  
 rāja-paramēśvara śrī-vīra-pratāpa-Achyuta-Rāya-mahārāyalu prithvi-iājj aṁ<sup>m</sup>  
 cheyuchu undagānu Gadidānaku pratīnāmamaīna Kūlsbnarāyasyasamudra-agra-  
 hāram śrī-Tīruvengalanāthuni dīvya-śrī-charanālaku Bhāradvāja-gōtra Kātyā-  
 yana-sūtraṁ Ruku-Yajuś-śākhādhyāyulaina Chandāram Tīpparasayyagāri  
 kodukulu Kondamarasugāru dandam betti samarppiñchna bhū-dāna-patra-  
 kramam etlannanu Achyuta-Rāya-mahārāyalu māku nāyankatanānaku pālinī-  
 china Chēlūū chāvadīki challe Buradakunta-sīmalōni Koyikuūiki-sthalam  
 Sādali valitam Gadida-sthalamandali Tumikipalli-grāmam mā Pīna-Tīmma-  
 Nāyavārīki punyamugānu . . . (back). . . dvādaśi-punya-kālamandu Gadi-  
 dam śrī-Tīruvengalanāthunki Bhāradvāja-gōtram Kātyāyana-sūtra Ruku-  
 Yajus-śākhādhyāyulayina Krishnappaiasuvārī gāra-kodukulu Kondamarasugāru  
 tamma Krishnappaku punya . . . Tirumalapura . . . . . . . . . .

. .

## 28

At Gūlūr (Gūlūr hobli), on a stone near the barber Nañja's house.

svasti śrī vijayābhuyada-Śālivāhana-śaka-varushambulu 1575 aguneti Vijaya-  
 samvatsaram Chaira-śu 3 Śukra-lu śrīman-mahā-nāyankāchāryulayina Gumma-  
 Nāyanī Kadiapa-Nāyanī Vasanta-Nāyanigārunu Guyalūri radi-karanālunnu  
 Guyalūri Magāla Nārapa-Chinapagārīki yichina sāsanam mīu ache apanam  
 . . putra-pautra-pāramparyantramu sarvamānyangānu ā-chandrārkangā  
 . . vāram anī vēsina sāsanam

## 30

At the same village, on a stone in Donti Narasayya's field west of the village.

śubham astu svasti śrī jayābhuyada-Śālivāhana-śaka-varushāngalu 1466 neya  
 Krōdhī-samvatsarada Kārttika-śu 1 Śukravāradalu śrīman-mahārājādhīrāja  
 rāja-paramēśvara śrī-vīra-pratāpa-Sadāśiva-Rāyara nīrūpadında śrīman-mahā-  
 mandalēśvara Rāma-Rājayya . . . Dēva-mahā-arasugałū . . ge koṭa sāsana  
 pūrva..namage kānike badigeyanū.. . na. tamage bittu sarvamānyavāgī  
 sāsana. . . (usual final phrases).. nimage koṭa sarvamānyada sāsana

śrī-Vīrūpāksha

## 31

At Nallabâlammanakunte (same hobli), on a rock called  
Hanumantarâyanagundu, north of the village.

śrīmad-akhilândakôti-Bîahmânda-nâyakulâina śrî-Paiusha-Venkatêśvara-svâmi talîgha-dîpârâdhana-nityôtsavaku pakshôtsava-mâsôtsava-archaka-sthiti-modalâina kainkaryamulakai svasti śrî vijayâbhuyada-Śâlivâhana-śaka-varshambulu 1659 aguneti Paingala-nâma-samvatsara-Mâgha-śu 15 lu śîmad-yajanâdi-shat-karma-nînatulâina Parâsa:a-gôtrulâina Bôdhâyana-sûti ulâina Yajuś-śâkhâ-dhyâyulâina Pâñcha:âtrâgama-śâstra-pravînulâina Tîrachânu:rî Tîruvengalâchâryulavâri paukulâina Râmâchâryula putrulâina Krishnamâchâryulavârikî śrî-man-mahâ-nâyakâchâryulâina Achyuta-gôtî:a-pavitî ulâina Nâi:âyana-sûti ulâina Dhanuś-śâkhâdhyâyulâina Gummî-Nâyanî Timma-Nâyanivâri pautî ulâina Kadîrappa-Nâyanî putrulâina Nârasimha-Nâya ru mâ-nâyankânkâ challe Guyalûrî-sthalamlo challe Pôtuladoddî-grâmamunu chelle kâdâiambha-nîrârambha-sakala-suvarnnâdâyamulunnu prâku yî-grâmânnu Mo:utupalle cheruvu kinda nadiche yanîmî:tûmula madî gâka nûtanamugâ yiddumu antu pandumunnu yî-grâmam sarvamânyamugâ nadîpiñchutu Râmanidurgam mîdi Rânuvavârilô kûdâ nishkarsha-parichi vrâyiñchîna śîlâ-śâsanam (usual final phrases)

śî:Nârasimha

## 32

At Mâdappagârapalli (same hobli), on a copper plate in possession  
of Vadige-Reddi Rangappa

śrî-Râma

namas tuniga-etc ||

svasti śî vijayâbhuyada-Śâlivâhana-śaka-varshambulu 1690 aguneti Virôdhî-nâma-samvatsara-Mâgha-śu 5 lu Yitikedurggam tâluku jahagîrudâru:du Yisu-mâla-sâhêbulavâri Tâlu-Vumma-sâhêbalavâru reddi-kaianâlu Vadige-Reddi Channayyaku vrâyiñchî yichchîna daśavanda-śâsanam etlannanu Mâi:u-gânikuntla-valitamaina majâlâ Mâdappagâripalle daggara nîvu chêtinuñchi rûkalu vechcham chêsi kunta 1 bâvulu 3 saha durastu cheyiñchinandu ayina ayika:tu nîrârambham-jamînulô kunta-kinda reddi-kaianâla yinâmatilo paigâ nilava bhûmi kham ፳ yanîmî:tûmulintki châturbhâgam madî mâui-bhâvikî tûrpu mita genîme âbâdu chêskonî yêtîlônî madî ፲ yidumu-madî nîku dasavandam nishkarusha chêsi yichchinâmu ganuka yî-madînni yidi gâka kâdâiambham-jamînulo redlu-karanâlu-vagairâ ayigândla yinâmati-chênu:lu paigâ sarakâru-jamînulo vûruvenaka chênu sâguvali mânânni nîrârambham ፲ yî-chênu saha nî-putra-putra-pâramparyantâlam anubhaviñchukonî grâmam âbâdu chêskonî sukkâna vundêdi anî vrâyichchî (back) na dasavandam šâsanamu Sarâbbu Peddanna vêśina tâmbra-śâsanamu

## 33

At Dēvikunte (same hobli),

on a rock to the left of the path to Akkammanadone on Ittigirâya-durga.

Šaka-varuša 1328 Veya-samvatsara-Âśvîja-śu 10 Guruvâradalu Dêva-Râya-Vodeyaru stira-râjyadalu Lakhumannagalu Yitigekôtén âluvali Kannari-Dêvana Malapagalu katísida Lakhumannagala bâgilu done-sôpânake mangala mahâ ū

## 35

At Itikaldurgga (same hobli), on a rock below Sultân's battery.

svasti samasta-bhu. bhuvana . kârarum êkângâ- vîvai um samasta-tola-gûduvarum chandrâdityâiam kâśalam mâduvarum nakshatra-mâleyam sâle mudivarum sidilam pode-sendu todevarum saptâinnavañgalan intuvarum kula-pairvatangalam mîruvarum Mâriya bârada bhavam barisuvaram Javana nittu mittuvam hîdivarum vîndiya nettiya sodîvarum Kulikâragana . benkolvarum sakala-lôkaika-bhîkararum šrî-Rudrara sâkârarum appa Nandi Nandi-Mahâkâlapadante Virabhadra-pramukha-pramatha-ganangalum mattam bhakta-jana-pâda-şêkhararum pûta-bhata. . sêkhararum piati-paksha-bhêdanarum pratibhe-sampâdanarum vîra-bîatigalâgi bhujanga-bhûshanam todeda jaladhi tam-majjanakk ilîvarum maravâdade danangalam toravarum karulamâleyam suttuvarum rana-nivâ. tam vâi um sîraman tañdu pûjiparum tôla bîneyam bhâjisuvaram Kali-yuga- Râvana . ya vîdrâvitarum appa asankhyâta-ganangala srî-pâda-padmârâdhakanum punya-nidâna-sâdhakanum || svasti . srîman-mahâ-pradhânam sarvvâdhikâri mahâ-pasâyitam parama-vîsvâsi . srî-Lanka . . vodeya . Hiriya-Lanka . khyâta-bêntekâram patta-sâhanâdhîpat Irugona-Dêva-karakâra Chenna-Sadâśiva-dêvara dibya- srî-pâda-padmârâdhakaru para-bala-sâdhakam pañjara bâva âditya-pendeyam Mârabo yya bara .

## 36

At Mâragânakunte (same hobli), on a copper plate in possession of Krishnamma, wife of Šânabhôga Krishnappa.

namas tunga-etc || Harêr lîlâ-etc ||

svasti šrî vijayâbhuyada-Šâlivâhana-śaka-varshambulu 1675 agunaneti Šrî-mukha-nâma-sam | Chaitra-śudha 5 lu řiiman-mahâ-Hâvatî-nâda prabhuvulaina mahârâja-šrî-Chana-Baire-Gavunivâri pautrulaina Muddu-Nârâyanasvâmivâri putrulaina Rangappayya-Gavunivâr anê mêmou Âpastamba-sûtrulaina Yajuś-şâkhâdhâyulaina Kanva-sa-gôtrôdbhavulaina Tammannayyagâri pautrulaina Venkaṭapatayyagâri putrulaina Chalamayyagâr ane mîku vrâyiñchi yîchchina

bhû-dâna-dharma-śâsanâ-kramam etlannanu mîru bahu-dinamulanuñchi mam-munu âśrayiñchi anna-stitî châlad anî cheppukuntû vuntiri ganuka adê-prakâ-riangâ mâku putiôtsava-kâlamandu anêka-Brâhmanulaku shôdaña-mahâ-dânâlu chêse kâlamandu mîru jñâpakam chêsinanduna Vudayabhânuchakravartti-dur-ggânaku pratinâmamaina mâ-Yitikidurggânaku challedi kasapâ Mârugânîkuntla valitamaina majarâ Honnampalle Gôpatipêta polamu Anupakunta kinda nîr-âiambham-bhûmi yî-polamlo vunde chînta-tôpu saha mâ-divânînaku tîsukoni nîlichina Honnampalle mîku sa-hiranyôdaka-dâna-dhâia-pûrvakangâ mâ-yish-tâ-dévatâ-pritiga yichchinâamu ganuka yî-palleku chelle bhûmi (boundaries and other details) mî-putra-pautra-pâramparyamgâ palle anubhaviñchukoni sukhâna undêdi || nagiri-karinikamunnu mîku nishkarasha-chêsi dâna-pûrvakangâ yichchinâramu ganuka mâ-Durggam-tâlûka athavana-kandâchâram bokkasam lekkhalu saha viâsukoni nîrvañchanagâ vundêdi anî vrâyiñchi yichchina bhû-dâna-dharma-śâsanamu || (usual final verses) ūrî-Lakshmî-Nârâyana-svâmî ||

## 37

At the same village, on a stone in front of the Venkataramanasvâmî temple.

śubham astu svasti ūrî jayâbhuyada-Śâlivâhana-śaka-varshambulu 1461 agu-neti Vîkâi-samvatsara-Kârtika-śu 12 lu ūrimatu svasti ūrî-chatûrdaña-bhuva-nâdhîśvai a srîngâra-vârannidhi akhilânda-kôti-Brahmânda-nâyaka dêva-dêvottamulayîna Mâragânîkunta Tiruvengalanâtha-dêvunîki ūriman-mahârâjâdhîrâja râja-paramêśvara ūrî-vîra-pratâpa ūrî-Achyuta-Dêva-mahârâyalu prithvî-râjjym seyachuñdagânu Bhandâram Apaiasaya-kumâru Timmarasayya-Kondappayavâru tama nâyakanaku chele Penagondaku tûrppu Guyyalûri-sîmalônu Mâragânîkuntalo giâmam chatus-sîmalônu ayina kâluvalu saha na-dvâdaśi-punya-kâlamandu Achyuta-Dêva-mahârâyaluku punyangânu kunta-lô Tiruveigalanâtha-dêvunîki êka-bhôgaṅgânu amrita-padî âragimpulu angânga-mâśôchavâlaku dhâra pôsi yistimi (grant repeated three times) nîdhi-nîkshêpâjala-pâshâna-akshîni-âgâmi-siddha-sâdyambulu aguneti ashta-bhôga-têjas-svâmya .. lunnu êka-bhôgangânu dêvuni amrita-padî âragimpulu anga-ranga-vaibhavâlakunnu tri-vâchânu siddham paricha . gânu â-chandrârka-stâyigânu anubhaviñ manî yichina dharma-śâsanam (usual final phrases)

## 38

On the jârubande in the field of Haidar-Sâbi, west of the same temple.

śubham astu svasti ūrî jayâbhuyada-Śâlivâhana-śaka-varshambulu 1514 agu-neti Khara-samvatsaram Mâgha-su 7 lu ūrimad-râjâdhîrâja râja-paramêśvara ūrî-vîra-pratâpa-śrî-Venkata-Dêva-mahârâyalugâru Mandi-Nâyanî Vasanta-Nâya-kalu vinnapam šâyagânu ūrî-Ranga-Râyalavârîki punyaṅgânu Hari-puṇya-

tithi-nâdu Penugonda Tîrumala-Tâtâchâryyal-ayyavârikî Mâragânukûnta ane  
yî-grâmam sarvamânya-agrahârangânu dhâra pâsi yichchi vêyîñchina šilâ-  
šâsanam (usual final phrases)

40

At Vokkavârapalli (same hobli), on a rock south of Gavilagundlu.

svasti śrī vijayābhuya-Śālivāhana-śaka-varshambulu 1539 aguneti Pingala-samvatsaram Bhādrapada-ba 10 lu śrimad-rājādhīrāja rāja-paramēśvara śri-vīra-pratāpa śrī-Rāmachandra-Rāya-Dēva-mahārāyal-ayavāru priti-vī-rājyam seyuch undagānu śriman-mahā-Āvati-nādu-piabhu Yimmadı-Havalı Bayırē-Gauni-ayyavālu Māragānıkuntla Chinnapa-Redikı yichina godagu-vumbaligrāma-śāsana-kramam etlannanu mā-yelubadıkı chele Māragānıkuntaku chele Godagu-chintapale-grāmam Bayıravunu .du sahagānu nī-vumbaligānu yinduku chele chatu-sīma chēnu madınnı vumbaligānunnu . mānya.... kaṅgānu putra-pautra-pāramparyangānu ā-chandrārka-stāyigānu anubhavi ... yinduku chatu (on a side) gānu anubhōgalunnu anubhavīñchagalavādavu (usual final phrases) anı yichina vumbali-śāsanam śrī mangala mahā śrī jaya

41

At Pôténahallı (same hoblı), on a stone near the Chaudêşvari temple.

śrī ūbhām astu | namas tunga-etc ||  
 śrī svasti śrī vijayābhyudaya-Śālivāhana-śaka-varshambulu 1458 aguneti  
 Durmukhi-samvatsara-Āshādha-śu 1 lu śrīman-mahārājādhirāja rāja-paramēśvara  
 śrī-vīra-pratāpa śrī-vīra-Achyuta-Dēva-mahārāya... jya . . . . . cheya  
 .. ngānu . . . . palle Nañja-Gavunigāriki šāsuta . . kānu vija-Vīrē-  
 śvara-śrī-Bana . . . . . . . . . . . . . . . . . śrīman-mahānāyanā-  
 chāryalaina Lakki-Nāyaka-Krishṇappa-Nāyaka. nga Pañchamēśvaranī gāñchi  
 .. . . . . nena śrī-Achyuta-Dēva-mahārāyalu. . . . .

42

At Dêvikunte (same hobli), on a rock on Kuyarâlugutta.

śubham astu svasti śrī vijayābhuya-Śālivāhana-śaka-varshambulu 1694 agu-  
neti Khara-nāma-samvatsara-Āśvīja-ba 3 lu Vudayabhānudurggam polimēra  
hadu nīrnayam chēsinadi vivaram Chintalakuntaku āgnēya-mūla Kolarāti-  
guttana paśchima-mukhangā vunde nala-banda sūrya-chandra-bimbamulu  
vrāsinadi pratīma-sāsanam akkaduñchi Chintalakunta kīnda reṇdu vankalu  
kalasina stalām modalu chēsukoni paśchima-guttanu Peddagunta sāsanam yī-  
kuntaku tūrpuna kattu-kāluva sarahadduna Svayambhu-gunduku sāsanam

akkadînuñchî vuttaram Chakkaniguttaku pañchîma-bhâgâna amada-râllaku  
śâsanam yî-padamaraku vidikkuna Nallaguntiki śâsanamu

43

At the same village,

on a pillar near the north gate of the fort on Itigirayanadurgga.

svasti śrī Jaya-samvatsarāda Šiāvana-ba 8 Ma Maddikeieya Āśādada Nāgara-sara maga Nidugalla karanika Rēchappagala tamma Sōvappagala maga Mala-panu Yitigakôtēli Kannaia-Dēvana Malappagala sēnabōvan āgiddu vīra-pari-vārake dharmav endu mādista Mahā-Lakshumi-gudi-dīpa-mâle-kambhake mangala mahā śrī śrī

44

At Gajalapalli belonging to

Pichchalavâri palli (same hobli), on a rock on the mound.

45

At Pôkamâkalapalli (same hoblı), on a rock near Pañchângî-Subbayya's wet land.  
 avighnam astu šubham astu || svasti šrî vijayâbhuyada - Šâlivâhana-šaka-varshambulu 1697 agunetü Manmatha-nâma-samvatsara-Âsvîja-bahula 10 lu . Ajam-Vummara. bi killedâr kille Vudayabhânudurgam Vusamâna-Khâna subêdâr gholinî sakhatâ Šrimanta-Râja-śî-Murâriji Hindu-Râvu Ghôrapade sénâpati-sâhêbulavâru kasaba Mâragânkuntla-tâluku majarâ Pôkamâkalakuntapalle dâsari. . . u . . . chakkara Mâriyappa . . vrâyichchî yichchina dasavanda-šâsana . . m etlannanu . challe . . bhâvulu . . dasavanda kâvali. . . . . sahagâ. . . chchî manivî chêsekontivi ganuka. . . dasavandam yichchina. . . . . . . . . . . .

## 46

At Kondamvâripalî (Billûr hobli), on a stone below the tank bund.

svasti śrî vijayâbhudaya-Śaka-varshambu 1340\* yagu Jaya-samvatsara-Vayiśā-kha-śu 10 lu śrîman-mahâ-nâyankâchârya Valappa Bommi-Nâyadunnu Singama-Nâyadunnu Peda-Chinnama-Nâyadunnu yêkamugâni Kodumadukunnu Bâlamaddu Kodamaddukunnu yichchîna bâsha-patra-kramam etlannanu Kondamâru gudi chôtanu Gangasamudram cheruvu-gadi-sammandham achchukattu kamsala . vâdunnu yenta... nânú... pandommidinni râchavârîki bâlunnu yistumi palamulunnu . vak-oka-pâlu migagaladi . (back) redu pâlu râchavârîki voka-pâla lekhanu ko . vâram âyavâyâlu mîu . vâru dasavandam madîki na 2 yidumu . madî

## 48, 49

(Same as No 46 above)

## 50

At the same village, on two stones near Gôsimâyanakatte.

(I) śrî-Râma svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varushambulu 1682 aguneti Vikrama-samvatsara-Āśvîja-śu 15 lu śiîman-mahâ-nâyankâchâryulayina Gummi-Nâyanî Nârasimha-Nâyanivârî Vasanta-Nâyanigâru ganakam Venkata-paku vrâyiñchi yichchîna châvâtu-sâsanam mî-tandri Chinnana Tummalavârî kâryamlô mritatmâya ganuka Châkivela-grâ (back) mamlô chelle Kondamâru-pallelô nadîche kâdârambha-nîrârambha- la suvarnnâdâyâ lavu yichchinâmu ganuka mî-putra-pautra-pâramparyantam â-chandrârka-stâyigâ anubhaviñchukoni mâ tappaka koluvu koluchukoni sukhâna (II) vundêdi yinduku . . . . luvelu koluvu piâku-piakâram mânyâlu (back) pûrva-maryâdâ bêdigelu yinduku sâkshulu Hâri-Harâdulu (on the upper portion of the 1st stone)

## 52

At Châkavâlu (same hobli),

on a rock near the tamarind tree below the Brâhmanana-kere.

śrî Duimatî-sam | Vayiśâkha-ba 7 lu śrîman-mahâ-nâyankâchâryulayina Timmi-Nâyanî Kaduappa-Nâyanî Nârasumha-Nâyanayavârî kârya-kartalayina Dalavâyi Narasumhannagâru Vustikâyala Bayitâtaku vrâyiñchi yichchîna châvâta-śâsana-kramam etlannanu mî-tandri Borrvâdu . . . chachipôya-ganuka vâni koluvugânu . . . . chênu .. madî selav ichchinâmu mî-putra-pautra-pâramparyantam anubhaviñchukoni sukhâna vundêdi yî-

\* So in the original, but it is quite wrong.

koluvuku kâniké kodigelu paní lêdu sarvamânyamugâ nadî . . . . . yinduku sâkshulu Hari-Harâdulu

### 53

At the same village, on a pillar in Doddavanke.

śrî Durmati-samvatsara-Vayisâkha-ba 7 lu śrîman-mahâ-nâyankâchâryulayina  
Gummi-Nâyanı Kadîrappa-Nâyanı-Nârasumha-Nâyanayyavâri kâlya-kaita-  
layina | râja-śrî-Dalavâyi Narasumhannagâru Vustikâyala Bayitâtaku vrâyiñchi  
yichchina châvâtu-śâsanamu mî-tandri vâri kâryamulô chachipôya ganuka  
yítamâni madagu (on the other side) na madî ॐ 1 Balijapallenu chênu ga ½ šalav  
ichchinâramu mî-putra-pautra-pâramparyantamu anubhaviñchu-koni sukhâna  
vundêdi yî-koluvuku kâniké kodigelu paní lêdu sarvamânyamugâ nadipiñcha-  
galavâramu yinduku sâkshulu Hari-Harâdulu

### 54

At Buddalavâripalle (same hobli),  
on a rock near Buddala-Râmaraddi's inâmati wet land.

śubham astu śrî-Râma || svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varsham-  
bulu 1682 aguneti Vikrama-samvatsara-Bhâdra-śu 10 lu || râ || Vasanta-Nâya-  
nivâru Buddula-Timmayaku vrâyiñchi yichchina châvâtu-śâsana-kramam  
etlannanu mî-tandri Bâli-redi Tummalavâri kâryamlo mritamâya ganuka  
anduku châvâtu.. Buddalavâripalenu gunta kinda yarra chênu ॐ 1 tûmedu  
Yarramaradikunta kinda madî mânya bhâvi madî ॐ 1 tûmedu sarvamâny-  
mugâ seluvu yichinâmu ganuka mî-putra-pautra-pâramparyam anubhaviñchu-  
konî sukhâna vundêdi sâkshulu Hari-Harâdulu

### 55

At the same village, on a rock in Râmayya's inâmati land.

śrî || Vikrama-sam | Bhâdrapada-śu 10 lu śrîman-mahâ-nâyankâchâryulayina  
Gummi-Nâyanı Nârasimha-Nâyanı Vasanta-Nâyanigâru Buddula-Timmayaku  
vrâyiñchina châ (on the left side) vâtu-śâ .. mî-tandri Bâla-redi Buddula-  
vâripalle chênu ॐ 1 tûmedu . . anubhaviñchukonî sukhâna vundêdi

### 56

At Kottampalli (same hobli), on a stone near Chinnakadari-kunte.

śrî-Râma svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varshambulu 1682 aguneti  
Vikrama-sam | Kârttika-śu 10 lu || râ || Vasanta-Nâyanigâru Pichchali-Muni-  
gâniki šalav ichchina châvâtu-śâsanamu mî-tandri China-Pâpaya Tummalavâri  
kâryamlo mritam âya ganuka anduku kaṭaḍa (back) Kottampalle jonnu-chênu

“ 1 Chinakadirayakuntalônu madî “ 1 tûmudunu pâamparyam anubha-viñchukoni sukhâna vundêdi yinduku sâkshulu Haî-Haiâdulu

## 57

At Goddampalli attached to  
Kadarannakôte (same hobli), on a rock in Mârappa's inâmati field

Pramâdicha-samvatsara-Âsvîja-ba 10 lu Pâlasamudiam Yaîraya Tummalavâri  
kâryamlônu sanipôyaganuka adi-nimityangânu Gadampalle Sida yichina  
nettara-gûti-mânyam ntâna-mânyâlu pûrvam

## 62

At bêcharak Yarragudi (same hobli), on a stone to the north-east.

svasty anêka-samara -sanghathanôpalabdha -jaya-lakshmi-samâlmgita -vakshas-  
sthalam ganda-Trinêtra šrî-Vaidumaba -mahârâja Kruu-doie maiyyâde âge  
prithivî-räjyam geyye Nolambâni-mahârâjarâ Murumalkivina kâlegadule  
miosavoyarâ kondeyaia pratiganda Nâvagan utsa. li tôruv-âlvon iridade  
gandam marumakkal anîyan âneyam kuduvey andolevin-udi yerid eldett eragine  
kunta vâsayadanta || Vaidumbava kaidullan intu kâlandu mrosavoyer kkale  
mahârâjar Tummalı toruvâ savva-parihâram gottar ill ide  
baharu ||

## 64

At the same village, on a rock near the sunkada-katte

(Telugu characters)

svasti šrî vijayâbhudaya-Šâlivâhana-šaka-val ushambulu 1666 agunaneti Rudhi-  
rôdgâi-nâma-sam ; Bhâdrapada-šu 15 lu šrimatu-Gumminâyanipâlyam-tâllûku  
Sâhana-Pâpannagâri putralayina dalavâyi-Narasimhannagârîki svasti samasta-  
nija-sâmanta-mâlikâ-prâsasti-sahitulayina Bhîmanam . Pâgonda Pedda-Balâpu-  
ram China-Balâpuram Kondigiri Gudibanda Kaivaram Kôlala Punganûu Ma-  
dalapalle Gurramkonda Râchavîdu Bîrangî Kottakôta Tummala Kaduapanâ-  
yanipâlyam modalayina chatur-dikkula vîdilayina chilaru-dêšamvâiu vrâyiñ-  
chi-yichchina magam šâsanam gâvatila saunka vî-dêšamvâri nandi dammadâlu-  
. mâmî gôpatilaku chelladanî patinanduku mîru dêšam paṭi sâbhîmânam  
vuñchi dêsha pa. . vompinâru ganuka samasta mana dêšamvâru santôshâya-  
ta-chitulai yika magam nirnayam chésina-vivararam sthala-mânyanulaku sara-  
vargânaku gone 1 ki “ 9 vantu yî-sam gone 1 ki “ 7 vantu nadipincha-  
galavâiamu (usual imprecatory phrases) yitanî vrâyiñchina magam šâsanam šrîr  
astu

## 66

At the same village, on a beam of the Gauramma temple.

(Telugu characters)

śrī-Rāma svasti śūlā vijayābhuya-Śālivāhana ṣaka-varushambulu ? 1673 aguna-neti Prajōtpatti-samvatsara-Kārtika-śuddha 1 lu śūlā-Āñjanēya-svāmi-dēvasthānam kattinīchīnavālu Peddībhatlu Venkata-jōssulu yī-dēvasthānānaku nadīchē māṇ-yālā vivaramu kānake sunkhakī śāsanam kotinīchīnāmu teliyavalasimadī || bhakti

## 68

At the same village, on a rock near the gādi-done.

(Telugu characters)

śūlā-Rāma svasti śūlā vijayābhuya-Śālivāhana-ṣaka-varushambulu 1684 aguna-neti Chitrabhānu-samvatsara-Āśvija-śu 10 lu sīman-mahā-nāyīnāchāryu-layina mahārāja-śrī Gummi-Nāyanī Nārasimha-Nāyanīvāri dharma-hitū-patni-ayina Rāmakka-ammayagāri putrulayina Vasantappa-Nāyanīgāru mēnamāma Yirikula-vamśōdhānakulaina Appannāthagāru dhaima-patni-ayina Kadīramma-garbhābdhi-chandrōdayalayna Daļavāyī Subbappagāru Kalyānagiriyandu ā-chandrārka-sthāyigā vundavalen anī petiñchina Kāshi-pānī-kumbhī-vāka japaśāla-satram kōtakamulu

## 69

At Pātakōte (same hobli), on a rock north of the Hiranya-dēvasthāna.

(Telugu characters)

svasti śrī vijayābhuya-Śālivāhana-ṣaka-varushambulu 1547 neti Kiōdhana-samvatsara-Kārtika-bahula-amāvāsyā-kada-Kārtika-punya-kālamandu Prasanna-Nandīśvara-svāmīki Gummi-Nāyaka Kadīrapa-Nāyanī Nārasimha-Nāya . vāru vīlī tallī Kadīramma-ammagāru Balijapalle svāmīki talige . . mudralu ā-chandrārka-sthāyigā sarvamānya ku Śivārpitangā yī ma mī putra-pāṇampāyyantātam nadapiñcha-galavāramu anī vrāyiñchi yichchīna śīla-śāsanam

## 70

At Bestarahallī (same hobli), copy of a copper inscription.\*

śrī-Ganādhīpatayē namah |  
āmnāya-sandarbha-kalā-kavīndram Ananga-garvāpaha-phāla-nētram |  
ardhāṅga-bhāgād avarōdhavantam āśāsmahēbhīṣṭha-phalāya dēvām || 1 ||  
prāchīna-vāk-sādhaka-pōtīl-pōtam parō-rajō-mānasa-padma-hamsam |  
Mandēhavārīndu-hutāśa-nētīam vandāmahē Vālanarājavaktram || 2 ||

\* Supplied by the people

damshtrâmayam yasya tu kaitakâgram dadhâtî sarvâm avanîm apûrvâm |  
sa yêsha dêvas sumanôbhivandyas sanâtanah pâtu patih kitinâm || 3 ||  
śai ad-ghana-chchhâya-nikâya-kâyâm  
saśâṅka-lêkhôllasitâlakâgrâm |  
Śukâdî-sêvyâm śuka-lâla.yitiîm  
vînâvatîm naumi vachô'dhîdêvîm || 4 ||  
vamśâmbuśâsh kula-tantur Indu Harasya kôtira-vatamsa-ratnam |  
adakshinam chakshui Adhôkshajasya vichakshanâs sampratichakshatê yam || 5 ||  
tasmâd udriyâya Budhâbhîdhânô  
vismâpanîya-sva-mahâ-prabhâvah |  
yam bôdharûpâmrîta-sindhu-bandhum  
prachakshatê santatam êva santah || 6 ||

    tam anvayam kaśchid alamchakâra samânvayô bhû-valayasya gôptâ |  
Pui ûravâl punkhita-râga-vrityâ Pushpêshu-rûpah sva-vaśôivaśikah || 7 ||  
asmâd abhûd Âyui iti pratîtah piatyarthinâm bhûpatii arthinâm cha |  
sangrâma-bhûmau samakâlam êva sampâdayâmâsa mahâpadam yah || 8 ||  
ajâyatâsmân Nahushâbhîdhânô bhujâ-balâd yô bhuvam abdhî-kâñchîm |  
naïâdhîpar namya-padaś shaśâsa na kêvalam nâkasadâm cha râjyam || 9 ||  
nayâtiriktôpy ahitô. tasmâd Yayâti-nâmâ nrîpatih pratîtah |  
dayâdhikô dânavâ-śâsanô vâ stîiyâ sa prêmê saha Dêvayânyâ || 10 ||  
chatus-samudrâdhîpatê sutô'bhût tataś chatush-shashti-kalâ-pravînah |  
nâmâ Yâduh kô'pi narâdhîpêndrô dhâmnâ prathâtita-bhuja-pratâpah || 11 ||  
tad-vamśa-muktâmanayô babbûvuś chaturvidhângais sahitâ mahîpâh |  
Yadôh pratâpâhimabhanunâstâ pratîpa-dâra-smîta-chandrikâsît || 12 ||  
têshâm kulê kaśhana Bukka-nâmâ têjô-durâpaś samabhûn mahîpah |  
Magâmbikâ tasya babhûva râjñî mîdîny-udanvat-tanayâdhivinnâ || 13 ||  
tasyâbhavat Sangama-nâmâdhêyas Sarasvatî-gîta-blujâpadânah |  
šauryê yam âhuh kila Kârtavîryam dhanîyê Himâdrim mahasiha sûryam || 14 ||  
Mânâmbikâ tasya babhûva patnî Mahêśvarasyêva Mahidhra-kanyâ |  
Vidarbha-putîiva Nalasya Vishnôr Lakshmir ivêndrasya Pulômajêva || 15 ||  
têñodapâdyanta sutâ mahishyâm tasyâm praśasyâkritinâ nrîpêna |  
pañchâhita-kshmâpati-kuñjarânâm pañchânanâh Pañchaśarâbhîrûpâh || 16 ||  
Harihara-Râya-Kampa-dharañîpati-Bukka-mahî-  
parîvrîdha-Mâra-bhûiamana-Mudda-nrîpâh khalu tê |  
anagha-gunêshu têshu nava-khanda-mahîśvaratâm  
abhaijata pûvajas sa [hi] Yudhishthîravan mahasâ || 17 ||  
sô'yam vijityâkhila-dig-vibhâgân  
Sutrâma-dhâmânga-Kalinga-pûrvaih |  
upâsyamânah kshitipaiś cha sarvâm  
uivîm aśât Kuñjarakôṇa-puriyâm || 18 ||

kadâchid uttîrya sa Tungabhadrâm  
 kshamâdhîpâlô mûgâyâbhilâshât |  
 âsâdyâ saînyaîs saha tîram asyâs  
 tad-dakshinam kânânam îkshatê sma || 19 ||  
 tasmin vanê kañchana sâramêyam  
 sadamšanaikâgra-i adâgiam ugiam |  
 sa Sangamêshâbdhî-śasî shaśam cha  
 visismayê vîkshya viśâm adhîśah || 20 ||  
 kshônîpâlô Harihara-patiś śiśi-Vîśupâksha-dêvam  
 Pampâ-dêvî-sahacharam amum vîkshya bhaktyâ pranunnah |  
 samyin-mûrtim mahita-tapasam tasya dêvâlayântar  
 Vidyâanyam yatîm abhajata śrî-Mahêshânam anyam || 21 ||  
 pranamya tasyântika-sîmnî bhâktyâ  
 tapômayam jñâna-kalâ-nidhânam |  
 vriddhantam aty-adbhuta-hêtum ênam  
 vijñâpayâmâsa viśesha-vêdî || 22 ||  
 tri-kâla-vijñâna-nidhiyatîndrô  
 vihasya kiñchit tam uvâcha dhîram |  
 râjan mahârâja-kulâsikârha-  
 sîmeyam atyanta-balaika-mûlam || 23 ||  
 Vidyâbhîdhânâm Alakânavadyâm  
 atrâvanînâtha purîm vîdadhyâ |  
 purîm nava-dvâravatîm upêtya  
 Purandara-śrîs sakalâm cha prithvîm || 24 ||  
 vîra-śriyô yuddha-samâhritâyâ  
 vihâra-bhûma tâm upaiti |  
 bhujê bhuaṅgêndra-samê bibhartu  
 bhavân iti kshmâpatîm âdîdêsha || 25 ||  
 tadâ Hariharêśvaras sa virachayya tachchhâsanam  
 niupâsanam upâgatah śrita-sitâtapatrôjvalah |  
 vîdhâya khalu shôdaśa-pratinidhîni dânnâny ahô  
 vyarôchata viśâla-sîmnî nagarê hi Vidyâbhîdhê || 26 ||  
 ashṭa-pañcha-yugalaika-sankhyayâ  
 samyutê Šaka-nrîpasya vatsarê |  
 Dhâtri-Mâdhava-valaksha-saptamîshv  
 ahni saty-anagha-lagna-târakê || 27 ||  
 phâlâbhishêkôtsavatah purastât  
 Pampâ-Vîśupâksha-Mahêśvarasya |  
 chakrê .. Âkhanḍala-vikrama-śrîś  
 sat-pâtrasâd bhûpatir agraḥârân || 28 ||

śrīmad-Bharadvāja-kulōdbhavāya purōgamâyakhila-Bahvrichâuâm |  
 Âslāyanam sūtram upāśūtāya samastu-śāstīa-smṛiti-pāragāya || 29 ||  
 vēdānta-vēdyāya dayākarāya nityānna-dānē cha vichakshanāya |  
 Arēkerēndrāya cha Bhāskarāya sutāya Pampā-Virupāksha-nāmnah || 30 ||  
 bhū-dāna-yōgyāya mahisurāya dvijottamāyāmīta-tējasē'smai |  
 \*Ghanaśaila-puri-namanī rājyakē Yakūriti nīvrīti bhāji |  
 Kondakāmala-Vallūri-simani śrī-Tummadāmala stala-namni || 31 ||

(here follow boundaries)

āīāma-vāpi-sahitam tatākam ā-chandra-tāīāī kam atīva-bhōgyam |  
 grāmōttamam Yāragudītī nāmnā vikhyātīm āśrītya virājamānam || 35 ||  
 Vidyābhīdāranya-puram praśastam purākhyayā nūtanayānavadyam |  
 nīdhāna-nikshēpa-jalōpalākshīny-āgāmī-siddhair atha sādhya-yuktajī |  
 samanvitam santatam ashta-bhōgaih sasyōttarārāma-taṭāka-yuktam || 36 ||  
 ūbhōdayē rājya-mahābhīshēka-kriyā-dīnē Harihara-Rāya-bhūpatih |  
 dadau mudā sasya-phalaīs samanvitam chūāya tasmai saha vārī dhārayā || 37 ||  
 samasta-dēvāsura-pūjitasya nirasta-lōkā-traya-nētra-dhāmnah |  
 svayambhuvah pāda-sarōja-bhringas śrī-Śailanāthasya Mahēśvaiasya || 38 ||  
 pra-Bhāskarēna Chchirāvārapallīm pūjā-vīdhānāya Sudhāmśu-maulēḥ |  
 idam akhila rāja-śēkhara-madhukara-jhēnkāra-gīta-mahātmyam |  
 śrīmadd-Hariharēndra-nrīpatēs śāsanam achalaika-pārijātasya || 39 ||  
 tvashtrā tachchhāsanam svāmī-śāsanēna vīnīrmitam |  
 śāsanāchāīya-varyēna Nāga-dēvēna silpinā | 40 |  
 asyāgrahāra-varyasya chatus-simā-vīnīrnayah |  
 saī vēshām sukha-bōdhāya likhyatē dēśa-bhāshayā || 41 ||

(here follow details of boundaries in Telugu, and usual final verses)

śrī-Virupāksha

## 71

At Mittēmarī (Mittēmarī hobli),  
 on a copper plate in possession of Gantlanna, son of Bommi-reddī.

(Telugu characters)

śrī-Rāmā Dhātu-sam || Bhādrapada-śu 10 lu śrīman-mahā-nāyakāchāryulayma  
 Gummi-Nāyanī Narasiṁha-Nāyanī komāra Kadirappa-Nāyanigāru Miṭṭēmarri  
 Mēkala-Bommugānīki vrāyīñchī yichchina dasavnadam vappa Miṭṭēmarri-  
 sthalamlōnu Lingānu-vaḍu sīthilamayi vundagā nūtanamugā vistāramayina  
 panī chēyistivī ganuka anduna achchu-tēlinā madī dasavandam chātur-bhāgam  
 šalav ichchināmu ni-putra-pautra-pāramparyangā anubhaviñchukonī sukhāna  
 vundēdi kāvalī bōdigelu hortu

\* So in the original Verses are numbered as per original copy.

## 72

At the same village, on a stone near the village gate.

śrī-Nārasimhāya namah śrī jayābyudaya-Śālivāhana-śaka-varushambu 1455  
 agunēti Vijeya-samvatsara Āśvīja-ba 7 lu svasti śrī chaturbhuvanādhīśvar-  
 undayina śringāra-vārāmñidhi akhilānda-kōti-brahmānda-nāyakundayina dēva-  
 dēvōttamundayina śrī-Karāli-Narasīhva-dē Timmarasayyavāru mā nāyanka-  
 tanānuku chele ru-rājyamlōni pūrvāna chele grāmāla . akhilamam unda-  
 gānu | svasti śriman-mahārājādhīrāja rāja-paramēśvara śrī-vīra-pratāpa Achyuta-  
 Rāya-mahārāya Pallekunte-grāma .. ache sthalamlo. ā-gramā-  
 lu . grāmālakunnu . kāluvalu mahārāyala .. gānu ī-giāmalo  
 .. punyangā.. dēvuniki samarpistimi (rest effaced)

## 73

At the same village on a

copper plate in possession of Virabhadrayya, brother of Nañjundappa.

Virōdhikritu - samvatsara - Jēshtha - ba 10 llū Gummī - Nāyanī Kadurappa -  
 Nāyanī Nārasimha - Nāyanigāru Kuntlūri Bhairavēsvara - svāmi archikadu  
 Muddayakkū vrāyiñchi yichchīna tāmra-śāsanam Bāgēpalli-stalāna yī-dēvu-  
 nikī nadachē mānyamulakku chālā bādu yichche kānku bēdigelakkū āru-  
 vela rānpa mātō dēvasthānamlō manvi chēsiri ganaka manṇiñchi sarva-mānya-  
 mugā šalav ichchīnāram yindakku yavvaru āchchēdiñchinā mēmē tappinā yī  
 dēvuni talige prasādāmlō visham bettina pāpāna bōduru yindakku Hari-  
 Harādulu sākshilu

## 74

At Pālyakere (Chēlūr hobli),

on copper plates in the possession of Archaka Kōdanda-Rāmāchār.

(Ia) śrī-Rāmā | svasti śrī- vijayābhuya-Śālivāhana-śaka-varshambu 1607  
 agunēti Raktākshī-samvatsara Kārttika-śu 12 punya-kālamandu śrimad-akhilān-  
 dakōti-brahmānda-nāyakulaina purāna - purushōttamulaina Chitigānapalle śrī-  
 Janārdana-svāmi-dīvya-śrī-pāda-padmambulaku śriman-mahā-nāyakāchāryula-  
 yina Gu(I)bmmi-Nāyanī Kadirappa-Nāyanī Peda-Vasanta-Nāyanigāru samarpīñ-  
 chīna nītya-kaīnkarya-bhū-dāna-dharma-śāsana-kramam etlannanu Pālecheruvu  
 Konḍukkondā Chēlūru Cheñchalipattu grāmāla pola-merla-cheluvim gatiñchi-  
 valayava mana śāsanamulu ēpiñchi mī-pāda-padmambulaku samarpimstimi  
 ganuka mī polamlo viśēshīñchi palle cheruvulu (IIa) kuntalu bāvulu nirmiñchu-  
 koni nītya-kaīnkarya -chchulu mahōtsavamulu avadhariñchi vēñchēsi vundēdi  
 sarva - mānyamugānu nadepiñchagalavāru itani samarpīñchīna bhū-dāna-  
 dharma-śāsanam nālugu-stalālavārīki karīñikalū panī lēdu (usual final verses)

## 75

At the same village,

on a stone lying in front of the Venkataramana-svâmi temple

Śâlivâhana-śaka-varushambu 1538 aguneti Nala-samvatsara Phâlguna-śu 15 lu  
 śrîmad-râjâdhîrâja râja-paramêshvara śî-vîra-piñatâpa śrî-vîra-Râma-Dêva-mahâ-  
 râyalayyavâru prithvi chéyachundagânu śrîman-mahâ-nâyakâchâiyalaina  
 śrîmanu Gummî-Nâyanî Kadîrappa-Nâyanî Kîishnappa-Nâyanî ya kâiyya-  
 kartalaina Châkivêla gâru chêpiñchina dharma-śâsanam Tîrumalapuñi-  
 cheuvu agrahâram cheyagâ tâlalô Channaiâya-śrî-Tîrvengala gañi  
 modalaina dêvatâ-mânyala bîjavari kuntalu nyangâ mîku chêpi-  
 stimi lanuvi ..

## 76

At Nîmmakâyalapalli (same hobli), on the Appana-kunte rock, west of the village  
 Kilaka-samvatsara Mâga-sudda 10 Va Sâranga-Dêva-Râniyâra maga Lakhappa-  
 iâhuttagâru yî-cheru kattîñchîru yî-chaïuvuku pêru Lakhasamudramu anî  
 pêru petiri yî pêiana bîluvanîvâru (imprecatory phrases)

## 77

At Venkatapura (same hobli), on a virakal in Bûdîdigudda south of the village.  
 svasti śrî Pallava-mârâja prithivî-îâyam geye Chentalapallina ûrekî Dêvin-  
 namma Chentakapulla Nâchikâra chî sattu bû .

## 78

At Hosahûdyâ (same hobli), on a rock near the Kottakunte wastewehr.  
 śrî-Ganâdhîpatayê namah | svasti śrî jayâbhhyudaya-Śâlivâhana-śaka-varusham-  
 bulu ? 1642 aguneti Vikâru-samvatsaram Chaitra-śu 10 lu Krishnasâgaram  
 charuvukinda kâpulu Gummînâyakâpalyamlô Sâmba ya yichchina  
 cheruvulô tôta gutta 10 ga 1½ katikam mattalô šubham mangalam  
 (south side) .tôta padibalu cheruvu . . .

## 79

At the same village, on a rock near the north sluice of Gudibandeya Gavakuntê.

(Grantha and Tamil characters)

.. . . Šellura-Gaṅgadê magan Ka lidêñ Kaśava-p magan ma-  
 gan Mâlaśingan Mârasingalame . ttî itta . mandalika. ndi-dêvan(y)adiyân  
 ma nîgana kattina êri kîl dêvadânam pattu-kkulagam itta alîppân Gengai-  
 karaiyil kurâl-pašuval kuttina pâvattil pađuvar

## 80

At the same place.

(Grantha and Tamil characters)

. Kaśava-p . yan maga Maļaśingan Šōmaļyya kuta ku Kam-  
banu oīu kalani.

## 81

At the same place

(Grantha and Tamil characters)

.... . .. nar kayyâ ša. ta ppadîn rukuiāgîyattîl ppa  
. ppândî magan Gamga-dêvan



## CHINTAMANI TALUQ.

### 1

At Muṅganahalli (Munganahalli hobli), on Yendavalu-bandé.

śrī Rāmā svasti śrī vijayābhj udaya-Śālivāhana-śaka-varushambulu 1697 agu-  
naneti Manmatha-samvatsara Vaiśākha-śu 12 lu śrīman-mahā-nāyankāchāri yu-  
laina Kottapālyam Venkatapa-Nāyinī Rangappa-Nāyinīvāru Ranga-Nāyinī dala-  
vāyi Appa-Nāyidu Mungānīpalli-karanam Nārāyanappa Narasappa Jonnagadla-  
Nāganna Pabiki-Nārāyanā Mugili-Dāsanna Kesarla-Annaya Gōpālu-iaddivārī-  
Mādappa Timme-Timmayya Ketta-Chinnayya Punganūlī-Gummaya Gaṅge-  
Bayyana Jalannagaram-Bayyana Kātipalli-Singanna Bōlā-Muianna Kuruba-  
Malaya Timma-Gudanna Yeśa-Chinnaya chīna-Kāma-raddi Kāmanna Runa-  
bīra-gaudu Chokkaṇanī-Bayyana Padū addi-Apaya Māchū addi-Rāmayya moda-  
lainavārīki vrāyīñch ichīna charuvula dasavanda śilā-śāsanā-ki amamu-etlan-  
nanu mā-nāyankāna . 1 Mungānīpalli-daggāra nūtanangā kotta-cheruvu Aīa-  
kuṇṭa-pani nūtanangā chayīñchināru ganuka kalechana ādyantamu yenta-  
muditī nagarīki randu-pālu dasavandānaku pāla-vagaṭi vubhayam mūdu-  
pāla-prakāram mī-mā-putra-pautra-pārampaīyantaram ā-chandrāi ka-stāyigā  
nadapagalavāiām anī vrāyīñchīna śilā-śāsanamu yinduku sākshī sūrya-chan-  
drādulu yī-piākāramunaku vubhayatralalō yavaīu tappinā mā-yīlu-vēlpu-  
Khādra-Nīśīmha-svāmi-pādāravindamulaku tappinatlu Kondayagārī Timma-  
pālleya Kadırıpati kaīta

### 2

At the same village,

on a stone at Kōnōnatette on the boundary of the Mysore State.

Silagatadindā yellege Krishnaīāja-haridārī 9 Muṅgānīpalliku tōpuku polimāru  
Gurramkonda-tālūku Būchapalli sarahada gadīki Krōdana-nāma sam |  
Bhādiapada ba 5

### 3

At the same village, below the tank bund.

(Grantha and Tamil characters )

svasti śrī Bhujabala-vīra-Nārāyanā-kKo . . . . ku da laga-  
nāra-dēvar . pramāna . padī . na . mar-  
ko . . . . ta mā . yīl . ttamāmanā vā  
ta ttai... var pa adu māna. nu. ra .. Mutṭūril Tamman-ēriyum ad-

ark-adaitta nañjai puñjai nâi-pâ . laiyum ga-kalanî pattu-kkulagam  
nîngiy-ulla nilam adangalum dhamma-dânam âga Mudaliyâr Aiyyar Alagar  
Šellappillai-nâyan ullittâr padinoru-pêrukku pannirandarai-ppang-âga udakam-  
panni chandrâditya-va šella-kkuduttôm i-ddhammadattukku lamghanam-nina-  
ttâr . narakat .. vilakkadavar pâlana nât . pâla

## 4

*At Bôdigundâlahallî (same hobli), on Yendâpalu-bande, east of the village.*

śrî-Râmâ Nandana-samvatsara-Śrâvana-śu 2 lu śrîman-maha-nâyankâchâryya-  
layâna Kotapâlem Venkatapa-Nâyanî Rangapa-Nâyinigâru Kondamarla Yeira-  
paku vrâyiñchi yichinadî nitya mâ-samsthânam nîmittam kashtapadî nî-  
vâkam chaïsinâvu ganaka Bôdigundapalle yinâmugâ šelavichinâram ganuka mâ-  
mî-putra-pautra-pârampaïyantaram anubhaviñchukoni sukhâna vuñdavalanî  
vrâyiñchîna-śâsanamu sthâna-mânyâlu pûrvam-maryâda śrî-Krishnappa-Nâ-  
yinivârî vappitamû

## 7

*At the same place, on a rock near Pâtradone at the southern foot.*

(Grantha and Tamil characters)

svasti śrî Irattapâdi-konda Šôla-mandalattu Mélai-Mârâjapâdi Koygaikurai-nâ-  
ttu Mâdamangalattukku kânyâlan Kongiraiyan Šôma-dêvan âna Kulottunga-  
Šôla-Mâdamângalam-udaiyân i-kkâlum . rai kôttai kand-irundân

## 8

*At the same place, near Kaluvalu-done in the west*

(Grantha and Tamil characters)

svasti śrî Irattapâdi-konda Šôla-mandalattu Mélai-Mârâjapâdi Koygaikkurai-  
nâttu Mâdamangalattukku kâni-udaiyâ Kongiraiyan âna Vî gâmundan  
vânsattil Vîma-dêvan âna Kulottunga-Šôla-Mâdamangalam-udaiyân i-kkâlum  
i-mmalaîyir-kôttai pângându mâligai-eduttu irundâu

## 9

*At the same place, near Nettaru-done.*

(Grantha and Tamil characters)

svasti śrî Irattapâdi-konda Šôla-mandalattu Kalavâra-nâttu kânyâlan Kongi-  
raiyan Kalavara-nâd-âlvân virudamâ ndarkôlan Mélai-Mârâjapâdi Koygai-  
kkurai-nâttu Mâdamangalattukku virudakâran . . râja . Vaidûmba-  
gâmundan enru tîru-nâmamum Mâdamangalan-gânyum . . pidikkum vi-

... iudu ellâm pîdikkavum ippadî ellâm nîr-vârtu-ppê irudaiyanâ Mâdamangalattukku-kkâniyâlanâ -k Kongnaiyan Vaidumba-gâmundan irundân in . . . kan Aita gâmunda gâmun magan Arumoli-gâmundan gan Vikkirama-Šôla-gâmundanum, v-êri-kandu tûmbu vittân ivan magan Gangaikonda-Šôla-Mâdamangalam-udaiyân Pû daiy-êri-kandu tûmbu iduvittu pû dai kandân ivan magan Gangaikonda-Šôla-Mâdamangalam-udaiyân Puttêri-kandu tûmbu iduvittân ivan magan mâdevan âna Kulöttunga-Šôla-Mâdamangalam-udaiyân tan pérâl Vimakatt-eniu kattuvittu tûmbu... vittu . tâ.. .têriyum Nâvalêriyun-gandu tûmbu iduvittu Vimanêrikku edir-kâl ndu i-mmalaî l kôttaiyun-dîru-kkôyiun-gandu tirittamum idukku v. . du ivaiy-ellâm tannâle ..... kai edutti ndân Vimadêvan âna Kulöttunga-Šôla-Mâdamangalam-udaiyân . . .

## 10

Near the same done at the lower part

(Grantha and Tamil characters)

svasti śrî Irattapâdi-konda Šôla-Mandalattu Mêlai-Mârâjapâdi Koygaikkurai-nâttu Mâdamangalam Mâ-Bîma-gâmundan vansattîl Vimadêvan âna Kulöttunga-Šôla-Mâdamangalam-udaiyân . . i-mma . . dai pângandu mâ . . kku i . . Vimadêvan âna kKulöttunga-šôla-Mâdamanga . .

## 11

At Nâgarâjahosahallî (same hobli), on Yendâpalu-bande.

śubham astu śrî-Kirikôta lôniki Pramôdûta-samvatsara . . . nâyankâchârya . . Vôba-Nâyini Râmâ-Nâyinivâri Krishnappa . . Râjupalli yichina Kôdikallu-sîmalôni . â-chandîârka-stâyî prîtingânu Raghupati-sanni-dhânalô (usual imprecatory phrases) . . mahâ śrî śrî śrî

## 12

At Kôdugallu (same hobli), on a rock behind the Narasimha temple in ruins.

śubham astu Vibhava-samvatsara-Mâgha-śu 15 śrîman-mahâ-mandalêshvara râjâdhîrâja râja-paramêshvara śrî-vîra-pratâpa... Râya-mahârâya.. śrîman-mahâ-pradhâna Rañapanâ-danâya nim śrîman-mahâ-mandalêshvara mîsara-ganda Kathâri-Sâluva mahârâjulunnu Peddaya-Dêva-mahârâjula bala daya dêva-mâsâlu mâ-nâyakaku mîlo mmâku chî . Kôdagallu-grâmamu tat-samvastara-Kârtika-śu 1 â- Kadîri-Nâiasimha-dêvaraku sùryya-grahaṇa-punya-kâlamlo Gupa-râjukunnu Peddayaku mabârâjulukunnu tama . punyamu â-chandrârka-sthâ. . . sarva-svâmyavalunnu sa. . . (usual final verse) Anumanapalli Mâvukerânú

## 13

At Māvukere (same hobli), on Tōkabande to the west.

(Grantha and Tamil characters)

svasti śīmat-Sadāśivādīsa guiu-va ntanmāka avichhīnna-śuddha-Śāiva  
 śvāia-Chōla-Pāndya kula-gurukkal āna śīmat-Rājākkal-  
 nāyanārku svasti śrī bala-vīra-Nārāyana Koykaikuru-nāttu ma. līkan  
 sāmataral. nāna śānu Mādamangala-pparril Māva  
 yum Māraśakaśavan-palliyum āga ūin nṣey punṣey nāi-pāl-ellaiyum .  
 nīkki sarvamāniya iarku Māda kuduttē Iīājākkal  
 sāmanyōyam dharma-sētu nūipāṇām kālē kālē pālanīyō bhavatbhīh sarvān  
 ôtān bhāvinah pārthivēndrān bhūyō bhūyō yāchatē Rāmabhadrah ||

## 14

At Bōdampalli (same hobli), on a rock near the Burronakunte wastewer.

śrī-Rāma svasti śī vijayābhuyada-Śālivāhana-śaka-varushambulu 1668 aguneti  
 Prabhava-samvatsara-Chaitia-ba 10 lu śrīman-mahā-Āvati-nāda-prabhu-Venka-  
 ta-Nārāyanapa-gavunivāi kārya-kartalayina Sindunimalla-Hanīmī-Nāyanī Kō-  
 nama-Nāyanigāru karanam Rāmadāsu Tole-Śitaya Channaya Timmadāsari Ye-  
 dula-Murennā Timma Timmaya guram-Bayanna Timme-Gudena Bōdā-Murennā  
 mā-komārudu chinna-Appē-Nāyidu Tōra-Bayu agādu yī-mudalaguvārīki vrāyiñchi  
 yichchina-charuvu dasavanda silā-śasana-kīamam etlennanu mā-nāyam Kōna-  
 kunṭalī Bōdampale-stālamlo peda-charuvu kanya kalaśi vundagā yī-dinam  
 mundaī . mēlāram panī chēyiñchunānī mī-vaśāna yichchina nīrnayam ga  
 100 nūraki piāku madilo vuttamam nadama Bommarāja kha  $\frac{1}{2}$  madī nūtanangā  
 achchutīre madī sari-pālu dasavandam nadapagalavāramu Vibhava-samvat-  
 sara-Kārttika-śu 5 lu chāi u-gandī pōyinanduna panī-chēyichchina nīrnayamu ga  
 50 varahaluku prāku madilo bo kha  $\frac{1}{4}$  madī vubhaya Bomma kha  $\frac{3}{4}$  padiyai u. mu  
 madī dasavandam mī-mā-putra-pautra-pārampariyantam ā-chandrārka-stāyīgā  
 nadapagalavāram anī vrāyiñchi yichchina šilā-śāsanamu yinduku sākshulu  
 sūrya-chandrādulu yinduku (usual final phrases) stāna-mānyālu pūrva-mariyādā  
 Anīmī-Nāyanī Appē-Nāyanigāru Manmatha-samvatsara-Āshādhā-śu 3 lu Muñ-  
 gānipalle karanamu Nārāyanapagārīki mā-pedala kadaīam . tugānu  
 . madī mānyam yichchināram-ganuga putra-pautra-pārampariyantam na-  
 dapagalavāramū pāllu 10 ki vivaramu chinna-Appē-Nāyini pālu 1 Rāmadāsu-  
 pālu 1 Śitaya Channaya pā 1 Timmadāsuri munna pā 1 Timma Timmaya pālu 1  
 Bōda-Māranna pā 1 gurram-Murrennā pā 2 Geñagagudina pālu 1 tōta-bayanī  
 pā 1

## 15

At the same village, on a stone fixed into the aśvattha-jagatī-katte in front.

(*Grantha and Tamil characters*)

svasti śrī Bhujabala-vīra-Nārāyana-kKoygaikkuru-nāttu mandalikan āna Dēvā-ndi-chchīyanena Šakābtam 1214 Kalīyuga-varisham 4393 idan mēr-chellānīnra Nantana-varushattu Āni-māda. n-ti dī palli malai-mēl udaiyār Muttiśvaram-udaiya-nāyanārkku tānapatiy-āna Sadāśīva-dēvarku ivv-ūr pulattil Śīva-purattu ēri-kīlī pallam ēri-kaṭti ivv-ēri nīr pāynda nilam adangalum chandrāditta-varai mada-ppuram āga udaka-pūrvam āga dharma-dānam-āga-kkuduttōm śrī sāmānyōyam dharma-sētu nripāṇam kālē kālē pālanīyō bhavat-bhīh sarvān ētān bhāvinah pārthivēntrān bhūyō bhūyō yāchatē Rāmabhadrah | yāchēha tu vō rājā. bhāvina . . . . . śvarān pālanīya dvīja-kshētra dānāt śreyōnupālanam || ḍakkri vaittēn arattin porul idanāl idanai-kkāda lurrukkadam-pūndavan tāl-irandum talai ētti vaittēn avvōr-kālatt-ularumm adaikkalamē sva-dattam para-dattam vā yō hariēta vasundhara shashti-varsha-sahasiāni vishtbhāyām jāyatē krīmih inta dharmattukku alīvu-šeypavan Gemgai-kkaraiyil kavilai-ppaśuvai . . . . . njeypavan pukka narakam-pugakkadavan..

## 18

At the same village, in Palimārukayya's field.

(*Grantha and Tamil characters*)

svasti śrī Bhujabala-vīra-Nārāyana-kKoygaikkuru-nāttu mandalikan āna Rāghava-dēvarena Bhāradvāja-gōtrattu-chChellappillaiKKku Muda .. la Mutta-kkan ēriyil mudal . . . . . mba māduvedi. . nrum āga. dīna . l-āga mu-kandagamum ūr-arugu kadi irāṇḍāl kollai kandagamum dhamma-dānam-āga-kkuduttōm śrī Māhēśvara .. . . . kurāl-paśu-vai-kkonra pāpatti l pugakadavan yāchēha . . . vō rājā bhāvina .. . śvarān pālanīya dvīja-kshētram dānāt śreyēnupālanam su-dattām para-dattām vā yō . . . . . vasundha. śashtharvarsha-sahasrā . vishtbhāyām jāyatē

## 19

At Gundigere (Irugampalli hobli),  
on a stone lying near the outlet of the Palukunte tank.

(*Grantha and Tamil characters*)

. . . . . 91 ūe lāninra Vikriti-samvatsa .ttu Kātigai-māsa . . . . . til mahā-janamgalukku ūe samudram āna Vīra-Nārāyana-chchaturvēdi-māngalat. .kk-adaitta nañjai puñjai nār-pāl-ellaikkulū udaga-pūrvaka. . . . . .

... sâmânyôyam dhamma-sêtu nrîpânâm kâlê kâlê pâlanîyô bhavatbhîh  
sarvân êtân bhâvinah pâi thivêndrân bhûyô bhûyô yâchatê Râmbhadrah šunkam  
. kai ma m eppérpatta . . m sarvamâ . . .

## 20

At the same village, on a stone  
lying near the ruined Išvara temple to the south of the old fort.

(Grantha and Tamil characters)

|                            |             |              |                        |
|----------------------------|-------------|--------------|------------------------|
| svasti śrî vîra-Nâ:âya . . | rkkanda . . | gaikkuru . . | ndlîka                 |
| . vanena . .               | tsaram . .  | nru mî . . . | ga dharma-             |
| dâna . . vi n i . .        |             | šellak . .   | yachaiham . . râjâ bhâ |
| . . vêšva . . .            | . .         | yadvi. .     |                        |

## 22

At Yagavakôte (same hoblî), on a rock in front of the Viranârâyana temple.

śubham astu Plavaṅga-samvatsara Chaitia-śu . lu śrîman-mahâ-nâyankâ-  
châryalayîna Mukonđa Kadîri-Vôbali-Nâyanîki Kadarepa-Nâyanigâru tama  
yalu bata-râjyam prajelu yichina-dharma-śâsanam Mukonđa valana  
rokha-dânyalu tîsukônâni.. châdi .... nîti tappu. šâgalavâram yîmara ..  
kara nadîchêvâru... laba yichinavâru yîduku sâkshyalu sandya chandia .  
....bhaviši.. konda bapparu

## 24

At the same village, on a stone on the bund of Šetti-kunte.

śubham astu | śrîmatu-Šâlivâhana-śaka-varushambulu 1400 aguneti Vilambi-  
samvatsara Âshâda-śu 11 Gu Nârapa-Nâyanî-Chîna-Laki-Nâyanigâru Mukonda  
Tiruvengadanâthani amritapadikî â-chandrârka-stâyigânu Setikonda samar-  
pistini

## 28

Copy of a śâsana from Mîndagal-jôdidâr.

namas tuṅga-etc ||

Harêr lîlâ-Varâhasya daṁshtrâ-dandas sa pâtu vah |  
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyam dadhau || 1 ||  
kalyânâyâstu tad-dhâma pratyûha-timirâpaham |  
yad-gajô'py Agajôdbhûtam Hariṇâpi cha pûjyatê || 2 ||  
asti Śripatinâ dêvair mathyamânân mahâmbudhêh |

navanîtam ivôdbhûtaś chandras sarva-tamôpahah || 3 ||  
 tasyâśit tanayas tapôbhîr atulaīr anvartha-nâmâ Budhah ;  
 punyair asya Purûravâ bhuja-balad Âyur dvishâm nighnatah || 4 ||  
 tasyâśin Nahushas sutô'sya tanayah khyâtô Yayâtir nrîpah ;  
 jâtas tasya tu Turvasur Vasu-nibhas śrî Dêvayânî-patêh || 5 ||  
 tad-vamshê Dêvakijânrî dîdipê Timma-bhûpatih ;  
 mânavêndrêshu sarvêshu Yadôh Krishna ivâbhavat || 6 ||  
 tatô'sya dêvyôh Kausalyâ-Sumitrâ-nibhayôr bhrîsam ;  
 abhûtâm Timma-bhûjânêš tasmât Pantirathâd iva || 7 ||  
 vîrau vînayinâu Râma-Lakshmanâv iva nandanau ;  
 bhrâtarau śrî-Nrisimhêndra-Krishna-Râya-mahîpatî || 8 ||  
 Ranga-kshitîndrâchyuta-Dêva-Râyau rakshâ-dhurînâv iva Râma-Krishnau ;  
 Râmâmbikâyâm Narasa-kshitîndrâd ubhâv abhûtâm u:agêndra-sârau || 9 ||  
 vîraś śrî-Nâśasimhas sa Vijayanagarê ratna-simhâsanasthah  
 kîrtyâ nîtyâ nîrasyan Nrîga-Nala-Nahushân apy avanyâm dhurînah ;  
 â-Sêtôr â-Sumêrôi avanisura-nutaś chaivam â chôdayâdrêr  
 madhyê yad-râjyam état kshitisuia-vibudhaś stûyamânaś shaśâsa || 10 ||  
 nânâ-dânâny akârshit Kanaka-sadasî yah śrî-Virûpâksha-dêva-  
 sthânê śrî-Kâlahastiśitur api nagarê Vînkaṭâdiâu cha Kâñchyâm ;  
 Śrîśailê Šônaśailê mahati Hariharê'bôbalê Saṅgamê cha  
 Śrîrangê Kumbhakônê mahati cha sa-Mahâ-Nanditîrthê pavitrê || 11 ||  
 Gôkaînê Râma-sétau jagati tad-itareshv apy aśêshêshu punya-  
 kshêtrêshv ârabdha-nânâ-vidha-bahula-mahâ-dâna-vâri-pravâhah ;  
 yasyôdañchat-turanga-piakara-khura-rajaś-ushyad-ambhôdhî-magna-  
 kshmâbhrit-paksha-chchhîdôdyattara-Kulîsadharôtkanthitâ kuṇthitâbhût||12||\*  
 svarna-kshmâm yô hiranyâśva-ratham api Tulâpûrusham gô-sahasram  
 hêmâśvam hêma-gai bham kanaka-kari-ratham pañcha-lângaly atânît ||  
 prâjyam praśâsyâ nîrvighnam râjyam dyâm iva šâsitum ;  
 tasmin guninî vîkhyâtê kshitîndîê cha dîvam gatê || 13 ||  
 tatô'py avârya-vîrya-śrî-Krishna-Râya-khitîśvarah ;  
 a-tîśasam a-guna-bhrañśam mauli-ratnam mahîbhujâm || 14 ||  
 sarasâd udabhût tasmân Nâśasâvanipâlakah ;  
 Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva || 15 ||  
 vividha-sukritoddâmê Râmêśvara-pramukhê muhur  
 mudita-hridaj a-sthânê sthânê vyadhatta yathâvidhi ;  
 budha-parivritô nânâ-dânâni yô bhuvî shôdaśa  
 tri-bhuvana-janôdgîtam sphîtam yaśah punaruktayan || 16 ||  
 Kâvérîm âśu badhvâ bahula-jala-rayâm yô vîlaṅghyaiva šatrum  
 jîvagrâham grihîtvâ samiti bhuja-balât tam cha râjyam tadîyam ;

\* Two lines are gone here, and verses are numbered as in the original.

kūltvā Šrīranga-pūrvam tad api nija-vasē pattanam yō babbhāsē  
kīrti-stambham nikhāya tri-bhuvana-sujana-stūyamānāpadānah || 17 ||

Chōlam cha Pāndyam tad apī cha Madhurā-vallabham māna-bhūsham  
śauyodagram Turushkaṁ Gajapati-nīpatim pañcha-jītvā tad-anyān || 18 || \*  
ā-Gangā-tīra-Lankāntām śriyam Kūlshna-mahīpatih |  
bibharti mani-kēyūra-nirviśēsham mahīm bhujē || 19 ||  
kīrtyā yasya samantatah prasritayā viśvam iūchaikyam vīajēd  
ity āśankya purā Purārir abhavat Phālēkshanah piāyaśah |  
Padmākshō’pi chatuś-bhujō’jani chatur-vaktrō’bhavat Padmabhūh  
Kālī khadgam adhād Ramā cha kamalam vīnām cha Vānī karē || 20 ||  
śatrūnām vāsam ētē dadata iti iushā kīn nu saptāmbuiāśin  
nānā-sēnā-turaṅga-trutīta-vasudharā-dhūlikā-pālikābhīh |  
samśōshya svāram ētat pratīnidhi-jaladhi-śrēnikām yō vīdhattē  
Brahmānda-svarna-Mēru-pramukha-nija-mahā-dāna-tōyair amēyah || 21 ||  
stutya udāryas sudhībhīs sa Vijayanagarē ratna-simhāsanasthah  
kshmāpālān Krishna-Rāya-kṣītipatir adharikrītya nītyā Nrīgādīn |  
ā-pūrvādrēr athāstāchalam avadhī-dharā-rakshanē daksha-śauyād  
ā-Sētōr arthī-sārtha-śriyam iha bahulikrītya kīrtyā babbhāsē || 22 ||  
kritavati-sura-lōkam Kūlshna-Rāyē nītāntam  
tadanu tad-anujanmā punya-karmāchyutēndrah |  
akhīlam avani-lōkam pālāyan rāja-nītyā  
vīlasati Hari-chētā vīdvad-ishta-prādātā || 23 ||  
ambhōdhīs sa nīpiyamāna-salilō’gastyēna pītōjjhitas  
taptō Rāghava-sāyakāgnī-sikhayā santapyamānas sadā |  
antasthair Badavā-mukhānala-sikhā-santāpa-śushkō dhrīvam  
yad-dānāmbu-ghanāmbudhīr virachitah pūrṇas samujjīimbhatē || 24 ||  
samajanī narapālas satya-dharma-pīavishṭō  
Vijayanagara-rājā ratna-simhāsanasthah |  
Nrīga-Nala-Nahushādīn nīchayan rāja-nītyā  
nīrupama-bhuja-vīryaudārya-bhūr Achyutēndrah || 25 ||  
ōshadhipaty-upamāyita-gandas tōshana-rūpa-jītāsamakāndah |  
bhāshege tappuva iāyara gāndah pōshāna-nīrbhāa-bhū-nava-khaṇdah || 26 ||  
rājādhīrājā-bīudō Rājarājā-samunnatah |  
Svārāja-rājamāna-śrī rāja-śrī-paramēśvarah || 27 ||  
mūru-rāyara gandānkō Mēru-langhya-yaśō-bharah |  
śaranāgata-mandārah para-rāya-bhayankarah || 28 ||  
karadīkṛīta-bhūpālah para-dāra-sahōdarah |  
Hīndū-Rāya-Suratrānō Yadu-vamśa-sīkhāmanīḥ || 29 ||  
gajaugha-gandabhbērunḍō Hari-bhakti-sudhānidhīh |

\* Two lines are gone here; and verses are numbered as in the original

vardhamâna-vadânya-śrîr ardhanâî-natêśvaih || 30 ||
 ity-âdi-birudair vandî-tatyâ nityam abhishtutah |
 Kâmbhôja-Bhôja-Kâlinga-Karahâtâdi-pâi thivaih || 31 ||
 sôvidalla-padam piâptaîh sandaiśita-nîipâpathah |
 sô'yam nîti-viśâradas surataru-spaidhâlu-viśiānanah
 sai vôriśa-nutah sadâchyuta-mahâiâyah kshamâ-nâyakah || 32 ||
 \* bâhâdrîndu-gajâgñi-yukta-ganîtêbhikhyê Šakê bhû |
 Šâlivâhanakê manôhaia-sadâchâraika-śêvyê bhuvi ||
 Šaila-bâna-samudiêndu-vatsaiê Šaka-ganyakê |
 Jaya-samvatsarê mâsi Šrâvanê paurnamî-dinê || 33 ||
 Tungabhadrâ-nadî-tîrê sarva-pâpa-harê varê |
 sômôpaîaga-samayê Vithalêśvara-sannidhau || 34 ||
 Haritânvaya-pâthôdhi-harinâukâtiśayinê |
 yajanâdi-su-shat-kaîma-nîratâya mahâtmanê || 35 ||
 vihitâśeṣha-vêdânta-pratishthâchârya-maulayê |
 vikhyâtôbhaya-vêdântâchâi yâya ūbha-dhîmatê || 36 ||
 Šîbhâshya-vêda-siddhânta-chintâ-sarasa-chetasê |
 nrîpendra-makutî-ratna-nîrâjita-nijânghi ayê || 37 ||
 nîrnîta-nîkhilâi thâya nîgamâgama-vêdinê |
 nîti-śâstra-viśeṣhârtha-nîi ajôllâsa-bhânavê || 38 ||
 nityânnâ-dâna-santushta-ūikhila-dvija-samsadê |
 Nâlikanâbhî-pâdâbja-kêlî-bhâlîta-chetasê || 39 ||
 Šeshâya-nara-vêshâya Bali-śâsana-mûrtayê |
 Šribhatta-Chikkayâchâi ya-vipaśchid-anujanmanê || 40 ||
 śrimatê Peddayâchâi ya-sindhu-śitala-bhânavê |
 Chikkayâchârya-varyâya chintâratnâya dhîmatâm || 41 ||
 grâmasya sîma-maryâdâ lkhyatê dêša-nâmabhîh |
 Penagonda-mahârâjjê Kôlâla-pura-śîmanî || 42 ||
 Ânigallu-sthalê jâtam šilâ-śâsana-samyutam |
 Kantyâillapallikâyaś cha prâchîm diśam upâśritam || 43 ||
 Guttûrô agni-dig-bhâgê Yaglupallyâś cha dakshinê |
 Yirugampallyâś cha Nairrityâm diśi sîmântam âśritam || 44 ||
 Mûgalamarrîti-vikhyâta-dêša-sîmânta-samsthitam |
 sva-dêša-madhyâ-vâhinyâh Pâpaghnyâh paśchimê tatê || 45 ||
 Dîgavapallîti vikhyâtam puram ity aparâjitatam |
 Mindagallv iti vikhyâtam šilâ-śâsana-samyutam || 46 ||
 sarva-mânyaam chatus-śîmâ-samyutam cha samantatah |
 nîdhî-nîkshêpa-pâshâna-siddha-sâdhya-jalânvitam || 47 ||
 akshînâgâmi-samyuktam êka-bhôgyam sa-bhûi uham |

\* So in the copy

vâpi-kûpa-tatâkaś cha lasad-gîmaś cha samyutam || 48 ||  
 putia-pautrâdibhî bhôgyam kramâd â-chandra-tânakam |  
 dânâdhî-vikrayânâm cha yôgyam vinimayôchitam || 49 ||  
 Gumma-Nâyaka-samsthâna-simha-pîthâdhivâsînâ |  
 Kîshna-Nâyaka-iatnêna sahitasya mahâtmanah || 50 ||  
 Pâpâlivâka-i-vamša-pârâvâla-sudhânîdhêh |  
 Tarigondapurî-îajyê jaya-sâmrâjya-śâlinah || 51 ||  
 sat-kirti-pûritâjânda-bhândasyâkhanda-chétasah |  
 Râma-Nâyaka-bhûjânê viñaptim anupâlayan || 52 ||  
 parîtah pîayatais snigdhaḥ puîohita-puîogamaḥ |  
 vividhair vibudhaś śrôti-a-pathikair adhikair girâ || 53 ||  
 sadâchyuta-mahârâjô mânâniyô manasvinâm |  
 sa-hiranyôdaka-dhâiânu-pûrvakam dattavân mudâ || 54 ||  
 sa-asâ-sad-Achyuta-Râya-kshitipati-vaiyasya-kîuti-dhuryasya |  
 šâsana -šarâsanam idam Dâśaithâr amita-môdamâna-matêh || 55 ||  
 mrîdu-padam iti tâmia-šâsanârtham sahitam athâchyuta-Râya-šasanêna |  
 abhanad anugunam vachô-mahimnâ sarasataiêna patih Svayambhûh || 56 ||  
 tadâchyuta-mahârâya-šasanâd Vîanâtmajah |  
 tvashṭâ ūrî-Vîranâchâryô vyâlikhach cha šilâ-talê || 57 ||

(usual final verses)

## 30

At Diguvapalli, attached to the

same village, on a stone to the west of the Sômêśvara temple

svasti ūrî-Šaka-varisha 970 neya Sarbbajitu-samvatsaradal ūrimat-Vîra-Pândîyana taleyum Séramana Sâleyum konda Kôv-Irâjakêsarîpadmarâna Udeyâr ūrî-Râjâdhîrâja-dêvargge yându mûvattaneyâ ūrimat-dandanâyakam Appimayyan appa orkkettu-ganda ganda-Nârâyana Chôlana singha Râjêndra-Chôla-Brahma-mârâyar Mârâjavâdi-êlu-sâsiravan âlutta Vallûra-bidinal sukha-sanghâtavînôdadim âluttire Muruganamaleya Muddarasara maga Baîrayyan appa Râjêndra-Chôla-Pompala-mârâyara Koyyakore-nâda Minđugallal Pallavakatt endu hosa-kereya kattisi tâban ikkisi bhâmiyam tildi Sômêśvara-dêvara dêgulava alivaṁ sôdisi soteyan ikkisal Appimayyanappa Râjêndra-Chôla-Brahma-mârâyar i-yûra Sômêśvara-dêvargge Pallavagaṭṭina tûmbina modalal Chôlana-singam kolagadal kaṇḍugam galdeyum bađagâna Pompalakattendu kereyam katti tûmban ikkisi â-kereyal ai-golagam galdeyum nandâ-dîvigege i-yûra gânam ondum bhatârige pattu-koļagam galdeyuvam Sômêśvara-dêvargge arasar damma-dattiyâge bittar i-dammapayan alidavar kavileyum Bâñarâsiyuvañ alida pâpakke pôpar

## 31

On a stone under a tamarind tree to the north of the same temple.  
 svasti śrī ī-yūrin odeya Rājēndra-Chōla-Pompala-mārāyar saggaye dadivar-āla  
 Chelva-gaṇḍa taleyam kadiyisi satta ivange kodage kanduga salvudū

## 32

At Chinnappareddipalli bēchirak (same hobli), on a stone near Dēvirappa's tope.  
 svasti śrī vijayābhuyada-Śālivāhana-śaka-varushambalu 1468 veiyinni nānūt-aruvai-yenimid ayina Parābhava-samvatsara-Vayiśāka-ba 3 Budavālāni śīmatu nāyakāchārya Kādālini Nāmbaya-Nāyinivāru Jayarājapu . kaiana-Gōvin-dayaku yichina (rest illegible)

## 34

At Nekkundi (Chintāmanı hobli), on the basement of the Sōmēśvara temple.  
 svasti Śaka-nripa-Kālātīta-samvatsara-śatangal entu-nūra elpatta aydaneya Rākshasa-samvatsaīam pravarttise uttarāyanada sankrāntiyandu gāmunda Sōmī-dēva bhōgigalgu nichcha-nivēdyakkam sodargam Irugasamudradol ay-gandugam kalani dēva-bhōgalum dēvāigg ellam mūnanteyum sodarum eradu-poltum sinka . geyda kāsiyan uttu trī-pundaman ittu pannirandu gidduge gottu stitigalol pūjegattuvom eradu-parvvadolam pattam gattidēve yandu panamam kerege hāram gottar arasaiā teleyam bittu parihāram gottudu ivarggam puyyal-sāluman ikkavu kere vittigeyda ī-mēreyam sale geyyadevag ondu panam dandam diruvar ī-mēreyam dandavam Bāranāsiyan alidam parivesam bittam dēvarolg ā-bittiyam geydam mangalam

## 36

At the same village, on a virakal at Dimbala-gadde.  
 svasti samadhigata-pañcha-mahā-śabda Pallavānvaya śrī-pritiví-vallabha Pallava-kula-tilaka śrimat-Nolambādhūja pritiví-rājyam geye Kundayyam Nekkundi-nādāle Kongereya . gavundana maga Kovareya gole palaran nīdu svarggālaya pokkan avange arasa umbhalı kottandu aygola kalanī (usual final phrases)

## 37

At Hiranyapalli (same hobli), on Rēgade-bandé to the west.  
 (Grantha and Tamil characters)  
 svasti śrī Nālērkkandan Vīra-Ragava . tti konda Periyannapalli nañjai puñjai nār-pāl-ellaiyum Bīmēśuram-udaiyārkku viṭṭem

## 38

At the same place

(Grantha and Tamil characters)

unnadam padam unyatyaı bhûtyaı bhûyâ mam padam pâksha jatâdi . stava  
 śrî bhâvanê sva-dattâm paia-dattâm vâ yô hariéta vasundharâ šashti-varusha-  
 sahasrâni vishtâyân-jâyatê krîmî || svasti śrî Kaliyuga-varusham nâlâ ttu-  
 munnûri u - tonnûri u idil na Šakâbdam âyiratt-irunûrr-orupa tonru  
 idan mér-chellâniia Virôdi-varushattu Kannî - nâyarru apara - pakshattu  
 Saptamiyum Budan-kilamaiyum peia Rô ni uâ svasti śrimanu-mahâ-  
 mandalîśvara bhujabala - vîra - Nâiâyana Aiy n-ankakkâran Koygaikkuru-  
 nâttu-mandalikan Nâlérkkandan Irâgava-dêvanena Nîgarili - Šôla - mandalattu-  
 kKaivârattu udaiyâr Bhîmîśvaram-udaiya-nâyanâikkku kku nanî-âga Nâlér-  
 kkandan šandiy-âga pûjai-ševvadâga nîayi-lîy-âga udaka-pûrvam-âga udakam-  
 panni kudutta ûiâvadu uân Tanda-nâttîl Ambadakkîyl ..ngan-pperumâlan  
 Tiuchchîrambala-nâla-nâyan Biahmaiayaı udan yuddham-panni jaya tilê  
 Vîk vaıusham Nala ttai-kkondu ându varudi Murun්sevalai-parrum vanapu  
 tara vîra - Râmanâ dêvanê šeyvâr Nâya rrum Ambadakkî-parrum  
 kuduttu nîâyasamun-da nda nâm ippadî nâm ându vaıugura ūrgalil Peri-  
 yaunapalli nañjey puñjai nâi-pâl-ellaiyum ménôkkîna maramun - gînôkkîna  
 kinarum idukku adaitta periy-êriyîl munbu šellun-galani padinain-gandaga-  
 mum chandrâditta-varai šella udakam-paṇni kuduttê ippadikkku šâsanamum  
 nattu kuduttê ittaı mârrinavan Gamgai-kkaraiyîlê pañcha-mahâ-pâdakanga-  
 lum panni tan tâykku tânê . manâlâgakkadavan śrî-Mâhêśvaraı rakshai

## 39

At Uluvâdi (same hobi), on the eastern wall of the Gôpinâtha temple.

(1st stone) Šubham astu svasti śrî jayâbda-Šaka-varusha \*1351 neya Sarvajitu-  
 samvatsarađa Kârtika - šu 1 lu śriman - mahârâjâdhîrâja râja - paramêśvara  
 pûrva-paśchîma-uttara-dakshina-chatus-samudiâdhîśvâia řiî-vîra-pratâpa Dêva-  
 Râya-mahârâyaı pîthivî-râjyam mâtuttîralu Muluvâya-châvadeya Manneya  
 śriman-mahâ-nâyankâchâryara Magodeya Singaya-Nâyakara makkalu Vôbayya-  
 Nâyakaru Hûleyahâla Gôpînâtha-dêvara amritapadige namma nâyakanakke  
 saluva (2nd stone) Gondanahalliya kâluvali-Vôbasamudravanû â-stânika Maud-  
 galya-gôtrada Akankaniyara maga Kadarînâtharige nâda-gauda Timmanna  
 Katipaya Mârachayanavaru muntâgi â-chandrârka-stâyyâgî dhârâ-pûrvvaka-  
 vâgî kottevâgî (usual final phrases)

\* So in the original Sarvajitu = 1329; 1351 = Saumya

## 40

On the northern wall.

Šôbhakîtu-samvatsaıada Mârgaśîra-śu 5 lu śrimatu-Gôpiñâtha-dêvarige Vô-baya-Nâyakaru mâdida-damma-sêve dêvarige aıchanâ-vittiyâgi Kadarinâtage namma Kâkattiya sîmeja stala Nekundeya chatus-sîmeja gadde â-badagana hola 1 kha 1 $\frac{3}{4}$  nandâ-dîpakke Mâlikunteya tenkana-kôdiya Singeya-Nâyakara banada vottina hâ nanû kotteu sante-âya motte-yanne mâsatî bîteu namma haligana dêva-golagavanu salsaueu . dêvarige û-dôtakke Sabbume-Nâyakara tamma . gadeya-tenkana Amaia-Dâvana tôtavanu koteu

## 42

At the same village, on the mukhasara of Rangé-Gauda's stone-mantapa  
śrî-Râjagôpâla-svâmi Šâlivâhana-śakâbdâh 1735 aguneti Śrimukha-samvatsara  
Vaisâkha-ba 6 Šukravâradalu Gubbi Subedâri u Bôie-Gavudaravara dharma

## 43

At Kurubûru (same hobli), on a stone in the inâm field  
of the Sômêšvara temple, south-east of tank-bund.

svasti Šaka-nripa-kâlâtita-sambatsara-śatangal \*entu-nûra-ayvatta-mûraneya Raudriy-emba-sambatsaram pravarttisuttire || svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrî-prithivî-vallabha Pallava-kula-tilaka śrimat-Bîra-Nolambâdhîrâjar sukhânurâgadîm dushta-niggraha-viśishta-paripâlanam geydu prithivî-râjyam geyyuttire Kânvâyana-göttrâ Komâramangalam-odeya Nâgamayyana magam Kannayyanum Šankarayyanum Kurumbûra mahâjanam nûr-enbarggam padinaydu-gadyâna ponna kottai nittyâ-stuti ondu-parivadî Kurumbûra gutteyol âr ıldodam chandrâdityarkkal ullinam salvud âr ittôr iduv idakke sâkshi nara-śâsanam nûr-enbare ivarggala ubhaya-sammata de baredom kabbada Nâgamayya i-dharmmaman alido Vâranâsiyan alidom

## 44

At the same place.

svasti samadhigata-pañcha-mahâ-śabdam Pallavânvaya śrî-prithivî-vallabha Pallava-kula-tilaka śrimat-Bîra-Nolambâdhîrâjar sukhânurâgadîm dushta-niggraha-viśishta-paripâlanam geydu prithivî-râjyam geyyuttire Šaka-nripa-kâlâtita-sambatsara-śatangal \*entu-nûra ayvatta-mûraneya Raudriy emba sambatsara pravarttise Mârggaśîra-mâsada šukla-pakshada tadigeyu Brihaspativâramum Rêvatî-nakshattramum âge Kômâramangalam-odeya Nâga-

\* So in the original. Šaka 858 expired=Khara, Raudri=883.

mayyana magam Chandayyanum Sîriyannanum Kuumbûa mahâjana nûi-enbargge ponna koṭṭar nichcha-stitî ondu-parivadîyam chandrâdityaikkal ullinam nadayisuvor iduvidarkke sâkshî nara-śâsanam nûr-enbare ivargala ubhaya-sammata baredo Nâgamayya (back) idan alidom Vâranâsiyan alidôm || śrî

## 45

At the same village, on the basement of the Basavêśvara temple.

(Grantha and Tamil characters)

svasti śrî Šakâbdam 1218 šenra näl šârûbhuna-chchakravartti Hôśala-śrî-vîra-Vîšvanâ-Dêvarku yându 3 âvadu Dummuki-varushattu Tai-mâdam patta Mukkana Kâduvettî Pallavâdittan Kurumbûr Kîtarâśar magan Šipati-nâyanena Vijayamâdiśvaram-udaiyârku 1vv-ûr kîl-palli âna Kattigaipalli dêva-dânamâga vîttêṇ Šipati-nâyanena šantirâditta-varai sellakkadavadu idukku langanam-pêśinârkku-ppanninâr Gangai-kkaraiyil kurâl-pašuvîn Brahmâhattiyil viluvâr

## 46

At the same village, on a stone lying in front of the Sômêśvara temple

(Grantha and Tamil characters)

svasti śrî Kuṛumbûril Vijayamâdiśvaram-udaiyârku Mudaliyâr śrî-Nâraśinga-Poyšala-Brahmâdhuiâjar arulichcheyalpadi perkadî Ilayan eluttu 1-dharma-taiy-irakkînân Gangai-kkaraiyil kurâl-pašuvai konra pâvattil pôvar Ivâr magan Šet dêvarum vitta dêvadânan-gollai panniru-kandagam 1vv-ûrîl kâniyâlar Šîva-Brâhmanar Nediyâlvârum Nambiya .rundâlvârum ivargal vaśam vîttêṇ perkadî I šetti-dêva ippadikku arivîn Kurumbûr mandalikanena perumâ Irugâlvâ . . . niyânena

## 47

At the same temple, on a stone lying below the honge tree to the south.

(Grantha and Tamil characters)

śrî Pûrva-dêśamum Gangaiyum Kadâramun-gonđa Kô-pParakêśarippammar âna udaiyâr Râjêntra-Šôla-Dêvarku .yându 11 âvadu Kurumbûr. . . . gâmundan . kanari. . . .

## 48

At Ânâr (same hobli), on the sluice of the tank.

svasti śrî Âneûra Kritagûrasara magam Prasurasara mâdisida tûmbu ||

## 49

At the same village, on a stone south of the Sômêśvara temple.

svasti Šaka - nrīpa - kâlâtîta - samvatsara - šatangal entu-nûra - elpa-mûraneya  
 \* Virôdhîy-emba sambatsara - pravarttisuttire svasti samadhigata-pañcha-mahâ-  
 šabda Pallavânvaya šrî-prithivî-vallabha Pallava-Râma palarode gandan êka-  
 vâkya šrîmad-Iriva-Nolambâdhîrâja dushṭa - nigrâham visishta-paripâlanam  
 geydu prithivî-râjyam gayuttue Râjamayyana maga Bhîmayya Bhîmêśvarakke  
 dêva-bhôga Nolambanu Tîruvayyanu Âneûrol kotta dêva-bhôga kanduga  
 galdeyu padirkolam pâlu chandrâdityaikal ullinam salvodâg ittor i-dharmman  
 alido kavileyum Vâranâsiyan alidom ida baredo Gônachittara Kandayya

## 50

At the same village, on a stone in Vâjara Subba Râya's field, north of the village  
 svasti šrî Âneûra Kandayya âytaia Java Pallavol-ganda Pallavâditya Iriva-  
 Nolambam bhâge ay-gola kalani pannasu bitto Bijaitamangalada aynum .châri  
 besageyda

## 52

At the same village, in front of the Îśvara temple.

(Grantha and Tamil characters )

svasti šrî Dêvagâmbâ-vara-prasâda šrî-Kâñchîpura-paramêśvara Mukkanâ-  
 Kâduvetti mûnru-lôka-gandan Pallavarâditya Pallava-kula-tilaka Pallavâ-  
 bhaiana Pallava-Nulamba Amâttiyaraśar Nîgarili-Šôla-mandalattu Nerkundi-  
 nattu Ânaiyûr Šôla švaram-udaya Mahâdêvarku vadakkil tumbil kalani aru-  
 kandaga-kkalaniyum iv-êriyil dêvar trî-munbil kollaı mu-kkandagamum šrî  
 Nâraśinga-Poyšala-pura tiram âga .. yâgavum tiru . ttina  
 Šîva-Brâhmanan Kašyapa-gôttri Marunti-battarku i-nnâyânâ kum dêvadâna-  
 mum kânîy-âga šandîrâditya-varai vittê Amâttiyaraśar înda tarmmattai  
 seluttâdavan Gamkaiy-idaı Kumariy-idaı kurâl-pašuvai-kkonra pâvattilê pôvân  
 idukku šrî-Mâhêśvaiar irakshaı

## 53

In the honge tope on the way to Doddapura (same hobli).

(Grantha and Tamil characters )

svasti šrî Sakaiai-ându nâlâyirattu-nânurru-enbattu 5 yidl šenrâ Kaliyuga-  
 varusham âyirattu-nânurru 85 Îśura-varushattu Arpaśi-mâdam 20 ti šrî-  
 vîra-Bhalâla-Dêvan prituvî-râjya(ya)m-šeylum kâlam Nîgarili-Šôla-mandalattu  
 Kaiyivâra-nâttîl Ânaiyûr-puiaattîl . . ttar magan Vîrapammaan . . . .

\* So in the original but it should be Virôdhikrit

lī stala âdārattu šettaduku śrīmanu-mahâ-prathâna Dâti Šingeya-dannâyakkar tambiyâr Valappa-dannâyakkar tōlukkum chchayam-âgavum śrīmanu-mâ-prâshâ ttan Mat te pa denâyakkarum svasti vâra-nâttu-pPeriya-nâttava. ppam Varada-Pemmi-šetti. m maga . ttanum Kêttai-gâmunda-num Tîrumaśimârach . nka-gâmundai ullitta ellôrum Maga mavakuttan magan Vîrapamanan kai tta .m tayava ra šelakkadavadu yi-ttanma. n Kengai-kkaiaiyil pašuvai konra pâvattil pôvân tan tâkku tânê mindan . chchuva . dannâyakkar eluttu Kaiyvâra-nâttu Periyana . var eluttu

## 54

At Ålamgiri (same hobi), on the northern wall  
of the Ammanavara temple in the yard of the Venkataramanasvâmi temple.

śrî-Tiruvengalanâtha-svâmiya pâdavê gatî svasti śrî vijayâbhuyada-Šâlivâhana-śaka - varshangalu 1607 neya Krôdbana - samvatsaïada Pushya-bahula 5 lu śrîman-mahârâjâdhîrâja râja-paramêśvara śî-vîra - pratâpa akhilânda - kôti-Brahmânda-nâyaka śrî-purâna-puushottama śî - Venkatêśvara-svâmiya śrî-pâda-padmârâdhakarâda Bhôsala-vamša Šambôji-Râjara putiarâda Malukôji-Râjarâda râja-śrî-Šivâjî-Râja-mahârâja a alavîkeyalu Hosa lu-châvadige saluva yêlu-nâda-volagana-Keolala-simege saluva Kaiyâra-sthala-vîrajita chetrapati-Šivâjî-mahârâjâdhîrâja śrî-Malukôji-Râjarâge mîrâsiyâgî kotta Kaiyârada sthalake saluva-Avalambagirîya - grâmavanu Tiruvengalanâtha - svâmi sarvamânyavâgî samarpisidevu ratha-mahôtsavake nadava nîrnayagalu dhvajârôhana-dîna vondu ga 2 Garudôtsava. yaradu ševeya ko 2 sthalad-ašêsha-setti šetipa tamage saluva-mânya sarvamânyavâgî anubhavisikondu mutuvali mutisi nimma kaiyînda mâduvadu dhvajârôhana âiambha pushpa yâga pariyanta sâlege Avalambagirîge saluva Kondadarahalli-grâma sarvamânyavâgî anubhavisikondu Yêrakâlaveya . mutisi mâdabêku hamsâro . kôte Nâgañjuru-Venkaṭâdri-modalâda entu kaiyînda muṭuvali muṭti mâdalulavaru . Ålambagirîge saluva.. mutidaru Müdikere-sthalada Yerappa-Nâyakai u Kaiyârada. lavaru. mutidai u vi nadavaru mâdalula idakke âru tappida-ru śrî-Venkaṭêśvara-svâmiya talige-prasâdake vishav ikkida pâpake hôharu

## 55

At the same village, on a wall of the Venkataramanasvâmi temple.

(Nâgarî characters)

śubham astu svasti śrî vijayâbhuyada-Šâlivâhana-śaka-varshangalu 1455 neya Vijaya-samvatsaïada Åsvîja-śuddha dvâdaśiyalu śrîman-mahârâjâdhîrâja iâja-paramêśvara śrî-vîra-pratâpa Achyuta-Râya-mahârâyaru prithivî-râjyam geyyutt ıralu Sâṇi-Padumappa-Nâyakara kumâra Chinnappa-Nâyakaru . Nâyakaru

Vasûlada Râmarasara maga Nañjappaasu Samêtada Timmappa-Nâyakaru .  
 kotta valiya Tiruvengalanâtha-dêvara sthânada sthalada .  
 naya kotta dhaîma-śâsanada kiamañv entendare .. varige salluva  
 valleya olagana Kôlâlada-sîmeyalulla ... rada Sâlahalli Âlavalliyalu  
 Sumantahalli Tiruvengalanâtha-dêvara sthânada sthalada kelagâda  
 keyanû prathama kâlada . nâvu nîmäge mâtida . yala .  
 sthaladolage varusa ondake . salu

## 56

At the same place.

(Nâgarî characters)

śubham astu svasti śî vijayâbhudaya-Śâlivâhana-śaka-varsha 1447 neya  
 Svabhânu-samvatsarada Mâgha-ba . . . . halliyali .  
 . śâsana kâ vâda Kôlâ . . śâsana grâmangala Tuu-  
 vengalanâtha-dêvarige ko . hala . punya-kâladalu śrîman-mahâ-  
 râjâdhîrâja râja-paramâśvara arî-râya-vibhâda bhâshege tappuva-râyara ganda  
 . ba-Râma dêvara . Koyalakkya . . kotta chatus-  
 sîmeya . vanu. . grâmake saluva. hola. dakshina-paśchima-  
 samudrâdhîpati bhâshege tappuva-râyara ganda śrî . pratâpa. . .  
 śrî-Krishna-Dêva-mahârâyarige . . . pariyavâgî . . sîmeyolagâda  
 . grâmake saluva-gadde . kere-kunte-sahi . śrîmad-Âdi-Nârâyanasya  
 akhilânda - kôti-bîahmânda - nâyakasya . . nimma . kereyanu . . .  
 kâlikondalli â-keleya . . . chatus-sîmeyolagâda-Channasamudra Chann-  
 nasamudiada kerege saluva ha kere vondu .. Tiruvengalanâthasya  
 naivîdyâ. . . vâgî naivîdyâdi-śêvârtham śrîman-mahârâjâdhîrâja śrî-  
 Krishna-Râya . . . békendu kereyolage gadde-khanduga . . kathe-  
 kâluve . . Hâlambagereya Tiruvengala . Timmappa-Nâyakaru . .  
 samarpisi. . (south side) hola-khanduga â-Channasamudrada kereya kelage gadde-  
 khanduga dîna-ondakk-ondu harivânadavarige. . . Doddâ-Chinnapa-  
 Nâyakaru Kauśika-Vîśvâmitra-gôttrada Âpastamba-sûtrada Yajuś-śâkheya  
 Śivaguru-svâmigali .. mahalli-grâmadalu hu rîge. . vâgî namma Doddâ-  
 Chinnapa-Nâyakarîgû Timmappa-Nâyakarîgû dharmav âgabékendu . . kage salu-  
 vadu. kham hattu . . khanduga ondu . . . dikkinalli . . . . kham  
 hattu-khanḍuga-hola khanduga-gadde olagana nîdhi-nîkshêpa-jala-pâshâna-  
 akshînî-âgâmî-siddha-sâdhyagal emba-ashta-bhôga-têjas-svâmya . Timmappa-  
 Nâyakara kumâra Chinnapa-Nâyakaru Kauśika-Vîśvâmitra-gôttrada Âpastamba-  
 sûtrada Yajuś-śâkheya . . . bhattara maga nâlu mandi gavu. bara-  
 du-kotta . . grâmadim mûdalâgî . . galige . . nîvu anubhavisikondu śrî-  
 dêvaia . . pûje mâtikondu . . kotta Âlambagiuya Tiruvengalanâtha-  
 dêvara vartanada muntâdavarig aganya-punya-dharma-śâsana (usual final verses)

57

On the west wall of the same.

(Nâgarî characters)

śubham astu svasti śrī jayābhuya-Śālivāhana-śaka-varshangalu . . .  
 1449 neya-Sarvajit-samvatsa-ada Āshāda-śuddha-pādyadalu śrīman-mahā-  
 rājādhīnāja rāja-paramēśvara Krishna-Rāya-mahārāyai u . . chāvadige  
 saluva-Yēlu-nād-olagana Kōlāla-sīmey-olagana . makkalum . nātha  
 vai a bbandāla kēlalāgī variya.. sarvamānyada agrahāra-  
 dalu. Dāsapaya . gerya padige . nodeya śīma . vodadu  
 . llavāgī strī kondukondu. . Kārttika-māsada dīpāīādhanegē  
 svāmī-bhandārake Bangahallī. ge amritapadi naivēdyake .. Rāma  
 . . . sa - hī anyōdaka - dāna - dhārā-pūrvakavāgī Tiruvengalanātha - dēvara  
 bhandārakke ā-chandrārka-sthāyiyāgī kothevāgī nimma . . . amūta-  
 padī naivēdyake . nadeyalu. . vodambattu kotta-bhū-dāna-dharma-śāsana  
 . ninna . . . raha Singayyana baraha Timmayyana baīaha  
 maingala mahā śrī (usual final verses)

58

At the same place

(Nâgarî characters)

. . . namah svasti śrī vijayābhuyada - Śālivāhana-śaka-varusha 1473 nē  
 Virōdhikritu-samvatsarada Chaitra-śu 12 . . . gada Chika-Mariya-  
 Nāyakara kumāra Avubhala-Nāyakaru Hālambagiriya Tiruvengalanātha-dēva-  
 rige kotta . . . janakke . . yarasagalu Nāyaka Hālambagiriya  
 Tiruvengalanāthana madhyāhnada avasarakte . . 4½ honnanu ā-chandrā-  
 rka-sthāyiyāgī Tūmala-dēvara śī-kāyakke . . muntāda bhōgada . . .  
 . . . (usual final phrases and verses)

60

At the same place

(Grantha and Tamil characters)

ūbhām astu svasti śrī-vijayabhyuda Šālivāhana-Šaka-varsha sāvīrada nānūra  
 aīvatana Nanda Nandana-samvatsarada prathama Bhādrapada-Krishnāshṭami-  
 yalu śrīman-mahārājādhīrāja rāja-paramēśvara vīra-pratāpa śrī Achyuta-  
 Dēvarāya-mahārāyaru prīthivi-rājyam-gaiyyuttam uralu ava pālanayında .  
 .rppa .... .tamma.... . ru Gautama-gotrada . na-  
 šāstī . . . . ri-bhattara maga archaka Timma-bhaṭṭāṅge kotta bhū-  
 dāna-dhamma-śāsana-kramav-ent-endare nama svāmī Achyuta-Dēvarāyara kā  
 . . rōga .sarvā .. . Gōkula-Ashtamī-punya-kāladalu Ālam-  
 bagiriya Tīluvēngā . . . . dēvara sanadhiyali . . racha . . ge saluva

r-olagana ralada šimayolu gam iasa . da Hâlambagiriya.  
 Timma-bhattara . Gautama-gôtrada svasti . ya . Ge 11  
 aichaga Timmâ-bhattarîge sa-hiranjôdaka-dâna-dhârâ-pûrvakav-âgi Gô-  
 kula-Ashtamî-punya-kâladalu make saluva chatu-šimai lag-  
 âda. nîdhî-nikshêpa-jala-pâshâna akshîni âgâmi siddha-sâdhyamgal emba  
 ashta - bhôga - têja - svâmya . nâyakara kuma Timmapa - nâyakaru  
 Gôtama-gôtrada. nada-sûtrada Yajuš-šâkha. Geri-bhattara maga  
 archchaka Timmâ-bhattarîge . kada Âlambhagiriya Tim  
 . ra . kottev-âgi nîvu nîmma putia-pautra-pâiampa yyav-âgi â chan-  
 dîrka-sthâyi .. gi salalulla .. dâna-pâlanayôr madhyê dânât  
 šiêyônupâlanam dânât svarggam avâpnôti pâlanâd-achchyutam padam sra-  
 dattâm para-dattâm vâ yô harêta vasundharâm shashtir varsha-sahasrâni  
 vishtâyâm jâyatê kîmih êkaiva bhaginî lôkê sarvêshâm êva bhû-bhujâm na  
 bhôjyâ na kara-gîâhya vîpra-dattâ vasundharâ ahô Râghava-râjêndra sapta-  
 kalpânujivyaham na šînômi na pašyâm svayam dattâpahâinam.

sakalâ nam

## 61

At the same place.

(Grantha and Tamil characters)

. . . šîman-mahâ-mandalâśvara Tribhu malla . . . tâ  
 sâla . ri rva tamage punyav-âgale . . . gana ggu  
 . . gala grâma . Âlambagînya Tiruvênga . nâtha-dêva .  
 ppa gi Âlambagîri Tîru. . . nâtha-dêvarige â-chandrârka-sthâ . . . gi  
 saluva . kotta bhû-dâna-dhammam

## 62 a

At Hosahallî (same hobli), in the Arjuna temple

śubham astu svasti śrî jayâbhuyada - Šâlivâhana - šaka - vai usha 1440 neya  
 Pramâthi-samvatsarada 10 lu śrîman-mahârâjâdhîrâja râja-paramâśvara śrî-  
 vîra-pratâpa śrî-vîra-Krishna-Râya-mahârâya iu râjyam geyuttire â-Krishna-  
 Râya . Hosûru-sîmêvalagana . . laya-grâmavanu . Bôchanâ-  
 Nâyakaru śrî-vîra Dêva . . . vâsa . jangama . . paya . . pâlisida  
 dharma-śâsana (usual final phrases)

## 63

At bêchirâk Koṅgatîmmanâhallî (same hobli), on a rock  
 south of the Veṅkatappana-kunte.

śrî-Râma || Venkaṭeśvaraunî pâdamê gati Šârvarti-samvatsara-Cheyitîa-śu 5 lu  
 śrîmatu-râjamânya-râja-śrî Sâkunôji-Râja śrî-Manôji-pandita . . . nang âtan

âśayîñchinavaru pâramparya-putra-pautralu. yitalû. stala-Saṅganna nadapagalavâram anî viñchîna-dharma-śâsanam

## 64

At the same village, on Kothârî-bande to the north-west.

(Grantha and Tamil characters)

svasti śrî Dushtarâditya Râja-Nârâyana-Brahmâdirâjan râjyañ-jeyâninra šel  
.. Murungaimalai-nâya(nâya)nâi śrî-Mallikkârchunam-udâiya-nâyanârkku  
dêva-dânam Mallikkârchuna-šettî ponn-ara ittu-kkondu vittân it-dhamma  
. van Vâ gô pâpa . ..

## 65

At bêchurâk Vadigênahalli (same hobli), on a stone in Patel's mâm land.

svasti śrî vijayâbhuya-Šâlivâhana-śaka-vaishangalu 1496 neya Bhâva-samvatsarada Mâgha-ba 30 lu Kâvêrî-holê-sannidhiyalu śrimad-râjâdhîrâja râja-paramêśvara pûrva-paśchîma-dakshinôttara-chatus-samudrâdhîśvaia śrî-vîrapiatâpa śrî-vîra-Śrî-Ranga-Râya-mahârâyaru prithvî-sâmbrâjyam gaivuttîalu chaturtha-gôtrada Sugutûra Dêvapa-Gaudara paustrarâda Tamappa-Gaudara putrarâda Tamma-Gaudarayyanavaru. .. trarâda .. talavâra .. lagana .. halige saluva ..

## 68

At the same village, on the sluice of the Bachchavarahalli Nâgalakere tank.  
śrimatu-Kâlayukadda-samvatsarada-Vaiśâka-śu 15 Mangalavâra Hariyappa-Odeyaru râjya âluva-kâladali Kâkattiyâ Bembarasara (back) Yara-Nâyannanu Râyasamudiake tûbanu yikkisidaru Kâkattiyâ Agati Bhañôjana maga Nâdôjanu mara-kabuna-kelasake vittikâraru yîvaru tûba mâtidaiu yîvatige 5 gola gadde mânya saluhudu

## 70

At Dodda Nañjûr (same hobli)

(Grantha and Tamil characters)

. . . . . va . . . . madu mala . . . na .. urimaiyil mana . . . kâl šenru tiśaitorum .. ven-Galî nînga . . . ra talaippa-kKalingam iriya-kKadalmalai . . . gattu valangola üli nadâtti . . . m âru-kuđai nilaçra vîra-sîmhâsanattu Mukkôkkilânadîgalôdûm vîrrirunt-aruļiya Kô-pParakêšari-panmar âna tîribhuvana-šakkiravattigal śrî-Vikkirama-Šôla-Dêvarku yându pannirandâvadu Nigari-Šôla-mandalattu .. . kuni-nâtîu nâtto-kkâmundar Ponnambalakkûttañ âna Gangalkonda-Šôla-Brahma-mârâyan magan Yirugan âna Gangai. . . . . . .

## 75

At the same village, in the bed of the tank.

(Grantha and Tamil characters)

svasti śrī Sārvāri-varushattu Purattādī-mādam 6 ntiyadi śrīmanu-mahā-mandalēśuia harirāya-vibhāda bhāshaikku-ttappuva īyara ganda śrī-vīra-Bukkanna-udaiyar pīthuvi-rājyam-pannāninra kālattu svasti śīmanu-mahā-sāmantādipati Śipati-nāyakkar kumārar Śonneya-nāyakkarum svasti śrīmatu Ambadakki-nāttu nāttu-nāyagañ-jeyvār Pāpa-chchīyar Śokki-sīyar Kētti-sīyar M yanan Kannuvan ullitta nāttavālum Ku. turai Vaiyi sīyar magan ŚānāndaiKKku śāsanam-panni-kkudutta pa śāvadu Ambadakkikku dakku . . nāndaipallikkku-ter Punganguttaikkum ādaitta nār-pārk-ellaiyum ŚānāndaiKKku kudangai-āga sarva-māniyam-āga-kkuduttōm ivv-ēri chandrādetar-varai śella-kkadavadu nāttavar oppam Šeṭṭēshuram-udaiyār nāyakkar oppam Allālanādan nāttu-kkanakku Nilappar eluttu

## 76

At the same tank, near the old outlet.

(Grantha and Tamil characters)

Sārvāri-samvatsara(ra)ttu Parattāśi-mādam 6 ntiyadi śrīmanu-mahā-mandalēśura harirāya-vibhāda bhāshaikku tappuva rāyara ganda śrī-vīra-Bukkanna-udaiyavar pirutivi-ījīyam-pannāninra kālattu svasti śrīmanu-mahā-sāmantādipati Śipati-nākkar kumārar Śonṣaiyā-nāyakkarum Amādkki-nāttu nāyagañ-jeyvār Pāppi-sīyar Śokki-sīyar Kētti . . . . .

## 77

At Jagatanahalli (same hōbli), on a stone in Rāmachandraya's wet land.

svasti śrī Pandamayya Ālattalli ullandu sa muraja Semba-Dēvānvavāyara maganum Mīrāri toru kolu sattan bāedan Kālāchārin

## 78

At the same village, in Īśvara's field to the north-east.

(Grantha and Tamil characters.)

svasti śrī Viikkirama-Šōla-Dēva....yāndu mūnrāvadu āna... . . . .rukkuṁ vā- . . . . vīrakan . . . . kko . . . tu.. . . . ku . . . . nā . . . . .yu .. . vān ā .yān Nāttu-Muttaraiyan vēttai-pōy pan̄iyu.. padukku kal-nīruttinān Nāttu-Muttaraiya

## 81

At Katariguppe (same hobli),  
on a stone lying under a bârja tree near the Âñjanêya temple.

svasti śrî Kali-yuga-gatâbda 4514 Šâlivâhana-śakâbda 1335 neya Vijaya-sam-vatsarada Śrâvana-ba 8 Rôhinî-nakshatra kûduda Budhavâra punya-kâladalu śrîman-mahâ-râjâdhîrâja râja-paramêśvara śrî-vîra-Harihara-Râyara kumâra Dêva-Râya-mahârâyaru prithivî-râjyam geyuttiralu śîman-mahâ-mûvaru-râyara-ganda Balavankada Ankîya-Nâyakara kumâra Timaya-Nâyakaru Vadîgi-halîya Râma-dêvarige anga-ranga-bhôgakke (back) vamage saluva Ambattakkî-nâdinolagana Kattarikuppeya chatus-sîmege ullantâ gadde beddalu-ane-achchukatû-nidhî-nikshêpa-jala-pâshâna-akshîni-âgâmi-siddha-sâdhyâ-ashta-bhôga-têjas-sâmya-sahitavâgî hîranyôdaka-dhârâ-pûrvvakavâgî Kattarkuppeyanu tîl-vâchâ kotteu (usual final verses and phrases) mangala mahâ śrî ū ū ū

## 82

At Bhagatarahallî (same hobli), on a stone north-west of the Venkatêśvara temple.  
śubham astu svasti śrî vijayâbhuya-Šâlivâhana-śaka-varushaṅgalu 1497  
neya Yuva-samvatsarada Mâgha-ba 10 lu || śrîman-mahâ-râjâdhîrâja râja-paramêśvâra śrî-vîra-pratâpa Sadâśiva-Râya-mahârâyaru ratna-simhâsanârûdhârâgi prithivî-râjyam geyivuttam yîralu Âtî-ê-gôttrada Âpastamba-sûtrada Yajuś-śâkheya Vodîghâllîya sênbhôva Hîriyannarasara makkalu Kemparasayyage vaya... . Lakkodeyara kâryake kartâlâda Haridêvayarige kotta (rest illegible)

## 83

At Upârapéte (same hobli).

(Grantha and Tamil characters)

svasti śrî têñ âruñ-jen-Gamala-mâdu punarun-dôlan kân ârum Vîndai-magan kâšalan âm pû-nâdum vand-ariyâ-tTâmaraiyôn tan marabil vand-uditta gandan Kavundalliya-göttirattôn en-diśaiyum šâli-vayal-pugundu šanba-pûñ-jolaitorum pâlimani šindippân tongiyâla . . . tu-chcheyyârku .. pulakkichchen-gamala-ppoygai-pugun-Gaiyvâra-nâdan migun-gârmê poyyâda Gangai-yilun-dûya pirân gañdar-vallavan âm angai-mugil-amudan tan pudalva. ñgaļukku mâdar maraiyôn Manu-neri i-mmânilattin tâdâdayar valarkkundaṇna . . . . ñji.....râkkirama ..... na .rudı... . ku . tâmarai-pû . . la Duttarâdittan durkkula-nakulan Ŝetti-dêvan . . . n mâd-âru-matt-ulavu-nâgañ-jumandida ñâlam-elân-dângal u. . . kan Piramâdi-râyan migav-ôgaiyôdu mâdaviyê mullai varukkai magala šandanamê chûta-vanamê

tâ punnai pôd-alaium šôlai vayal toruñ-jui umb-inangal pan-pâda vêlaiyadu pôlum Vîdirachchettîl âl-ilai-mêr-palli-konda Mâlum Padumattônun-gânâ Vellimalai-nâdan migâ vii umba vollu-tirukkarraliyu muga-mandapamu-mu. .

ru-ppera-chcheyd-ûli pala vâla-ppeukkuñ-Jaka-varusham âyiratt-orunûrş-oniu migâ nallavadu Vîkâri pugalum Idaba-nâyarru-ppu-pakkam pon ..

tidam âna titigai tiu la mûrttam pannuga ngai pâsa-ttiru magalum unnu-kamalav-enav-ugappa-ppan-maraigal pâdattu . ti. ve

. lum vîrru uppa mâdavargal Ŝettichcharam-eniu ši ttu-ttišaikkum elil-vilakk-ây-chchittar tola mannum valañ-jurappa mâ-maraigal tân-dalaippa vinnu-malai-polîya ven-Gali pôy ennîya šîr-ârârun-Gauši n Râjarâja-bhattacharîya vallaippûman šîr-âr-Šîva . raiyôñ tanakku nîr âra-ppâniyile vârttu-pPašu-patiyai-ppušittun-gânîyaduvun-goduttu kal-vetti nînilattu-kkongâluñ-jôlai šûla Šôlan pôr âna Kongar-Kôdimangalam-udai ntângu-kala Tillai-ppirân Arivâdattâyândârarku kôyil mallai nedî mâtâ pattiyam-godutu şollarîya Parâ-Šîvan Pammanukku-ppalliyangal vâšikka-ppérâ-pperun-gâni tâna-kuduitu šîr-âr-tiruv-âbaranam pon ain-gala i pattam poiu-mâl-Vîdaiyôrku rum vêrruppadâda parikala-parichchinnam nûru-ppala venkalam-alittu-ttôriiya nar-chanti mûnrinukku nal-vilakk-ôr-pattâkkî-kkar-chekk-irançil yânnai tân-goduttu-kkongi . ngôla-ppolil pudai šûl Kottanûrun-giraiyun-dâlava . tu-chchâla nal Šokkašamuttirattir-chômapâdiyun-goduttu kkum Vîdaraşettîl Âmudakattu Mâdakattum nîkkîya piñ kollaiy-ii u-kañdagamun-dânan-goduttu ellaiyalâ-ttanmam-iyarriyapin pallaivaiyôr şoll-âr-pugat-tanma.. laiyidu şôrâ pêygâl mîl-eludun-ganaka şollârta mu-tTamilôr tâm pugalu-mûnru-nâttu-mandalikan Attan-ari . . kkôr-âkaram-âm nittan-daruvar kodai-ttada-kkai-ttûyin Duṭṭar-gandan tiruvâymolind-arula-kkëttu irumâ . ñ-joi-pulavôr tâm pu . dalûrmanmaraiyôñ vittaga-naṛpûntu Tulây-mârbanukku-chchittan-dalarâdavan pi . şem-bon-arul Namberumâl alavî Arîñanaran eluttu pinnum pilaiyâda vâymai-pPiramâdarâyan şetti malaiyâr-mugil-angai mâtâni palaiya maraiyâlun-gânavonnâ-ppâdan Arian tîrumêni kôyil kuraiyâd-ilakkangalâr-chamaitta arîñan arul-kûrnta-neñjînô kîma . ttanamâ pon perugu-pugat-Chankara . ttî-ppeyer Irâyâśâriy-enru peyar şittar palar şeppa-chchirappittu maṭṭ-ulavu šîr-âr-polîr ... nra kîraikku-tterkirkil-êri Šittangiraiyuñ-goduttân 1-ddhammaingal chantrâditya-va... . . . .

## 84

At the same place.

(Grantha and Tamil characters)

svasti šrî pridhîvi-vallabha mahârâjâdhîrâja paramêśvara parama-bhâttaraka .... malarâja-râja malapo . .ganda bhê .. . .êkâṅga-vîra asahâya-šûra Šanivâra-sidhi Giridurgga-malla jaladañka-Râma vairiva-kañdîra Makarâja-

nirmûla .. bhujabala śrî-vîra-Râmanâtha - Dêvar .. muppattârâvadu  
 Vîkritti-varušattu Mârga Mârgalî-mâsa tiyadiyil Prabha nâyana  
 . yanâi Šettîsvaram-udaya - nâyânârkku Ambadakkî-pparru Amba-  
 dakkil migai nañjai puñjai nâr-pâl-ellaiyum mē . . k-adaitta eppêr-  
 pattanavum i-nnâyanâiku tiruch . tanam na-kkuduttê ūitagara-  
 gañdan Mallaya-nâyakkan Âvanîya-nâttu mandalikan magan ittai mârrinavan  
 Gengai-kkaraiyil kurâl-pašuvai konrân pâvattê pôvân puttirai pudu-kkânikkai  
 i-nnâyanârk-adaitta dêvadânattill-onru kondavan tan tâykku tânê miñdan

## 85

*At the same place.*

(Grantha and Tamil characters)

svasti śrî Ku rai Vaiyiri-śîyan magan Šânândai Îshva-dêvaraî pratishte-  
 pannuvittâñ panninavan Irâšâšârî pêran Perumâppillai

## 86

*At Kaivâra (Kaivâra hobli),  
 on a rock south of the Durgamma temple on the Chikka-betta*

svasti śrî Šakâbda 1325 neya Kaliyuga-samvatsarada 4504 neya. Svabhânu-  
 saṁvatsarada Vayîšâkha-ba 10 lû śriman-mahâ-mâṇḍalâśvara ari-râya-vibhâda  
 bhâshege-tappuva-râyara-gañda râjâdhîrâja râja-paramêśvara śrî-vîra-pratâpa  
 Haūihara-mahârâyaru prithivî-râjyam geuttam yîralu avaia maneya nâyakkaru  
 . sîra maneya-pradhâni Varadappagalige âyur-ârôgya-aîśvarya-abhîvriddhiy  
 âgabekendu Èkachakranagaravâda Kayîvârada nadiya Durgâ-dêviyanu su-  
 muhûrtadallî pratishîteyanu mâdi â-pratishîteya amritapadige Kayîvârada  
 hîriya-kereya kelage gadde gîâma kham ½ hola kham ½ yîdanu â-chandrârka-  
 sthâiyâgî nađiyalu (usual final phrases and verse) mangala mahâ śrî ſî śrî

## 87

*At the same village,*

*on a stone to the right of the main entrance to the Bhimêśvara temple.*

śrî ūbhâm astu svasti śrî vijayâbhuyada-Šâlivâhana-śaka-varushangalu 1459 ya  
 Vilambi-samvatsarada Jêshta-bahuļa 1 śriman-mahâlâjâdhîrâja paramêśvara  
 ari-râya-vibhâda uttara-dakshina-pûrva-paśchîma-chatus-samudrâdhîsa śrî-vîl a-  
 pratâpa Achyuta-Râya-mahârâyaru dharma-sîmhâsanadalu prithivî-râjyam  
 galuttañ yîralu Chivanâ-bhaṭtara makkalu Râmâ-bhattarîge Dammathâsêni  
 Jâmarasara makkalu Bhâskara-dêvaru dharmma-pârupatyadalu śrîmat-Śa-  
 kârsara maga . Èkachakrapurakke pratinâmavâda Kayîvâradalu Bhîmasêna-  
 pratishîta-Dvâpara-yuga-pûjita-śrî-Bhîmêśvara-dêvarîge saluva grâmagâlalû

râja-dharma-kâniké-kandayakke eiađu-honnu birâda muntâda honnu ᳚ Bhîmêšvara-dêvara nitya-naivedya-anga-ıanga-vaibhava-mâsôtsaha-muntâda utsahagalige yôgyavâgî Bhîmêšvara-dêvara sannidhîyalû bittu kotteu endu hâkîda dharma-śilâ-śâsana (usual final phrases) hîge endu hâkîda dhai ma-śâsanakke mangala mahâ ūrî-Bhîmêšvara-lingenige Achyutappa-sadâ-sêvege mangala mahâ ūrî ūrî ūrî Vîramarasara adhikâra-pâi upatyadalu hâkîsida dhai ma-śâsanakke mangala mahâ ūrî ūrî

## 88

*At the same temple, on the wall.*

(Grantha and Tamil characters)

svasti Šakâbdam âyiratt-irunûrru-orupatt-âru idanmî-chellânînra Jaya-sam-varsarattu Karkataka-nâyarru svasti ūrî samasta-bhuvanâśraya ūrî-piñthiv-vallabha mahârâjâdluirâja râja-paramêšvara Dvârâvatî-pura-varâdhîśvara Yâdava-kulâmbara-dvîmanî sarvajña-chûdâmanî malarâja-râja malaiparolu ganda ganda-bhêrunda kadhana-prachandan-ekânga-vîra asahâya-šûra Šanivâra-siddhi Gîridurgga-malla chaladamka-Râma vairîbha-kanthîrava Magadha-râjya-nîrmmûla Pândî-kula-samuddharaṇa Chôlarâja-pratishthâchârya nissanga-pradâpa-chchakravartî Poyśala-vîra-Râmanâta-Dêvarkku yându nârpadâvadu svasti ūrîmanu-mahâ-pradhâni mandalika-Yamarâjan nirbhbhaya-nâdan mûvarâyar-gandan Šikkadevva-daññâyakkar Annâmalai-dêvai ena Nîgarili-Šôla-mandalattu kKaivâra-nât u-kKaivvârattil(m)uđaiyâi Bhîmîśvaram-udaiya-nâya-nârku dêva tirumêukku nanr-âga Šittirai-mâdattilê dêvar tiru-nakshati-andîrttham-âga-ttirunâlun-garpittu inda tirunâl chandrâditta-vara selvadâga-vum tirunâl alivun-guraivaiuttu nîkki nîradu Mudaliyârkku-ttiruppaniyâga-vum âga nâttil Kaiyvâra-ppangl . Šyanpalliyum idukku nîngi nañjai puñjaiyum nâr-pâr-ellaiyum Mudukiraiyil nîngina kala ménôkkîna mai-a-mum kînôkkîna kinarum nîrum nîrôdu-kâlu-manrum nrunilai . . marium eppêrpatta urimaigalum (y)irâyaśa-nimandi kêlvî-nimanti vâśal-alivum mîn-âyamum adikârigal varivum tariy-ırai taṭtâr-ppâttam Âśuva-kkadamaî ûrppalachham Kâttigai-ppadî nât târ-varivu ul-mârattam maṛrum ivv-ûrkku varum eppêrpatta varivugalum ellâm sarva-mâniyam-âga udakam-panni-chchandrâditta-vara-chhelvadâga Nâyanpalliyilê tiru-chchûla-sthâpanamum panpuvittr pañchângattilê kallum vettuvittu dêvar tirumênikkum tiru-ttôlukkum nañr-âga-tti unâmattu-kkâni âga vittê Aññâmalai-dêvanena i-ttanmatukku ilanganam-pannînâr undâgil Gamgai-kkaraiyil kurâr-pašuvai-kkonran pâpattaiyum kôndu šuvâmi-tturôhiyum irâja-tturôhiyum guru-durôhiyum âga-kkadavan tanmam jayikkâ ippadikkâ Aññâmalai-dêvan eluttu

## 89

At the same place

(Grantha and Tamil characters)

svasti śrī Kālayuktı-samsaīattu nālāyaiattu-nānūlu-nāipattettu idam mēl  
 sellānīnīa Tā svasti śīman-maā-mandalēśuran Ariaīa-rāyan kumāran  
 Pakkāīayan vālukkun-dōlukkum jayam āga Attavattaittudattil Varandarum-  
 perumālum Šendan m svasti śrī Nīgarīlī-Šōla-mandalattu Kai-  
 vāra-nāttu Kaivārattu udaiyār Bhīmīśvaram-udaiyārku . sellum Šilandadan-  
 palliyum .. sellum Nāyan . ulla Paraiyar-makkam  
 sellum ulladu Tārana-varushattu Mā . lattattini  
 ttēvarai šarva-mānyavam āga sellakadavad-āga vittōm inda-ttanmattai  
 māriinava Gamgai-kkaīaiyir-kurāl-pašuvai kon

## 90

At the same place.

(Grantha and Tamil characters)

svasti śrī Šakaraī-yāndu 1267 idan mēr-chellānīnīa Kaliyuga-varusham 44 7  
 idan mēr - chellānīnra Pārtīva-varushattu-pPanguni-māda tarri svasti śrī  
 Annan-ankakkāra-tTuttarāditta Rāśa-Nārāyana-Brahmāduīāyār āna. vāśināyan  
 kumāran Šūtti-nāyanum yanāyakkan magan Šonniya-nāyakkanum Kaivārattil  
 nāya. Bhīmaśvaram-udaiyārku mun-nāl dēva-dānam āga-chhellānīnra Šalan-  
 dayanpalliyil mēr-pon kānikkai kandāyam denda-mundigai tariy-irai tattār-ppā-  
 ttam Āśuva-kkadāmai eppēī patta pala varīvum ūntrādittī-varai sellakkadavad-  
 āga sarva-māniyam-āga vittōm yidukku vīghnam-pannīnavan Gamgai-karaiyir-  
 kurār-pašuvai-kkonra dōsham-pannīnavan Bramavatilē pōvaigal

## 91

At the same place

(Grantha and Tamil characters)

... labha mahārājādhīrāja pura-varādhīśvara Yādava-kulāmbara-dvīmani  
 sarvajñā-chūdāmanī Malarāja-īāja malaiparulu ganda ganda-prachanda ganda-  
 bhērunḍān-ēkāngā-vīra asahāya-śūra Šanivāra-siddhi Giridurgga-malla chala-  
 damka-Rāma vairibha-kanthīrava Ma..ra-rājya-nīrmūla Pāndya-kula-samud-  
 dharana Chōlarājya-pratishṭhāchā. ... ku yāndu mu.. vadu Tārana-  
 varushattu uttarāyanattil ivar pradhānīgalul Kadaichchettiyyena Kaivārattil  
 nāyanār Bhīmēśvaram-udaiya-nāyanārukku i-nnāttil Vaiyirakkūr nār-pāl-ellai  
 .. nīl tīruchchūla-sthāpanamum tīru-munbil kal-ve . . .

## 92

At the same place.

(Grantha and Tamil characters )

Šakâbdam 1206 idanmêl-chellâninâia Tâluna-varushattu uttarâyanattil svasti  
 śrî Mâman-ankakkâia Dushtarâditya Râja - Nârâyana - Brahmâdhîrâjan âna  
 Ganga-pperumâlena Kaiyvâra m-âga vittu-ttiruchchûla-sthâpana-  
 num pannuvittêñ Ganga-ppeiumâlena inda dhanmamu Muga. ga parâyanadu  
 idukku langhanam-panninanavan Gengai-kaiayuñ-kurâi-pašuvai-kkoniân Brahma-  
 hatyâ-dôshattile

## 93

At the same place

(Grantha and Tamil characters )

llakkadavad-âga kallum vetti û lê tiruchchûla - stâ-  
 panamum pannuvittu vittêñ idukku langhanam-pannînâr undâgil Gamgai-  
 karaiyl kurâl-pašuvai konça dôshattil vilakka

## 94

At the same temple, on the north basement.

(Grantha and Tamil characters.)

svasti śrî Kaliyuga-samvatsaram 4475 idanul nîngiya Šakâbdam 1296 idan-  
 mîl šellâninra Ânanda-samvatsarattu Panguni-mâdam 23 ndi śrîman-mahâ-  
 mandalêšvaran arirâya-vibhâdan bhâshaikku-ttappuva râyara gandan šatu-  
 samudrâdhîpati śrî-vîra-Kampanna-udaiyar kumâran Jommanna-udaiyar  
 prithvi-râjyam - panñânîrka śrîman - mahâ-pradhâni Dêvanna-udaiyar tangal  
 tóppanâr Îšvara-dêvarku punyam-âga tâmum Kaivâra-nâttârum Kaivârattu  
 Bhîmiśum-udaiya-nâyanârku tirunâluñ-garpittu i-ttirunâl alivukku-kKaivâra-  
 nâttu-chChikka kallukku adaita nañjey puñjey nâr-pâl-ellajyum mîl nôkkina  
 marânum kîl nôkkina kînarum pon-vali puravâdaí Kampanña-udaiyar-kâni-  
 kkai Jommanna-udaiyar-kânikkai šârigai magamaí makka-tirai Kâttigai-ppadî  
 ullâyam nâda. nai âdu-tirai tana gai dendam undigai a . . .  
 yam. . . kânipattu nar-yennai nall-erudu nar-pašu nall-erumai nani ..  
 . nda . . dagu irumbu Šakkili-tirai verrile . mmai marrumm-ivv-ûr ..  
 . pa . . . kânikkaiyum sai ya-mâniyam-âga. . . . . lê . . . tu dhârâ-  
 pûrvam-âga chandrâ . . . . .

## 95

At the same village, on a stone lying to the north-east of the Amaranârâyana-svâmi temple.

svasti śrī Śaka-varushambulu 1283 aguneti Plava-samvatsa-a-Phâlguna-śu 11 Guruvârâna śrîmanu-mahâ-mandalêsvaia ari-râya-vibâla bâsege-tappuva-râya-ia-ganda pûrva-paśchima-samudrâdhîpati śrî-vîra-Bukkanna-vodeyara kumârundu Kamppanna-Vodeyaru prithivî-râjyamu sêyuchundagânu vâri nagari Balumanne-Râjulu svasti śrîman-mahâ-mandalêsva Tumbalada-gôva bava-Sankara âne-mandalika-a-ganda ia bâla-râvutarâ . jangula ra ganda Salaraṇa - dêva Nilakka - Râju-kumârundu Râchaya -(back) Dêva mahârâjula ânatî śrîmanu-mahâ-Kayivâra-nâda samasta-gavundu-prajalunnu svasti samasta-nija-nâmânska-mâlikâ-praśasti-sahitam ubhaya-nânâ-dêshi-samasta-pekkandrunnu padunenimidi-samayâlavârunnu Kayivâiâna santa gattiñchi i-santaku pattana-sâmi-Mâiappa-Setti-tammundu Periya-Nâyana pattanasâmingâ nilipi âtaniki Kayivâram pedda-charuvu-venaka pam ma vari madinni Talagavâra dêva enta paduva . pannumu chénunnu sarava-mânyangâ nilpiri i-mânyam tappaka â-chandrârkangâ nadapangalavâlam i-mêiaku tappinavâru Amara-Nârâyana-perumâlaku tappinâru mangala maha śrî

## 95a

On a stone near the same temple.

|                                     |                                         |             |
|-------------------------------------|-----------------------------------------|-------------|
| śubham astu svasti śiī Śakâbda 1336 | Kali-varsha 44                          | Jaya-nâma-  |
| samvatsa-aada krishna . .           | śrîman-mahârâjâdhîrâja râja-paramâśvara | śrî-        |
| vîra-pratâpa-mahâ-Harihara-Râya . . | Yerapagala .                            | mâduva      |
| odeyara . . kalu . . Nâganna        | Ekachakrapuriyâda                       |             |
| Kayivârada Amara-Nârâyana-dêvarige  | madda-nâda                              | śâsana      |
| . . . . . yênulla .                 | â-chandrârka-sthâiyâgî . .              | śiī-dêvalu- |
| gala. . . . .                       |                                         | gala.       |

## 96

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrî Śakara-yându âyaratt-orunûrr-enbattâru ūnra nmêr-chellânnirâ Raktâkshî-sammatsarattu-tai-mmâsam irubattu-nâlu ti nâl addha-udayam âna anru Šelvândai-dêvar ugandaruluvitta Amara-Nârâyana-pperumâlukku Râja-Nârâyana-Brahmâdhîrâjan âna Ganga-pperumâlena Tonâkaraiyîr - pâdiyum Vikkiyândiyi . . . padinain-gandaga-kkalaniyum appulattilê panniru-kandagaitu pattu-kkuлага-kkollaiyum chandrâditya-varai ūselvadâga vittén inda dharmattai mâriina Gamgai-kkarayîr-kurâ-šuval konra narakattilê puguvâr i-dhammadattai ppôrînâr punya-kammâv-âm

## 97

At the same place.

(Grantha and Tamil characters)

svasti śrī Šakābdam 1178 idanmēi-chellānīnīa Kālayukti-varushattu Āni-mudal svasti śrī Dushtarāditya Rāja-Nārāyana-Brahmādhūāyaigal āna Ganga-ppeumāl-dēvai u dēvarum Amarēśvāla-dēvarum-āha Kaiyvārattil Amara-Nārāyana-ppeumālukku-ttiruvīdalayāttam āha 1-nnāttil Tānatūl dēva-dāna-nikkī nikkī ninra nañjai puñjai nāi-pāl-ellayuñ-jandrāditya-varai šella udakam-panni vittōm

## 98

At the same place

(Grantha and Tamil characters)

svasti śrī Šakābdam 1206 idanmēi-chellānīnīa Tārana-vaiushattu Māši-mudal Māman-ankakkāia Dushtaīāditya Rāja-Nārāyana-Brahmādhūāyar āna Ganga-perumālena Kaiyvārattil Amara-Nārāyana-pperumālukku-tTānatūr nāi-pāl-ellaiyum mun-nālilē tiruvīdalayāttam-āha vittamaikku sādhanan-gandapadiyinālē ivv-ūril nammōpādiyil ullūr nāyanār dēva-dāna-nikkī ninra nañjai puñjai nār-pāl-ellaiyuñ-jamdrāditya-varai šella udakam-panni vittēn

## 99

At the same place.

(Grantha and Tamil characters)

svasti śrī Šakābdam 1208 idan mēr-chellānīnra Vyaya-varushattu Aipaśi-vishuvil svasti śrī Aiyān-ankakkāra Dushtarāditya Rāja-Nārāyana-Brahmādhūārājar āna Vāsudēvarena Amara-Nārāyana-pperumālukku-tTānatūril nammō-pādiyil ullūr nāyanār dēva-dāna-nikkī nikkī ninra nañjai puñjai nār-pāl-ellai-varai šella udakam-panni-ttu uvidaiyāttam-āha vittōm šubham astu 1-ddham-mam mulukka . . ttu ittaī mārrinavan Gengai-kkaraiyīr-kurār-paśuvai vadhiṭṭavanudaiya Brahma-hatyā-dōshattilē viluvān Harīh

## 100

At the same place

(Grantha and Tamil characters)

svasti śrī Šakābdam 1207 svasti śrī samasta-bhuvanāśraya prīthivi-vallabha mahāiājādhīrāja śrima-Dvārāpuri .purā-varādhīśvara Yādava-kulāmbara-dyumanī sarvajña-chūdāmanī malairāja-rāja malaiparu . nda ganda-prachanḍa gaṇḍa-bhērunda anēkāṅga-vīra asahāya-śūla Śanivāra-siddhi Giridurggamaṇa chhaladamga-Rāma vairibha-kandīrava Ma . . . Pātthiva . . . tu-chChittirai-vishuvil ivar pradhānīgalil . . . pperumālena Kaiyvārattil

Amara - Nârâyana - pperumâlukku - ttiruvîdaiyâttam âha 1-nnâttil Tâ lê vi-  
ttamaikku šâdhanan - gandapadiyinâlê Kondaṅgulî - ppangîl nammôpâdiyil nañ-  
jai puñjai

## 101

*At the same village, on the basement of the Nakulêśvara temple.*

(Grantha and Tamil characters)

svasti šiî Nigarili - Šôla - mandalattu Kaivârattu Annan - ankakâia - tTuttarâditta  
Brahmâdhî âyar âna Šelva - Ganga - dêvar tiruv - irâjyatil Kumaiândai Tiruvâlar-  
ena e rteluvichcha llaiyârarku ponn - aray - ittu manu - ara konda nilam kan-  
dagam periy - êri - kîl mudal - madaî 1 - ttammattai mârrinân tanga kkum  
la tuuvidaiyât . kilakkil. . . . gai - karaiyil kurâr - pašuvai konrân  
1 - kkâni Puri - idan - goñdârku kuduttê Tiruvâlarena

## 102

*At the same place*

(Grantha and Tamil characters)

svasti šri Šakarai - yându 1208 idan mîr - chellânînra Vyaya - vaiushattu Aippaši-  
vishuvilê svasti šri Aîyan - ankakkâia Dushtai - âditya Râja - Nârâyana - Brahmâdhî-  
râjar âna Vâsudêvarena Kaiyvârattil Subiahmanya(ya) - dêvar va . mbû  
. m âna Tannâpalliyilê rupa ni mudalukku nîngina nañjai puñjai nâr-  
pâl - ellaiyun - guttaigaluñ - jandrâditya - varai šella udakam - panni vittom šubham  
astu

## 103

*At the same place.*

(Grantha and Tamil characters)

Tondai - mandalattu - tTiruppâšûr Vaiyîsiya - vâniga - nagarattâril Kumarandai  
Tiruvâlanena nân elundaruluvitta Pillaiyârkku Tai - pûšattu Vaiyîsiya - vâniga-  
garatâril . . . podikku mu - kkulakkum daiyilê mûttaî arişiyum . . .

## 107

*At the same place.*

šri - Prabhûmêru - Pôtevana maga Elôya - magam Avakhatana viltad Aralimullul  
svargay ôdan

## 109

At the same place.

svasti šiî Kolattûla torugole Savega Mududa toruva ikkisi sattan idak amange  
kottodu ay gola-kalanî

## 110

At the same place.

(Grantha and Tamil characters)

Râjêntra-Šôla-gâmundan.. .. yân Mârašingândaik . . . .  
tanda . . . . kânukku tîru . . . .

## 111

At Perumâchanahallî (same hobli), on a stone in Kattukodagi field.

Ha | Khân-Sâhêbaru Payingala-sam | Vaiśâkha-b 2 Pe umâchanahallî-kere  
katisidakke Krishnapage kota kattu-kodige-hola kha ½ gadde kha 1 anubhavisi-  
kondu baôdu

## 113

At the same village, in Shêkdâr's field

(Grantha and Tamil characters)

. . . . llaiyum iraiy-ilî dêva-dânam pa virutti nîkkî e . . . . .  
satu-šîrmayum Kaivâiattu Šavundan Šuravan-malaikkku kudangaiy-âga kudu-  
ttom ivarku šandirâditta-va .sellakadavadu

## 114

At Konganahallî (same hobli), on a stone in Kambada hola.

svasti vijayâbhuyudaya-Šaka-varusha . saluva-Kalî-yuga-samvatsara 4495 neya  
Ângîrasa-samvatsarada Pushya-ba 7 Âdîvâra-Šiavaṇa-nakshatra Vyatîpâtayô-  
ga.. karana intu î-pañchâṅga-sahitavâda arunôdaya-punya-kâladallu śriman-  
mahâ-mandalâśvara Indu-râya-Suratrâṇa bhâshîge-tappuva-īâya-a-ganda râjâ-  
dhîrâja paramâśvara pûrvâ-dakshiṇa-paśchimôttara-samudrâdhîpati śrî-vîra-  
Bukkana-bhûpâla-sûnu śrî-vîra-Harihara-Râyaru sthira-simhâsanadim prithvî-  
râjyam geyivuttiralu â-râyana sênâpati Khantikâra-Râyara gaṇda Nâgaṇna-Vo-  
deyarige ishta-kâryârtha-siddhiy âgabekendu Dêpanna-Vodeyara kumâra  
Nâgaṇna-Vodeyarû sarvva-sampat-samriddhiy âgabekendu â-Nâgaṇna-Vodeyara  
pradhâna Śrivatsa-gôtrada (rest illegible)

## 115

At Muttakadahalli (same hobli),  
 on a stone on the boundary line of Kempe-Gauda's field  
 svasti śī Śīpurushan Ambalakar âlda alippon pañcha-mahâ-  
 pâtakan appo

## 116

On a virakal in the same Gauda's field  
 svasti śrî Mahêndrâdhîrâja Gangara mîge parîm pariye Attannavar Tolûgalla  
 Morappûra prapû . tolûvva ikkisi sattan

## 117

At Byâladahalli (same hobli), on a rock near kolamî tamarind tree.

(Grantha and Tamil characters)

svasti śī Aiyyan-añkakkâra-t Tuñtañrâditta Irâja-Nârâyana-p Pirâmâdirâyan  
 Ganga-ppeñumâlena e gal nâyânâr Śakala-Śîva-panditarku Mâdirakkal Poyšala-  
 śrî-vîra-Irâmanâ-Dévarkkku yându muppattu-aiñjâvadu Virôdi-varushattu  
 Vaigâshi-mâdâni-mudal sarva-mâniyam-âga kudutten idu rrum ttu kolla-  
 kadavad-âga šilâ-tâpanam-panni-kkudutên şandirâdita-varai sellakkadavadu

## 118

At Kallahalli (same hobli), on a stone in Guttahalli Muniyappa's field

svasti samadhigata-pañcha-mahâ-śabda Pallavânvaya śrî-prithvî-vallabha  
 Pallava-kula-tilak aika-vâkyam Kâñchi-pura-varêshvara śîman-Nolambâdhîaja  
 Chôrayyam iâjyâle vandâli Balalchôia-Nolamba-Şetti Nanniya-bhûpa Kolatûra  
 kalnâdu po an avara magam Jêbayyan Keyamangaladûralivinol kâdi sattam  
 andina Šaka-kâla 933 neya Sâdhârana-samvatsaram pravaittisuttire Mummadî-  
 Cholage yându ippattêla.. tamm annana kalla Nelligereyalı kala Nîrgunda-  
 setti nîrisidan

## 119

In the same field.

svasti śrî Viñugô .sar âle Kolattûram Peramenda magam Modayarssa  
 Nemalada tore goñul iñdu svarggâla .

## 120

In the same field.

(The top of the stone is broken.)

. takkeya Chakiladûr alivinole kâdi satta... . . . Havalisingam tama ayyange  
 kallan ikkisi. . .

## 121

In the same field.

svasti śī Sēvomajala torugolole vidda voleyā Rēvam Koīagova

## 122

In the same field.

svasti śī Nalulgunda Chātamman torugola irvva Vēdaīā kondu toruv ikkisi  
sura-lōkam pukka

## 123

In the same field.

svasti Šaka-varisha 933 nē Sādhāīana-samvatsara-Chaitīa-māsa Padumpaya  
salipadu ganeyyanna yya bbayila kudareysi almi satta ātanga akka  
Hagalayakkal kolpara kaypavādu kottan (usual imprecatory phrases)

## 124

In the same field

svasti śrī Nolambādhīrājar prīthivī-rājyam geye Bānaiānada sēneyam Tīla-  
man iriye Dugichērakkan almi sattan ātange elpadūum kottudu kalani  
mū-gōla pālum ida. pañcha-mahā-pātakan akku

## 126

In the same field

(Grantha and Tamil characters )

dīr-vēlai-ttol m šeruvil śinavi Paraśurāman  
mēl.. v-arān bayangodu palī mīga Muša .. .gan alapparum pugal-  
odu mum nava-nedī-kkula-ppe

## 126 a

In the same field.

svasti śrimach-Chōla-nā Tennare ā-vūr Kkuvalā lattūīā. lattūr. vara  
.Kañchiyā le .riyolk ildu bālva .. Velattūr la .Kayvāra-nādā sēne  
ba. . dore Ambala . Bayiramangalavan padīnay-dūmbu-kalanīyu  
tūmbu-pālu pattu pesu (usual final phrases) baredon Kambi-Ūran

## 126 b

In the same field.

svasti śriman-Viñnu-Gōvarasar..Duggamārar sēne maga . nālvadīnvar kasa-  
pra.. pontore bittadu (usual final phrases) Kambi-Ūran vai edan

## 128

At the same village, on a stone in the Basavēśvara temple  
 śrī-Basavēśvara-dēvara sāmpradāyakarādanta Vīrappanu katista-dēvasthāna  
 Akshaya-samvatsara-Māgha-sudda 10 Šukravāra

## 133

At Guttahallı (same hobli), on a stone behind the old chāvadi.  
 śrī Sarvadhāri-samvatsarada Chayitra-śu 15 lu Guttahalliya kere Adīna-gauda  
 mādīsīdanu

## 134

At the same village, on a rock east of the Karagada nīr-bhāvi.  
 svasti śrī samasta-lōkaika-nātha Ēkachakrapura-nīvāsa Pāndava-pūjita-linga  
 Bhīmēśvara-dēvara stānika Nādānda-jīyaū tānikaru Huntagekontada  
 namma Bhīmēśvara-dēvarige salu kanakam gana  
 yanuka (rest illegible)

## 138

At the bēchirākh village Eramantepalli (same hobli), on a stone near the  
 eastern outlet of Doddā Allikunte tank.

(Grantha and Tamil characters)

svasti śrī Rājēntra-Šōla-Dēvar pīriti-rājyatil napa kulattīl Munīvarādittanāya . Malaimundai-araiśar magan Šelva-araiśar Šelvaśamuttira-kattuvittu tūmb-īduvittār Malai-Šelva-araiśar ivv-ēriy-achchukattu ivv-ēri . dādu vittā pōgamu šāsanamu alichchān kapilai . Vaianavāšiyu Pirāmanaraiyu alichcha Brahmatti-paduvān tangal-amku-ttānē ma

## 143

At Muddalahallı village (same hobli), on a stone to the east of Būraga tree  
 below kottakunte in Podalapalli-gadde.

Šaka-varisha-samvatsara-śatangal enṭu-nūra Ipatt-enṭaneyā prava  
 ttire svasti samadhīgata-pañcha-mahā-śabda Pallavānvaya śrī-prīthivī-valla-bha Pallava-kula-tilak ēka-vākyā śrī-Nolambādhīrāja Nolapayya prīthivī-rājyam  
 geyyuttire Rāchāla-Pompala-Chalvana ttamma Muddayyanum Ereyamman  
 esuvar-ādittam turuvan ikkisi sattonge Dilipayya .. kodange. nḍugam

## 147

At Gullakunte (same hobli), on a stone lying in a bush north of the village.  
 Hēvilambi-samvatsarada Śrāvana-śudha-pādyadalū śrīman-mahā-mandalēśvara  
 Annadāta-Bādiyaru prīthivī-rājyavanu mādi āluve-kāladallı Hoda-nādin

olagâda Gullahalliya Muttarasana maga Dêvannana maga Mariappanu mâdisida dîpamâle-kamba . Dêvannana Mariappa maga Dâvanna Mariyappanu yibbaru makkalu

## 150

At Settipalli (same hobli), on a rock to the west of the sluice, in the bed of the tank. svasti śrī vijayâbhuya-daya-Śâlivâhana-śaka-varushambulu 1536 aguneti Ānanda-samvatsaram Āshâda-śu 15 lu śriman-mahâ-nâyannavârul ayina Gañjagûlî Pâpi-Nâyanî Chinnaya-Nâyanigâru yî Basa-seti Vôpayana. Pôli-setikî yichina katu-kodagi-dasavandam dharma-śâsanam

## 151

At the same village, on the rock called Tôtôni-bande, west of the village.

śrîmatê Râmânujâya namah svasti śrī vijayâbhuya-daya-Śâlivâhana-śaka-varshambulu 1. Pramôdûta-samvatsara- Vaiśâkha-śuddha-dvâdaśilo śrîmatu-Sûri-China-Tammappa . śrī-Sadâsîva-Dêva-mahârâyalu mannîm. namâ sthalamlônî Gavvîpalikî pratînâmamayina Krishnâpura bôga-têja-svâmânu śrî-Bhataru Yambîru â-chandrârka nilinigânu dânâdhî-kraya-vikrayamugâ . putra-pautra-pâramparayamugânu anubhaviñchigalavâiu tri-vâchakamugânu . dhâram bôsi ichina bhû-dâna-dharma-śâsanamu. (usual final phrases)

## 152

At the same village, on a rock south-east of the village svasti śî Śâlivâhana-śaka- varshambulu 1432 agu . Pramôdûta - samvatsara-Mâgha-ba 14 Śivarâtri-punya - kâlamandu śrîmatu - Sankêpalli-Vengalivâruni kumâru. Tipâ-Nâyanigâru Viraya-danâyaka-Vodeyalaku dharma . . Virann-Odeyalaku sarvvamânyamugânu yichchina ..(usual final phrases)

## 153

At Gavipalli (same hobli), on a rock north of the Muktêshvara temple.

svasti samasta-prâstî śrîmat-Gangegonda Râjêndra-Chôla-Dêvar prithivî-râjyam geyyuttire Kolada munivar-âditya kâyvarâditya Chelvarasara maga Male . . . sarggatar âge avara magam Chelvarasam mâdisida i-mathakke me-chchi.. Maṅgataṇḍalî-kereyol littubilâ mügola-galdeyum mü-gola pâlum bittar (usual final phrases)

## 155

At Tadagôdlu (same hobli), on a stone in Mekala-gadde.

svasti śrī vijayâbhyu Śâlivâhana-śaka-varsha 1538 Nala-samvatsaïada Âśvîja-  
ba 7 śrîmatu-Sugutûa Mummadî-Tammaya-gauni-ayavâi Avagauni-Chinnâ-  
gayuku Gangi-Nâyadu yichina rakta-godugu-mânyam chênu

## 156

At the same village, on the Dônikâlave-gadde.

Sarvadhâi-samvatsaïa Chaitra-śu 15 lu śrî-Ranga-Râu-ayyavâri kâiyakaïta-  
laina Basavayya vâi u Tâtapa-gauda godagu-mânyamu

## 157

At the same village, on a rock near the Jârake-bande

śîimatu-Dundubhi-samvatsaïada Mârgaśira-śu 1 lu Déva-Râya-mahârâyara  
kâladalî Mulavâgila Mâdannâykara kâla Harihara-Râja-mahâ-arasugalu  
Mangalabhûi-sthala Basava râgi â-asagara chatu-śîme bande  
(usual final phrases)

## 160

At Pottapalli (same hobli), in Viralagudu field.

(Grantha and Tamil characters)

svasti śrî Pû-mâdu punara Puvi-mâdu valara Nâ-mâdu vilanga Jaya-mâdu  
nilava-ttan tiru-ppadu-malar mannavai śûda Kalingam ırîya Kadalmalai  
gaïtu valangola mûvarai âli-nadâtti šengôl şenru tišaitoru nadappa ven-  
Galî nîngî meyy-ara talaippa vîra-śingaśanatu Pûkkôkilânnadigallôdum vîri-  
irunt-aruliya Kôv-Irâjakêśaïvanmai âna chakravattigal śî-Vikkirama-Šôla-  
Dêvarkku yându añjâvadu śrî-Kâñchî-puia-paramêśvara Kâduvetti Pulikurukki-  
kâniyâlan Muttîy-araïshan magan Šômaraišan magan gan Vaśavaraišan Vaśa-  
varaišan magan Šômaraišan Šômaïaišan magan šaraišan tan kâni Muruga  
...

## 161

At the same place.

(Grantha and Tamil characters)

svasti śrî sakala-bhuvanâśraya śrî-pritiví-vallabha mahâiâjâdhîrâja para-  
mêśvara parama-bhattâraka Ravi-kula-tilaka Pôla-kula-śekhara Pândya-kulân-  
taka Âhavamalla-kula-kâla Âhavamallanai ai-mmadi ben..nda râja-śekhara  
râjâśriya râja-râjêndra Vîra-Chôla Karikâla-Chôla śrî-Vîrarâjêndra-Dêvarku  
yându âravadu Irattpâdikonda-Šôla-mandalattu Mêlar-Mârâyapâdi-kKooyar-  
kurai-nâttu-pPulikkurukkiyir-kâniyâlan Muttîy-araïshan magan Šômaraišan šâva

ivan manavâtti-pPillaiponnakkan udanê tîyil pâñjâl ivaî gatikku-ttanmam-âga  
Mahadêvarku Aïakkâi aiyilê vitta nîr-nilam kuli aimbadum kâtt-âiamban-gulî  
ayiramum vittê Šômaraisan magan Mâšaiyanena idu alippân Gangaiy-idai-  
k Kumarîy-idai-ppattâr šejda pâvan-golvâi

## 162

At the same place.

(Grantha and Tamil characters)

svasti śrî śrî-Kulöttunga-Šôla-Dêvaiku yându nârpattaiñjâvadu Irattapâdi-  
konda-Šôla-mandalattu Mêlai-Mârâyapâdi-kKoyyakkurai-nâttu-pPulkkurichchi-  
kkâniyâalan Kâmamuttaraishannena Munivarâdittan puli-kutti-ppattâr ivan  
magan Devamutta . . . nnan . varkku nangallu . yadu  
ttôm Puttêri . . . yum nar-puli . . .

## 163

At the same place.

(Grantha and Tamil characters)

svasti śrî sakala. vanâśraya śrî . . . .

## 165

At Nekkundi (same hobli), on a stone in Hunase-tôpu.

.Šaka-nripa-kâlâtita-samvatsara-śatangal enta-nûr-ayvatt-ombattaneyâ varisha-  
dandu Sed yol Aramuvara-Dêvanu. . .mâdi sa. malî daye . Mâtanta-  
ma-mandaladole Kadaran âle . . .dî. nikkalva . . . . kondu vâyvattapara  
kottôra . varamali (rest illegible)

## 166

At the same village on a stone to the north of the Nâgêśvara temple.

svasti śrî Nirupama-Chôla-mahârâjarâ mane-magatîn Mâi ettigala magan Erala  
avan vîdam.tti rârange gadu okula garu . vilasa. . pu kâla-kammâra  
. . valida. . . (rest illegible)

## 168

At Dîgavapalli (Iragampalli hobli), on a stone.

svasti śrî Bêlûrarâ maga Mâbba. . .gottiya teko. ântiri... pôdandu.  
. . Bêlûrâ eme 1 madidu sattan...



## SRINIVASPUR TALUQ.

### 1

At Šrinivāsapur (Šrinivāsapur hobli), on a stone lying south of īchalakunte (Front) ūbhām astu Šukla-samvatsara . na ū 1 Ādīvāradalu . tu Mārappa-Nāyakara maga Tipana-Nāyakaru Bāpanam-Timmeya-Nāyakana maga Dēveya-Nāyakage kōta-kattu-kodageya ūasanada kramav entendare namma nāyakatanakke sallu nūmma Pāpanahallige mūdana Koranelliya Kōvandam-haladallī kerēli kat̄l ā-kerē-kelage gaddeyanu .. ge (back) . gaddege holakke . dasavandavanu sa . vāgi . . endu kota salihā mīkka gaddeyanū vokkaligeru ramanegē.. geyalu kōran ikki sukhadallī anubhavisuvirī Tippanna-Nāyakara baraha ūri Mahādēvarū

### 3

At the same village, on a stone attached to the wall of the Rāmasvāmi temple.

(Grantha and Tamil characters)

svasti ūri Nigarili-Šōla-mandalattu Puda-nāttil Kulandūril Šīva nga. .. . . . chchiram-udaiya dēvarku nañ-gandaga-kalanī mudal-madaiyil vittēn Kulandūru-nād-āna . . .

### 5

At Aralukōte, belonging to Guluganapode, east of the same village.

svasti sakala-jagat-trayābhivandita-surāsurādhīśa-Paramēśvara-pratihārīkīta-Mahāvali-kulōdbhava ūri-Mahāvali-Bānarasar prīthivī-rājya geye Maṇasūr Arali-Kayne-maganan Prabhu-Kayne tulige-vasantan ganda-padichandan Viyalā-Vijyādhara tannan ālva Prabhūmēru besase Dāmarigaran atti irid kudurege pāgilla āge kudureyind ilidu nadad irid otti keydu bildan avage bāl-galchu koṭtodu Kulanellūra savva-parihāra (usual final verse)

### 6

At the same place, on another stone.

svasti

tasya ūri-Vikramāditya-Jayamērōr mmahībhritah |  
Bāṇa-Vijyādhara-khyāta-nāmadhēyasya rājabhīḥ ||  
śūri-Mahāvali-Bānarasar prīthivī-rājyam geye anū-chelvan Anuma-parākraman  
vīra-mabā-Mēru Pokkiri-Voradoga-Rājan tannan ālva Prabhūmēru besase  
Maṇindiūru Kāduvattiya samasta-balamu mēg eltare tamma pade gettu  
bettan adare tan idirane nadadu nāyakarūl taṭt irid ôdisi bildan tamma pade

balıkke bandu kolgala gondattu avange vamśotpattiyyâge dâya gottudu Made-gûlum Bilâdeyu (usual imprecatory phrases) 1-dhammadî Dâvana-Perundavvange kottodu aigula kalani parihâra

## 7

At the same place, on a stone-pillar  
broken into four pieces and lying near the Aralukôte-cave.

jayaty âvishkîitam Vishnôr Vârâham kshôbhitarñnavam |  
dakshinônnata-damshîtrâgîa-viśrânta-bhuvanam vapuh ||

svasti sakala-bhuvanôtkîrṇa-abhîdhânô'nêka-pratîta-pratîhârarkke uttama-śrî prithvî-vallabha mahârâjar Nolambarasar prithvî-râjyam . . 90 neya rbbari-samvatsa . lu Nolamba-Jaya-gonda nârâ nânda (back) ta vishaya šâsana nade ganda isâlya-trikûta pamma nele tenka-vâsi pûrbbadî. hubinâ me nadevam hallada daduga allim tenka kuribar bitta Bîdira-kula dharmma nadîhe dêgula

## 8

Near the same pillar.

(Grantha and Tamil characters)

svasti śrî Nigarili-Śôla-mandalattu Puda-nâttu-pPulladêva-mandalikar padai-vittil Śittiśaram-udaiyarkku śrî-Kâñchi-mâ-nagarattu vânigan kudi-kilân Śanga-nâyaka-ttêvan êi-katti payîudan dêvadâna šanduâditta-varai šelvadâga viṭtênu idu vilakkuvân Gengai-kkaraiyir-kurâr-pašuvai konra pâvattilê pôvân

## 12

At the same village, on a stone near the sluice of the tank

svasti śrî Sakâbda 1 8 Kali-yuga 4487 neya mîge Akshaya-samvatsarada Âśvîja-śu 10 Budhavâradandu śrîman-mahâ-mandalêśvara ari-râya-vîbhâda bhâshege tappuva-râyara gaṇda râjâdhîrâja râja-paramêśvara pûrvva-dakshina-paśchima-uttara-chatus-samudrâdhîpati śrî-vîra-Hariyanna-Vodeyara kumâra Yimmadi-Hari-Râyanu prithvî-râjya mâduva-kâladalu â-Ba Vodeyara Mâra-ya-Nâyka . . . . (back) rayage nâda mariyâdi vâra-keie-kodage hattu voravan ikki dadimage kaṭtu-kodagi yeradara mariyâdiyalu nadasalullava-ru bâki nu Bemañnanigu kanḍuga-gadde-mânya yi-mariyâdige namma Nimbuhada stâna-mânya pûrbba-mariyâdi (usual imprecatory phrases) yi-kereya kaṭṭidâdu ayinûru honnû pañcha-kelasake mukhyanâgi mâdidâtanu Tillarada-Bingôjya maga Chinñôjanû (rest illegible)

## 14

At Nambihalli (same hobli), on the ceiling of the ranga-mantapa  
of the Sômêśvara temple.

ndra-Chôla-Dêva-râjyattu . . svasti Chôraya-Dêvana kâlagadol  
Belagattûra konda Arasigaya - gâvundara ma Ereya - gâvunda toragolalu  
pendiran ude uchchalu kâdi sargatan âda iva Mangapâleya-gâvunda disida

## 15

At Chaladigânahalli (same hobli), on a stone near the entrance to the pond.  
svasti śrî vijayâbhuya-vilâsa-Śâlivâhana-śaka-varushangalu (figures gone) nê  
varushadalli Śukla-samvatsarada Jêshta-ba 12lu śrîman-mahâîâdhîrâja śrî-  
Dêsamukhi-Ghana-Śyâma-Râyara gumâsta râja-śrî-Naraso Ambâji Kôlala-sîme  
Dêsamukhi sannâyabîya . Veranahlli Sonamma-ûranu Chaladagâna - halli  
Ayge-gauda Kri. ge .mânya bâki kotta mânya-hola kha  $\frac{3}{4}$  akshâradalu  
hadinaidu - kolaga - hola yî-mânya anubhavîsikondu kôti - ârayike mâtîkondu  
sukhadalli yîrôdu

## 17

At Kiravâra (same hobli), on two pieces of stone near the  
western sluice of the tank

[I] svasti śrî Gange-gonda-Râjêndra-Chôla-Dêvar pîthivî-râjyam geyyuttire  
palarodeganda âlivinge ganda kâlega-mallam Nanniya-Gangam gadî

. [II] Gattûra Aramamma ra magam Uttama . avaia magam Prabhukarasa  
magam Prabhukarasa magam Mâdalasa avara tammam Mâcharasara  
magam Pudiyanna (back) Gangêśvarakke bitta dêva-bhôgadî galde mûgandu  
gam || bittu-kattu kerege salisuvangam (usual imprecatory phrases)

## 18

On a rock west of the same village

Sarvadhâri - nâma - samvatsara - Śrâvana - ba 8 lu stalam paurohitam Subbâ-  
bhattuku Kari-Mâṇikya - Nâyanivâru mâku chelle - śimelôgâ Krishnâshtamî -  
puṇya - kâlamandu ichina bhû-dâna-dharma - šâsanam Bommarâja kha 1½

## 19

At Venkatápura, attached to the same village, on a virakal in the kán below the tank.  
 svasti śrī Mayindam-arasa prithivî-râjya geye Maia rapari-nâda mègge vandada  
 Kiru-Paraviyodeya per-Ggangaran-âll-ibbara sanidhi Mallapariy odane tâgi  
 kâdi saggiyâdam palaiode-ganda kakariga-malla      Ânandûra Šikötî-âchâri  
 mâtidan

## 20

At Kallûr (same hobli), on a stone in Gôpâla's field, north-west of the village.  
 svasti srimat-Šîpurusha-mahârâjar prithivî-râjyan keye Mandu-vûra toru  
 kolvallî vildôr Perânkôvar avange padi-tûpu kalanî netta-padi (usual final phrases)

## 21

At the same village, on a stone in front of the Îśvara temple.  
 (Grantha and Tamil characters )

śi-Nigarili-Šôla-mandalattu Pudi-nâdu Kalliyûrl dâiyâr Nandîśvaram-  
 u . Kaila .                    dêvânan-tiruvî . . nai      Pula-dêvar âna  
 manda kan Nantîśaram-udaîya-dêvarku kana                    nâpa  
 nšaiy pu . . .

## 22

Behind the same temple.

(Grantha and Tamil characters )

śvasti śrī Nigarili-Šôla-mandalattu Pudi-nâttu Kalliyûr Jayangonda-Šôla-  
 Gangan mmagan Râjêndra-Šôla-Gangan maga Mumudi-Šôla-Gangan magan  
 Šômaśan magan Kêttaśan magan Šôma.      ya Mâdêvarkku periy-êrrî-kil  
 dê danam panniru-kandagam achchanâpô iru-kandagam Šôlakattil iu-  
 kandagam.    ttya-gôtrattu Siva-Brâmanan Pama-battar Mahadêva-battar  
 magan Nâyaka-battan Âlvâ

## 25

At Hebata (same hobli), on the sluice of the tank.

svasti śrī Dilipa-Nolamba prithivî-râjyaṁ geyyuttire śrī-Kondala-gâmundara  
 magal Annâriyar Kâdema-gâmundange koṭtar Annâriyu mâtisida tûmbu

## 26

At the same village, in Chandappa's grove.

svasti śrī Nandi-Vemman Perbattam alav..tina puyyaluļ Aviyapoyarum. .  
 punya-pavittan eridu vildân

## 27

At the same village, on a stone in Gattapalli Muniga's field.

svasti samadhgata-pañcha-mahâ-śabda Pallavânvaya śrî-prithivî-vallava Pallava-kula-tilakam śrimat-Nolambâdhîajar prithivî-lâjya geye svasti samadhgata-pañcha-mahâ-śabda parama-bhattâ ka mahârâjâdhîrâja paramêśvara Âtanîya mata pana nvita Śiva-śâstra-tapô-vanânurâga śrî-Pâdhîvâla-grâma-vinîggata Bhagavatpâdaika-śai ana śrimat-Brahma-Śivâchâiyyan tta Perbbattakkam Bidûura aggalam ilivalli ankake kâdida Bideyitta sattan âtange batâraiu kottudu Ingunamêdinol okulam kalani sarvva-parihâram (usual final phrases)

## 28

At the same village, on a stone in Muniga's field.

ditya Śî nnayyam pri vî-lâjya geyye anavadya-vidyârnua bhîkshana mâna-pianûna-kuvalaya-karnñâvatamsha iajah-pâtapaśâritâśeha-dig-mânînî-mukha-kalankâ (back) pahâra praśasta-Śi châiyara sthâna hutt ildu Peivvatta ke ge bittuva . mā ttar Agala-tuiu (usual final phrases) idan â-Kunnaya

## 29

At the same place

svasti śrî Ayyapa-Dêva râjya geyye Bhâva Śiva-tapa-râjya geye Perbbata turugoâ satta agga kotta Agala-tuiukeida â-pañcha-Mahantara gelasarge idan â-Kunnayya

## 30

At Bayyapalli (same hobli), on a stone in Subba's field, north of the village svasti samadhgata-pañcha-mahâ-śuddânvaya śrî-prithivî-vallabha Nolamba dayâ-rasa-chitta-Chôlu-Permmadanadigalu Mayîndanu intu i-mûvaiu Kîru-tore-maiyâde âle matta Kâduvattî kalageydan endu munidu Vallevarasa-Dêvaya mûdala-gôvan Baumân attida . âgalu Pândiyana mîge eldu Paeyarû iido śrî-Valleyarasar eligutti aiasan . pôpalli tannâ âl pôpalle visase Âneyûr tâgi echchu eridu âneyâ e ttî kâdu satta avage kottudu vîra. vâl-galchu koṭtodu idân alido pañcha-mâ vana-Perundavvan

## 31

At the same village, on a stone under Kumbakunte tank near the sluice.

svasti śrî Ari-Pemarasa Râmâradî . Ari-Pemarasark agîda misara lar viltar a. ke kanḍuga-kalaniyum saiva-parihâradu kottar (usual imprecatory phrases)

## 35

At Brâhmanapalli (same hobli), on a stone in Gôpâlayya's field.

śiī-Râma svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varushambulu 1654 aguneti Paridhâvi-samvatsara-Mârgaśira-śu 10 lu Tâdigolla-Râmappa-Nâyanâ-Râmanna-Nâyanigâru Bihâmaṇapalle-Yuagayaku vrâyiñchi yichchina mânya-śâsanam nî-tammudu Tôtanna Dîgavakôta va mà kâra vittâya ganaka nî-grâmamlô kâ (rest illegible)

## 36

At the same village, on a stone on the bank of Râjakâluve.

(Grantha and Tamil characters)

svasti śiī śârva-bhuvana-chchakravatti śrî-Poyšala-vîra-Râmanâtha-dêvaiku iyându muppattu-nâlavadu Śâivadâlli-varushattu Aipiśi-mâda-mudai Virnaiyil Kêshi-aśarena Kuianelliyyin tâdumidannai magan Śâma . ku udaiyâi Tiruvâlîśuam-udaiya-nâyanâi dêvadânam Tandikuttaikkum tîuchchhula-kkal-pâlaikkum vadakkku terku mîku Angâmundar kuttaikkku kilakkku battavirutti dânam-âga vittê 1-ttanmattai mâirinavan Gamgai-kkaraiyir kurâ-pašuvai-kkonrân Pirama-vadai 1 pôvan

## 37

At Adavichambukûru (same hobli), on a stone in front of the village

śiī-Râma svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varushambu 1632 aguneti Vikriti-nâma-samvatsara-Mârgaśira-ba 14 ralu Achyuta-gôtra-pavitrulayina śiīman-mahâ-nâyakâchâryulayina Tâdigolla Râmappa-Nâyanivâri paustralaina Raghnâtha-Nâyanivâri putralaina Râmappa-Nâyanigâru Mallamâmbâsamudram-agrahârâma gana-saṅkhyâ 25 guiu-mahâjanaluku vrâyiñchi yichchina bhû-dâna-dhai ma-śâsana-patra-kramam Pellagonda-âjyam Gudagu-śîma Koyyagurîki bhûmîni mâ-nâyankânaku chelle Tâdigolla Èrukâluva-śîmalô Bôyakânalô Ađavi-Chambukûrîki piatinâmamaina Mallamâmbâsamudram-agrahârânanaku Kûtalânâyanî-charuvu Kottakunta-Linganikuntalatô kûdâ kâdârambha-nîrârambhamulu yalla chatus-simâ-valaya-Vâmana-mudîâ-śâsana-mulu silâksharamulu vrâyiñchi mîku gaṇa-sankhyâ ynuvai-ayîdu vrîttulu chesi mà talli Mallayakkagâri charama-kâlamandu (rest illegible)

## 38

At Yalagamânapenta (same hobli), on a stone in Râmaraddi's field.

Vîrôdhikîitu-nâma-samvatsara-Âśvîja-ba 6 lu râjaśrî-Râmappa-Nâyanî-Kadiri-pati-Nâyanivâru Machcha-Vêdana-na-koduku Yîra-Kadîrigânîki mânyam yichchinadî

## 40

At Muttakapalli (same hobli), on a virakal in Raddi-mânya field.

svasti śrī Bijayittayyam Mâdâ-Mattarasarâ Polalammanâ mêt eldu Müdekallâ-kâlegadul Gâravar âl Avadhîrarâ magan Châttaguddiyârum Pulikurukiyarâ Duggamâran mâ anîvarum ânt iñdu sattar

## 43

At the same village, on a stone near a tamarind tree on the village frontier.

śrī-Râma Ângîasa-nâma-samvatsara-Jêshtha-śu 13 lu srîman-mahâ-nâyankâ-châiyulaîna Tâdigolla-Raghunâtha-Nâyanî Râma-Nâyanî. Kâlapa Bayaparedi-ko .. shâsana-kramam etlam

## 48

At the same village, on a stone in Pûjâri's mâm field

(Front) śrî śubham astu .. shtha śu 12 . . redigala Vôbalî-Nânî Kaliya-Mânikya-nângârudu Yêrukâla-râjyamlô Nadî (back) malapalli Vâsavanta-Râyam. . .

## 49

At Guttapalli (same hobli), on the basement of the Vâléshvara temple  
on the Vâléshvara hill.

(Grantha and Tamil characters )

Haia Šaka-varsham âyiratt-oju-nûni-aimbattunâlu šellânînra Khaia-sam-vatsarattu Âni-mâšattu svasti śrî Nigarili-Šôla-mandalattu-pPuda-nâttu râjapati Šakkî-dêva-mândalikan magan Mâkkôvaitavî Varaguna-pperumâl âna Pulla-dêva-mândalikanena -nnâttu -kKuranelli-malaiyl sîkharâsînasthan-ây-kkôyil-kond-arulîya Tiruvâlišvaram-udaiyâr tiru-kkôyî pañchânga-sahitam-âga upânâdi . payyan . chantrâditya-varai šellakkadavâd-âga vittêñ Oiumanû-periy-êri-kîl Kâman kuði onra kuli iru-nûrum Tandikutṭaiyum idarku nâ . utpatta-kkulî âyiratt-aru-nûrum kollai-nilam orupattu-nâr-chân-kôlâl .. Kuraneli-parrilê kuli âyiratt-aññûrum . likanena Kuraneli-pperi-êri-kîlîl-añayum idark-adaitta punsey-nilamum Tiruvâlišvaram-udaiyâiku vittêñ inda-ttiuppani . rumam-âga-kkôyilun-diru-mândapamum tiruppani-şeyvittêñ i-nnâyanârkum Palaiya Kuianelli Ulô švaram-udaiya-nâyanârkum Kuraneliyy-êri-kîl mélai padakâl nîr pâyndu vilai-nilatti. nda punsey-nilamum Tiruvâlišvaiam-udaiyâr tamêy-udaiyar inda-kKuranelli-pparîl kôyil kâniy-udaiya Šîva-Brâ . . uchchâgattu şeyvittêñ Šangî-batta . . . . .

## 50

At Tinnili (same hobli), on a virakal in Venkatarâyappa's field.

.ñîcha-mahâ-śabda Pallava-kula-tîlaka śrîmat. .Râja prithivî-âjyam geye Bhîma .ne-nâdu-mû-nûru Podal-nâd-aruvattuman âle Tâl nellara .mandeya-râ Śrîkaṇḍîyya turu-gondallî puyalgâgî turu almi satta . kottudu ok-kan-duga-kalanî aygolam pâlu (usual imprecatory phrases) Vânarasara mane-ma

## 52

At the same village, on a stone near the village entrance.  
svasti śrî jayâbhuyada-Śâlivâhana-śaka-varushangalu ? 1551 neya Śukla-sam-vatsarada Śrâvana-ba 14 lu śîman-mahârâjâdhîrâja râja-paramêśvara Râma-Dêva-Râya-mahârâyaru prithivî-râjya geyuttam iralu (rest effaced)

## 54

At the same village,

on a stone near the Venkataramana temple, south of the village.

śrî-Ganâdhîpatayê namah śrî-gurubhyô namah svasti śrî jayâbhuyada-Śaka-varushangalu sâvîada mû-nûra hadinentaneyâ Yuva-saṁvatsarâda Āśvayuja-śudda 10 Guruvâradalu | śrîman-mahâ-mandalêśvara ari-râya-vibhâda bhâsege tappuva-râyara ganda pûrvva-dakshina-paśchima-uttara-samudrâdhîpati aha śrî-vîra-Harihara-Râyanu śrî-Vijayânagarîyalî śrî-Vîrûpâksha-dêvara karunadali vî;a-lakshumî-vilâsadalli paramânandadalli prithvî-râjyam geyiuttiralâgî â-râyana kumâra Yîmmadi-Bukka-Râyanu Muluvâyallî Sômayya-dêva;a karuna-dalli paramânandadînda prithvî-âjyam geyiuttiralâgî â-Mula (back) vâyî-râyyad olagana Bilusône-nâd-olaganâ Hodalîya-grâmâdallî śrî-Mâcha-gaundana makka-lu Mârappana Chinnananu â-Hodalîya-grâmâdallî prayatanava mâduva dinangalallî tamma tande Mâcha-gaundageyû tamma tâyi Maleyakkangeyû punyav âgalî yendu śrî-Vîghnêśvarange nilisida dîpa-mâleya kalu-kambha-pratishte â-chandrârkka-sthâiyâgî yîrali yî-darmmakke Kattigeya Nâgappalu â-Bilusôna-nâda piabhu Tinnala-Chokkappanu yî-dharmmakke sahâyîgalu (usual imprecatory phrases) mangala mahâ śrî śî śrî Piṅgaṇana maga Piṅgaṇana baraha

## 57

At Madivâla, bêchirâk (same hobli),  
on a stone near the western sluice of Dêvarakere.

svasti śrî Śrîpurusha-mahârâja pri . jyam geye avarâ magandir Duggamâr-Ereyappo Kovalâla-nâdu-mû-nûrum Gang-aru-sâsi. .taya-nâdu Panne-nnâdu

Belattū-nnādu Vimala yum Pulvaki-nādu-sāsīnamu Bepōdu-sāsīra Mu  
nād-aīuvattumān āluttire Šrīvallava Koro . luttire Šrīvallava binnappam  
gēye Kerā tTondiśvaradā bhatāraṅge Duggamār-E[reya]ppo kottodu modal-  
kaṭṭinull i nduga . golul okk. . ī-dhammam āgī mū-gaṇduga..  
padi-kanduga

## 58

At the same village, on a stone in Rāmāchār's inām wet land.

Dēvara. . svasti samadhiṣṭata-pañcha-ma Pallavānvaya śrī-prithivī-  
vallabha Pallava-kula-tilaka śrīmat-Bīra-Nolamba pritiñī-ājya geyye Kandaya  
kāduvali Battamarasa . ma. Mendamarasara bāsapede. . īripan alare  
polava mādisi. kalani dēva van biṭṭa kula kaladi (rest effaced)

## 59

At the same village, on a stone in Talavār's inām field

svasti śrīman . lāla-pura-paramēśvara Rakkasa-Ganga-Rāchamalla prithivī-  
rājyam geyye Puligam Nolambavādi-mūvattu chchāsuaman ālut ildu Kāranaku  
Bitturalli-kerege biṭṭa (usual imprecatory phrases)

## 60

At the same village, on a stone lying in front of the Īśvara temple

(Grantha and Tamil characters)

. . . . . ne . . m-udaiyā . . . daya-nāyanārku  
. . Vashuvi nāl śrī Nā Pulladēva-maṇḍala . rumālun-Guranelliyyir-  
Tiruvāśa . nayum Ulōkiś . daya jikkum Śīva-Brāhmaṇan  
Bahudhānya-sūtrattu . . . . . yum puñ . . . kudu  
... . . . . .

## 61

At the same place, on the south basement.

(Grantha and Tamil characters)

svasti śrī Śaka-vaiusham āyirattu-nārpatt-onbadu Mukkōkkilānādigalōdum  
vīrrirund-arulīya Kō-pParakēśarivar̄mar âna tribhuvana-chchakkiravattigal śrī-  
Vikkirama-Śōla-Dēvarkku yāndu pattāvadu Nīgarilī-Śōla-mandalattu-pPuda-  
nāttu nāṭṭu-kkāmundan Muduvarayan Marayan âna Rājēntra-Śōla-pPu .

. . pPuda-nāṭṭu manda . n magan ta na Vikkirama-Śōla-vīra-Nūlamban  
Kuranelli Ulōkiśvarām-udaiya Mahādēvarkku . pānādīstavī-pariyantam śrī-  
vīmānam elund-aruluvittu dēvarku śrī-pa.ṭamum śārtuvittu dēva . . .  
viba . . nelli-pperi-ēri-kīl pe . . . .

## 62

*At the same place, on the north basement*

(*Grantha and Tamil characters*)

svasti śrī Šakâbdam âyūattu-ii unûru-orupattu-nâlu śenâ nâl mudal svasti  
śî sârva-bhuvana-chakiavattigal śî-Poyjala-Irâmanâ-Dêvaikku iyându muppatt-  
ettâvadu Nanda-samvatsaiatu Âni-mâsam mudal svasti śî Nigarili-Šôla-  
mandalattu Puda-nâttu Kura

## 63

*At the same place, on the west basement.*

(*Grantha and Tamil characters*)

.. kan magan svasti śî Nigarili-Šôla-mandalattu-pPuda-nâttu  
âdi-mandalikan âna Šakkî-dêva-mandalikan magan Râjâšraman Pulla-dêva-  
mandalikan âna Varaguna-ppeumâlena Šakaiai-yân yinatt-oiu-nûru-nârpatt-  
ettu-chchellâninia Pât va-samvatsaiattu Âni-mâsattu i-nnâttu-kKuianelli  
malaiyil elundaivali irunda nâyanâi Tiruvâlišvaram-udai

## 64

*At the same village, vîrakal below Kornallikattu-kâluve.*

svasti samadhigata-pañcha-mahâ-śabdam Pallavânvayam śî-prithivî-vallabha  
Pallava-kula-tilakam śrîman-Bîra-Nolamba prithivî-râjyam geyye Sântarana  
mêg eldu hasti-ghate geydu kâle[gaj]dol añchiya kâdu va Battamarasar  
marme eradu sattar ânakan dadeye badidu surânganeyol neredan  
âtage kotta kaln nilivu Bugiyûra pâlu

## 65

*At Hîmbal (same hobli),*

*on a stone south of the Iśvara temple at the east end of Rônûr tank bund.*

svasti śrîman-Šîpurusha-mahârâjar prithi geye Duggamâr-Ereappa Kova-  
lâla-nâd âle Vejja-Pe. arasai Rônûr âle Sagâra-Mîkkâne mane-odeorendu  
pattam gatti gottudu saivva-pariyâram ok-kañdugam kañani kottar (usual  
imprecatory phrases)

## 69

*At Èrukâluve (Nelavankî hobli),  
on the basement stones lying in front of the Âñjanâya temple.*

(*Grantha and Tamil characters*)

- a .. .. ttêni i-ttanmattaiyum ivvanayum
- b ..... .gañdan Kâñchi-pura. ..

c . . dayâr dêvadânam âna Tandî.. ku kânîy-âga kuduttê.n inda  
ta .  
d ru ttu iva r âna vitta mîrkum idukk-ulppada

## 72

At Kûsandra (same hobli), on a stone at the Channêshvara temple.

Prajôtpa . . ra Chayîtra śrîman-mahâ-nâ .ayîna Tâdigola-Râ. .yîna  
Râmappa - Nâyinigâ Tañdurîki-Chinna - Kîishnappanigâr ichîna grâma-  
śâsana-damma-krama Channasâmi-a .yyagârî dinamu âiabhyam âchandrârka-  
putra paustra-pâramparya vêsinî . . Thuyappa Annappa-redivâr ichîna  
. . . Kûsandra Redîmagâr 1 (rest illegible)

## 73

At the same village, on a rock south of the same temple.

sri-Râma Prajôtpatti-samvatsaia-Chaitia-śu śrîman-mahâ-nâyan kâchâryula-  
yîna Nîja-Râmanâtha-Nâyîni Râmappa-Nâyinigârî ana-tammandi Bîru-gavuni-  
gârîki ichîna . . śâsana-kiamam etlayanu mî-putia-pâramparya (rest illegible)

## 74

At Tûpalli (same hobli), on a stone in Pâpa's field, north of the village.

Parîdhâvi-samvatsara-Phâlguna-śu 5 lu sri-Tâdigola-Râmappa-Nâyanivâru...  
. . Sâbi-redi . suruga-mânyam kha ba 1 âr-ddûmu

## 76

At Addagallu (Addagallu hobli),  
on a rock near Kolime tamarind tree, east of the village.

svasti sri vijayâbhuya-daya-Śâlivâhana-śaka-varshambulu 1689 aguneti sam-  
vatsaia - Bhâdrapada-śu 3 Guruvâram mahârâja - râja - sri . . Nâyinivâru  
Gâjala-ChinnaYYa-Kondayyaku vrâyiñchi yichîna... (rest illegible)

## 77

At the same village, on a rock in Chinna-Koñdaya's wet land.

svasti sri vijayâbhuya-daya-Śâlivâhana-śaka-varushambulu 1689 aguneti Sarva-  
jitu-samvatsara - Bhâdrapada-śu 3 Guruvâra mahârâja - râja - sri - Jai - Râvu Ma-  
llârî - Râvu (rest illegible)

## 80

Under the bund of the Vasantanâyina

amâni-kere, on a stone at Balaparâlla-gutta, near the sluice  
 svasti sî jayâbhudaya-Šâlivâhana-šaka-vaishambulu ? 1669 aguneti Piabhaba-  
 samvatsara-Šrâvana-ba 8 punya-kâlamandu Tâdigôla-Tirumalappa-Nâyinigâi u  
 Tippaya-vibhu-gandula ayya Makalatave taligâi u Timaya-putrala dhârâ  
 bôsi yichina Timmasamudram agra-haram

## 81

At Kotturu (same hobli), on a stone lying to the south of the châvadî

(Grantha and Tamil characters)

śuvatti śiri Puvanêkamalla mandalika Kêśava-dêvan irâśiyattîl Punilur-kilân  
 Śivanândi-śetti kattina éri ava magan Puliâlvân šeyppittâi ivaia vangušadali  
 yivar kê iti. davanu Gongeya tadiya kavileya konda pâppadalu pô  
 . . .

## 83

At Yenamalapâdi (same hobli), on a stone at Mallappa's well.

śrimaj-jayâbhudaya-Šâlivâhana-šakâ-vaishambul agunanêti Pâttiva-samvat-  
 sara-Kâtiika-šu 2 Bu-lu śriman-mahâ-nâyank.châiyalayina Kotapâlem-Raghu-  
 nâtha-Nâyini-Kadu:appa-Nâyinivâru Raya-pantu Tâtaya Mungânipalli  
 kârunniya-bhû-dâna-krama ganaka anî nîmityamayîna netra-ko gu-mânya  
 Kânuga-cheravu kânu-chênanu ba 21 chênu bayî vrâyiñchi . cheruvu.  
 madî Kâmâlavâra arasara mânayamu nadapagalavâr vrâyiñchi bhû-  
 dâna-patrikâ-śâsanam.. chedu-Vengannayaku (usual final phrases)

## 84

At the same village, on a stone under a tamarind tree at Yenumalavâca-bhâvi.  
 śrî vijayâbhudaya-Šâlivâhana-šaka-vaishambulu ? 1676 śrî-Bhâva-sam-  
 vatsara śriman-mahâ-nâyankâchâryya Kottapâlya-Râma-Nâyini Nârasimha-  
 Nâyî kunku-Dêvîrayaku yichina châvâta-mânayamu anubhavîñchi tarî  
 madî â-chandrârkamu putra-pautra-pârampariya (rest gone)

## 85

At Bhairagânapalli (same hobli), on a stone in "Śânabhôg's mâm field.

. samadhi . bda .. samâlingita-vakshastala male Vaidumba-  
 mahârâja prithivî-râjyam geyye grahagondu Pulinâdu Râsamayya Halayûr-

arasaram danduv eldode      Koggadı-Moligaran atti n̄idu satta l̄l sattode  
 śrīmat-Pallava-mahājājan      dūram kalnātu māyuni-kalāvatāra ka sali.  
 nalnū u-kola      (usual final phrases) pelaśāgī salvudu padı      re bhūpa  
 sana      dadida mānikemunā

## 88

At Bajjireddipalli (same hobli), on a stone in Bachimpalli-gadda.

śubham astu svasti śrī vijayābhuyada - Śālivāhana - śaka-varshambulu 1435  
 aguneti Śrīmukha-samvatsara - Āśvīja - šu 12 punya-kālamandu śrīman-mahājā-  
 dhirāja rāja-palamēśvara śū - vīra - piatāpa śū - Krishna - Rāya - mahārāyaru sukhā-  
 nurāgam śrī - rājyam geyyuchundagānu śrīmad-Raghupati - Nāyankāchāryyalaina

Vōba - Rāyanna Rāmanna Hariyappa ku . yantraku Belegundlu  
 Bāchimpallikī pratīnāmam Rāmapuram agrahārangānu śū - Raghupati - sannitīni  
 sa-hīranyōdaka-dāna-dhārā - pūrvakangānu samarppiñchenu śrī - Rāmachandra ||  
 (usual final verses)

## 90

At the same place

Saumya-samvatsara-Kārttika - šu 5 Sō śīmatu-Krishna-Dēva-Vodeyala aneti  
 Bāchimpalilakī Nāyaku Mali - redigādu Jangam - Malinātha - ayyaku yichina  
 śāsanam      kayya - pūja - dhūpa - dīpa - nayīvēdyānaku sajana - vrītti āveri-  
 dakshīṇambenu singāu 42 nāya . nnū ā-chandīa-stāyīgānu . . |  
 (usual imprecatory phrases)

## 93

At Chilārapalli (same hobli), on a rock near Rendu-tūbīna-kunte.

(Grantha and Tamil characters )

svasti śrī Dēvandi-śīyanena pōgāda-vedattarku vīṭta dānam

## 94

At Diguvapalli (same hobli), near the hill to the north.

(Grantha and Tamil characters )

. . . . . līl Vaiśīya-vāṇīyannena kudī-ppēr šolliya Kāvīri Mārāndann-  
 ena Āndanayanai agala-ppōv-ena a . šollī kudiraiyai kuttkodu pattēn iduv-  
 illaiy-enrān vāyīl kuttā - ppulu - chchorīvān Kāvīlli-vangiśattukkum Šakkali-  
 vangiśattār āga .. āgil a - ppāvattilē pōvārgal Śīvan enu śrī - pādam - śērndēn Kāvīri-  
 kilaivar maga

## 95

At the same place.

(Grantha and Tamil characters)

śollī . rai munnūrum . . mum śurr-ulla man ka  
lē Irājēntira śi Ganga . . kku mēlē.. .na līl Dundu-  
ṣenmaśarattī kulañ-jol.

## 96

At Rīyalpād, on two stones in a field in front of Gangama-gudde.

(I) Śālivāhana-śaka-varushambulu 1691 aguneti Virōdhī-samvatsara Āshāda-ba  
3 lu sunnagantivāri kāryālu kalap ganuka śrīmatu - Lakshmi-  
Nāyinīvāru daya (II) chēnu śāsanam. . yilavālu sukhāna anubhavīñchukonī sukhāna vunde sarvādhikālu . mukhāntaīam . śāsanam vēsinadi

## 98

At the same village, on a rock near the rāja-kāluve.

śrī-Rāma Tālāna-samvatsara-Māgha-śu 5 lu śrīman-mahā-nāyankāchāryulayina  
Tādigōla - Vasanta-Nāyanī - Tīrumalapa - Nāyanigāru Yanumula-Yarama-radi-  
komārundu Tīmma-radiki yī-Korikapalli stalāna tāmu kattīñchīna cheruvu-  
kīnda (usual imprecatory phrases)

## 99

At Raddivārapallī, in Niraganti Channīga's field.

Manmatha-samvatsara-Āshādha-śudha 2 lu śrīman-mahā-nāyankāchāryalayina  
| rā | Tādigōla Tīrumalappayyani kumāra Tīrumalappa-Nāyinīvāru Kūrige-  
palli-stala . Tela-Venkata-komārudu Venkaṭapagārīki rāśīñchi yichchīna  
śilā-śāsana

## 100

At Mattevārapallī (same hōbli), on a rock in Banta-Virappa's field.

svasti śrī vijayābhuyada-Śālivāhana-śaka-varushambulu 1631 aguneti Virōdhī-  
samvatsara-Mārgaśīra-śu 13 lu śrīman-mahā-nāyankāchāryulayina Tādigōla  
Tīrumalappa-Nāyanī kumāra Tīrumalappa-Nāyanīvāru Bonta-Chīnaya-komārudu  
Virappaku vrāyīñchīna chāvātu-mānya - kramam eṭlennanu kōta gatti vāri  
kāryamlō Šrāvana-śu 3 lu mṛitamāya ganuka mā nāyankatanamunaku chele  
Mokuvāripaliku . ammanīvāri kattādanaralo vīnkī arakaṭadī šalav ichchīnāru  
putra-pautra-pāramparīyantam anubhavīñchukonī sukhāna vundēdī kānike  
kampādalū pani lēdu. . . . .

## 101

At the same village, on a rock in the Pulimânyada chênu.

śubham astu Kîlaka-samvatsara - Mâgha-bahula 3 Sôma | â-Vîrappa puli  
champinanduku mechchi Tîrumalappa-Nâyadu dalavâyi-Rangappa Yîrapappaya  
vîru mechchi mâ vûra Vâbayakunta-mundara tûrpu puli-mânyam (rest  
illegible)

## 102

At the same village, on a stone on the borders of H. Majesty's territories.

svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varushambulu 1676 aguneti Bhâva-  
nâma-samvatsara-Mâgha-śu 11 lu śrîman-mahâ-nâyankâchâryulayina Tâdîgodlu  
Tîrumalappa-Nayanî-Venkatappa-Nayanigâru Appa-Nâya ku viâyînchi yich-  
chîna dharuma-śâsana-kramam etlannanu mâ nâyankatanamunaku chelle Mudî-  
madagu-samsthânalo Môtavâripalli kuppâ .bâgamunaku mâdâ .. Malle-  
dêvâia chervu (rest illegible)

## 107

At bêchirâk Maralapalli (same hob'î), on a stone in the old village site  
svasti śrî jayâbhudaya-Śâlivâhana-śaka-vaushambulu 1687 aguneti Pâithiva-  
samvatsara Chaitra-śu 5 lu Râlapâdi-stala-Kadîri-mahârâyanî Râmappa-  
Nâyinigâru Lôkatî-Venkatappaku vrâyînchi yichîna šâsana Yîrukal-seti  
dâna nela . . .

## 109

At bêchirâk Nallaguttpalli (same hobli), on a rock in Subba's field.

śubham astu || svasti śrî vijayâbhudaya-Śâlivâhana-śaka-vauushambulu 1679  
agineeti Dhâtri-sam | Mârgâśira-śu 2 lu śrîman-mahâ-Narasîmhâchâryulayina  
Kâśipa-gôtrala Bîmam-Nâyani Batapa-Nayanigâru . . Kadîrampalli Eguvapalli  
Kômaṭi . . . paravânishtula pâda-gâni . . chêsinâru gana yi-agrahâram  
Trîmala-Nâ . . . koraku sukrita chêrunattigâ â-chandrâika-sthâyigâ anubha-  
viñchukoni sukhâna vundêdi (usual final phrases)

## 110

At Baddipalli (same hobli), on a rock in Subba's netravatti inâm land.

svasti śrî vijayâbhudaya-Śâlivâhana-śaka-varushambulu Rakshasa-samvatsa-  
ra . . Kottapâlemvâru Badipalli-kôte lagga petinapudu daluvâyi-Bayanappa .  
vachi chachchinâdu ganuka . . . mânaya-chênumi vâru yi-Bayina kumâruniki

Raudī-redikī Nadimpalī polāna kha 1 chēnu nalina Kâdulanu madī kha pata-mânyam yichchina

## 111

At Balatamarı (same hoblı), on a rock at Dévara-gadde, north of the village.  
svasti śrī vijayâbhuya-Śâli rshambulu 1634 aguneti Nandana-samvatsara  
śrīman-mahâ-nâyaukâchâiyalayina Tippa-Nâyini-kumâra-Tiku-Tippa  
Nâyini-vâiu ti Balimaui-Vîrabhadra-svâmiku yichina mânyamu chandîâi-  
kamunaku Mudimadagu yichina Ayyanapalli Vîrabhadra-dêva .. putra-  
pautra anubhaviñchi





# TRANSLATIONS.

## KOLAR TALUQ

### 1

*Date 1496 A D*

Be it well. (On the date specified), when the dharma-mahâ-mandalêśvara, champion over the mustaches of the world, Kathârî-Sâluva Immadi-Narasinga-Râya-mahârâya was ruling the kingdom —for the offerings and perpetual lamp of the god Râmachandra of the Amritanâtha-Bâgara-matha of Muluvâyi, Vivanasamudra Apparasa granted land as follows —The Âlahallî village of the Hosakôte-śîme which belongs to our office of Nâyak, have we granted at the meritorious time of the eclipse of the sun, with pouring of water and a coin, to be enjoyed free of all imposts as long as sun and moon endure Such is the dharma-śâsana given Šrî-Raghunâtha

### 2

*Date ? 1452 A D*

May it be prosperous (In the year specified), the mahârâja Chikka-Râya râjayya granted the revenue (*âdâya*) for *dharma*

### 3

*Date 1746 A D*

Be it well (On the date specified), Vakkalêri Channanna gave to Dyâvara-pa-ganda a *surage-mânya* śâsana (as follows) —in the Tirumalakupa village in Vakkalêri-hôbalî attached to the royal city (*rdyadhâni*) Kôlâla, the *kodigimânya* field of 3 and rice-land of 3 may you enjoy to sons, grandsons and posterity.

### 6

*Date 753 A D*

Be it well In Konguni-mahârâja Šrîpurusha's reign in the world, the 28th victorious year,—when Šivamâra was ruling Kadambûr,—Kadambûr Khudaram-mâlâ for Ônkaru Kanṭeśvara granted by measurement a kanduga of rice-land<sup>1)</sup>

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<sup>1)</sup> After this point most of the expressions are difficult to understand, and seem to be partly Tamil

Bullocks will work the well for five months so that the point (of the plough) may enter Kantēśvara and the ruling king will regulate and protect this  
(What follows is unintelligible)

Whoso willingly protects this *dharma*, his feet do I place on my head  
Whoso destroys this *dharma* is guilty of the five great sins

Half a kanduga is given for

## 7

*Date about 760 A D*

Be it well. When Śrīpurusha-mahārāja was ruling the kingdom of the world —in the dispute (*vyavahāra*) between Kūdalur Pādi-Odeya and Nandi Kādava Eranāga no debt remains. Witnesses to this,—Lōkāditya-Ela-arasa's son Malladi, the forty of Kadambūr, the renowned Pandumu of Vidattūr,

## 8

*Date about 753 A D*

Be it well When Ko[nguni]-mahārāja Śrī[pu]sha was ruling the kingdom of the world —Lōkāditya-arasa having raised ? Kadambūr and made an attack, for this he gave rice-lands (as specified)

## 9

*Date about 925 A D*

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Bīra-Nolamba, was ruling the kingdom of the world.—Tombuvvoya's sons Nāgayya and Kondayya, gave to the Brahmans of Mēndimangala 16 gadyāna of gold to provide for feeding ? daily two Brahmans, to continue as long as earth and moon Whoso destroys this is guilty of the five great sins

## 10

*Date 1323 A D*

While Pōṣala vira-Vallāla-Dēvar was pleased to rule the earth,—the *mahā-sāmantādhīpati* Pemmi Varada-bhūppāli-nāyakkar and the inhabitants of the Tēkkal-nādu made (on the date specified) a grant of the wet and dry lands included in the four boundaries of the village of Šettipalli, situated in the Vittimangala-parru, and of the lands below the big tank of Vittimangala, having formed them into shares of one kandaga wet land each (Then follow names of the donees and details of the shares )

## 11

*Date about 753 A. D*

Be it well When Kongoni-mahârâja Šripurusha was ruling the kingdom of the world —and Lôkâditya-Ela-arasa was ruling Kadambûr,—the world-renowned Arasattamma, in Kârttika of that year, gave to Puhkkuiukki-bhatâra 100 gadyâna of gold only—which was paid and land bought in Chikka Bânur and divided into 17 shares And deducting the five sluices of Maiašalûr, the three remaining sluices are for the enjoyment of the god On this land, cultivating it so as produce fruit, one row in four will be ploughed Witnesses, the Brahmans of Belatûr and Kadatûr and the forty-two of Kadambûr

Whoso understanding carries this out, his feet be on my head Whoso destroys this is guilty of the five great sins

## 12

*Date 1369 A. D*

When vîra-Bukkanna-udaiyar was ruling the earth,—on the date specified we, the *maha-samantâdhipati* Ŝonneya-nâyakkar and the inhabitants of the *nddu*, including Nonapa made to Tambinâyan a grant of nêri near Vêmamangala, as a *kudangan* This is to continue as long as the moon and the sun endure

The signature of the inhabitants of the *nddu*,—Šrî-Bhairavanâtha

## 13

*Date about 1280 A. D*

(The inscription is mostly defaced)

Be it well In the year of the reign of Poyšala vîra-Râma(nâtha-Dêvar). .

## 14

*Date 1035 A. D*

Be it well In the 24th year of Râjendrâ-Chôla-Dêva, the lord who captured Gaîge, Kadâra and the east country —Kayvara-nâd Bêbugal Bukayya's palace priest's son-in-law Pâlpadu Chôlâchâri, when robbers carried off the cows of Volleyûr in Tagadu-nâd, collected the cows, slew one of the robbers, recovered the cows, and being stabbed, went to *sargga*

## 15

*Date 2 1482 A D*

(On the date specified), the eight priests of the god Bhayirava gave to the Chenji hill gaunda and his two sons (named)—to these three, an agreement (*sâdana*) as follows — You having built anew the Baichakere (tank) below the old breached one of Sihattî, made a sluice, and fixed the money payment for land under it,—from the revenue of the rice fields so formed one share is due to us as the grant for *dharma* to the god's treasury, the remainder, according to best, middling and inferior soil, you may divide among yourselves and enjoy to children and posterity as long as sun and moon endure Even if through much rain the tank should be filled and breach, the tank is for ever yours to build, and to sow and raise crops on the rice fields of the estate. Local rent-free grants to be according to former custom Sign manual—Bayirava-Dêva

Written by sénabhôva Hîriyana May it be prosperous

In the Cheñji hill country Baichana built a new tank.

## 17

*Date 1269 A D*

(From the date specified) we two, Maraipukka-Râman Šipatînâyan and Vairattamman, the headmen of Šripati of the Kaivâra-nâdu in Nigarili-Šolamandalam, have jointly made a gift of lands (specified), exempt from all taxes, to the 17 *bhattas* of Maraipukka-Râma chchaturvêdi-mangalam, for as long as the moon and the sun endure.

The feet of those that protect this charity shall be on our head, and he who injures this charity shall incur the sin of one who has killed a tawny cow on the banks of the Ganges This stone

## 18

*Date 1294 A D*

(On the date specified) I, Šikka-Dêvana-dannâyakkan Annâmalai-dêvar, the great minister, councillor of *mandalikas*, lord of the three worlds, and champion over the three kings, gave with pouring of water, for the god Tribhuvana-vidanga-kshetrabâla-ppillaiyâr, who is worshipped for the success of the sword and arm of king Râmanâtha-Dêvar, to continue as long as the moon and the sun endure, the tax on looms, the tax on goldsmiths, the tax on Âjivakas (or Jains), the tax on oil-mills, the tax on shops,<sup>1)</sup> as well as all other kinds of taxes in Kallipalli, otherwise called Tirumadai-vilâgam, which is a *dêva-dâna* of this god

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<sup>1)</sup> The names of some more taxes occur, but their meaning is not clear.

He who injures this charity has killed a tawny cow on the banks of the Ganges

## 19

Date ? 1051 A D

(This inscription has neither beginning nor end It is dated in the 34th year of the Chôla king? Râjâdhîrâja )

Being directed by the revenue officer Vîra-vichchâdara-mûvênda-vêlâr to make an entry in the revenue register,—according to the royal order that has been received, signed by the royal secretary, the Mûvênda-vêlân of Jayañgonda-Šôla-pParambû-nâdu, to the effect that from the 34th year, ? (the village) known by the name of Karikâla-Šôla-nallûr has been granted as tax-free property to Parântaka alias Râjaiâja-Chôla-vêlân and his descendants, and according to the *ul-varî* that has been received, written by Vîrattûr-kudi-kilavan, the *puravu-varî-tinarkkalam mugavetti*, after having been entered in the register , and dated on the 222nd day of the 34th year—Nallambar-udaiyân Anayaruttaman alias Pârâpa-šûlâmâni-mûvênda-vêlân, the *puravu-varî-tinarkkalam* overseer, Ittaï-kudi-udaiyân Kîdandân Šuppiramanniyân, the *puravu-varî-tinarkkalam* superintendent, Šîrrân Kâduaiyân Pattâgai Niñauindân, the *mugavetti*, Pallava-Nâranapuram-udaiyân Aiññûrruvan Ârâvamudu, the keeper of the land register, and Kolvâyamangalam-udaiyân Mullûr Venkâdan, the writer of documents, having assembled, on the 223rd day of the 34th year

## 21

Date 1500 A D

Be it well (On the date specified, when, protected by the great king, Lingarasa<sup>1)</sup> was ruling the kingdom of the world —Hâdyâ Narasinga-mahîpâlâ-râya's son (made a grant for offerings to some god)

## 22

Date 1512 A D

Be it well (On the date specified), in the reign of the râjâdhîrâja râja-paramêshvara vîra-pratâpa Krishna-Râya-mahârâya —the villages of Surabhî-dêvanapura belonging to the Gaurîshvara temple in the Neluvâgila-šîme attached to the nâyaka's office of Nara ni-Nâyaka, and Urubûvanahallî otherwise named Sômasamudra, these two villages, with the under the old tank for the offerings to the god at the three seasons, the perpetual lamp .

<sup>1)</sup> The names are doubtful, the inscription being very rudely engraved, and Kannada words used spelt in Tamil fashion

**23***Date ? about 900 A.D.*

For the holy god Alâla, Boyicha granted the following estate Killayya halted at Uvarûr and gave to the elder sister's son of Tribhuvana-bhujaganna, land

**24***Date ? 1017 A.D.*

This is a duplicate, expressed in Kannada letters, of the Tamil inscription No 25 following.

**25***Date ? 1017 A.D.*

(This inscription is only a fragment, without beginning or end)

.. Kôyirraman, the collector of taxes, shall recover for every goat (or sheep) (that they fail to supply) a fine of 5 *kalanju* of gold, and in case he fails to recover the fine, he shall incur the great sin of killing a cow If the *gâmunda* of the *nddu* and the *gâmunda* of this village do not supply the goats (or sheep) to Kôyirraman, they shall be liable to a fine of 100 *kalanju* of gold; and Kôyirraman shall recover the said fine from them

The feet of him who protects this charity

To Râjêndra-Šôla-Dêvar

. . . .

**26***Date 1017 A.D.*

In the 6th year of the reign of varman *alias* Srî-Râjêndra-Šôla-Dêva,—in Gaṅgapallapuram of Nulambapâdi *alias* Nigarılı-Šôla-pâdi, we, the inhabitants of Kaivâra-nâdu, bind ourselves to give one goat (or sheep) on every Tuesday to Châmundêśvari, the goddess of Jayangonda-Šôla-chchaturpêdi-mangalam and the guardian deity of this *nâdu*, and the *gâmunda* of this *nâdu* shall be held responsible for this gift.

**27***Date 1286 A.D.*

In the 31st year of the reign of the favourite of earth and fortune, mahâ-râjâdhîrâja-paramêśvara parama-bhattâraka, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of the all-knowing,

king of the hill kings, champion over the hill chiefs, terrible to warriors, fierce in war, unassisted hero, Śanivāra-siddhi, Giridurga-malla, a Rāma in firmness of character, a lion to the elephants his enemies, establisher<sup>1)</sup> of the Makara kingdom, raiser up of the Pāndya family, the fearless pratāpa-chakravarti, the strong-armed Hoyiśala śrī-vīra-Rāmanātha-Dēvaraśai, we, the inhabitants of Periya-nādu belonging to Ambadakki-pānu of Kaivāra-nādu in Nigarili-Śōla-mandalam, have (on the date specified) agreed to pay for the service of the god Ulaguyya-vanda-perumāl, for as long as the moon and the sun endure, one *panam* for every village where the cock crows

(Usual final imprecatory sentence)

## 28

*Date* <sup>2</sup> 1291 A D

In the 37th year of the reign of while in this village the tax on looms, the tax on goldsmiths, the tax on Ājīvakas (Jains), *ūrpalachcham*, the grain in Kārttigai and the tax on oil-mills, had been paid to the temple at Madavilāgam of the god Ulaguyya-vanda-perumāl from the time of the Vannias,—I, Alagiyālan also gave (from the date specified) the above taxes (named again) together with the tax on shops and other taxes in this village for maintaining a perpetual lamp in the above temple, for victory to the arm and sword of the king<sup>2)</sup>

(Usual final imprecatory sentence)

## 31

*Date* 1294 A D

(On the date specified) the son of Pālaparayyan

## 32

*Date* 1342 A D

Be it well (On the date specified), when Hoysala vīra-Ballālarasa-Dēva was ruling the kingdom of the world — . . . Sōma-dannāyaka's son Balappa-dannāyaka's minister Kalāvati Chavadiyakka? gave land to Bairi-dēva

## 33

*Date* 1467 A D

May it be prosperous Dharma-śāsana granted by Narasinga-Rāja-Vodeyar, free of all taxes.

<sup>1)</sup> 'The uprooter' in other inscriptions

<sup>2)</sup> Apparently Rāmanātha Dēva.

Be it well (On the date specified), the mahâ-mandalêśvara, champion over the mustaches of the world, Kathâri-Sâluva Narasinga-Râyarayya-mahâarasu granted for the god Bayîrava of Sihatti as an endowment (*pudivattige*) a dharma-śâsana as follows —Whereas the villages formerly given by Râjêndra-Chôla and vîra-Ballâla for the offerings, decorations and illuminations of the god, in the name of Nâganna, in Kaivâra-nâd in nâd, continued in their time,—And since then troublesome men (*hâvalikâraru*) having built villages, and the worship and offerings of the god having ceased,—Now, in order that the worship, ceremonies and festivals (specified) may be carried on according to former custom, and that in our name new trays of offerings (specified), six perpetual lamps, six ornamental lamps, and the *chhatra* for daily feeding 218 Brahmans which we have carried on, may be confirmed, we have given the following villages —. . . (On the back) Villages given by Râjêndra-Chôla and Hoysala vîra-Ballâla (here follows the list)—altogether 13 villages The old and new ceremonies to be performed for the god, as above given, are repeated Usual final verses

## 34

*Date 1495 A D*

May it be prosperous (On the date specified), when the mahâ-mandalêśvara, champion over the mustaches of the world, Kathâri-Sâluva Immadi-Narasinga-Râya-mahârâya was ruling the kingdom of the world —the mahâ-mandalêśvara Timmaya-Dêva-mahâ-arasu's son Narasaya-Dêva-mahâ-arasu gave to Gûliya and the other priests of the god Bhayîrava of Sihatî a śâsana as follows —The 28 gadyâna that you formerly paid for watchmen's wages, alms and tribute to the Kôlâla-śîme belonging to our office of Nâyaka, we grant for the offerings of your god Bayîrava of your temple, and for a new car festival to be held for nine days, and for the expenses of extra sacrifices, lamps and offerings,—in order that merit may accrue to Narasinga-Râya-mahârâya and to our father Chikka-Timma-Râja The grant is repeated

Usual final verses

## 35

*Date ? 1468 A D*

(In the year specified), the mahâ-sâmantâdhîpatî, champion over eighteen . . . Sâmbyôya-Nâyaka's son Chivuya-Nâyaka gave to the god Bhayîrava of Sihatî a śâsana as follows— for one golden dish, one perpetual lamp, one . which we have given for that god Bhayîrava, we give in Amaravala-halli . . .

36

Date ? 1468 A D

(In the year specified) the household officer of Râmarasa of the Mari palace, Apparasa, and Basavanna granted for the god Bayîrava of Sihatti, to the priest Bayîrayya, 3 honnu and 3 pana from the revenue of Turuvâlahallî in Puli-nâd Imprecation

37

Date ? 1400 A D

(On the date specified) Baladaya's son Mâda-Nâyaka made a grant for the god Bayîrava of Sihatti to provide certain offerings on every Sunday

38

Date ? 1298 A D

(On the date specified) I, Irâjarâja-kkarkataka-mahârâjan alias Vêttaiyir-Šokkar, gave, for my long life, health and wealth, to the god Tribhuvana-vidanga-Kshêrabâla-pPillaiyâr of Šripatî all the dry and wet lands, exclusive of former gifts to temples, including the wells underground and the trees overground within the four boundaries of Nušavakkâlai which belongs to Mâlyûr-parru

39

Date 1393 A D

(The meaning of this inscription is not quite clear, on account of the gaps)

The inhabitants of the *nâdu*, including Nâganna-udai-pradhânar, son of tanda-kâra râyar-ganda Nâganna-udaiyâr of Kaivâra-nâdu in Nigarili-Šôlamandalam, Râjarasar, son of Brahmaiasar, and others (some named), as well as the managers (many named) of the shrine at Šripatî, having met together, it was decided (on the date specified) that when the big tank in Šripatî which was the *turuvidayâtâttam* of the god was built, Periya-perumâl-šetti, son of Pooyangilar Pammi-šetti, a leading Vaishya merchant, was to give ? to the god two kandugas of dry land near the southern outlet of the big tank, that in case . . . built on the land, no taxes in the village . . . , that the 13 *pon* paid annually . . . including the big tank . . . , that . . . had to be treated as a sarva-mânya for a period of 8 years from . . . , and that thenceforward the wet lands below the tank should become kudangai lands

This is the charity of Periya-perumâl, son of Pammi-šettiyâr

**40 a***Date 1268 A D*

(From the date specified) we—Śipati-nâyan, son of Maraipukka-Râman-  
Śettidêvar, and Vayirittamman, son of Vaduganâgan—gave Śolakattai to  
provide for offerings of rice and for the god Śirîpati-nâyanâr

Usual final imprecatory sentence

**40 b***Date 1271 A D*

(From the date specified) I—Vayirittamman, son of Maraipukka-Râman-  
Vaduganâgan—gave a perpetual lamp for the god Śipati-nâyanâr

**41***Date 1267 A D*

(From the date specified) I—Tammajayan, a descendant of Śambu-kula,  
lord of Gôdâviri, terrible to titled kings, *trailôkkarâya* (king of the three  
worlds)—gave, with pouring of water, all the dry and wet lands within the  
four boundaries of Śirîya-Nallâlam, to provide for the noonday offerings of  
rice for the god Bairava-nâyanâr of Śipati This shall continue unobstructed  
as long as the moon and the sun endure Usual final imprecatory sentence

Engraved by Śipati, son of Maniyâchâri

**42**

(The first portion of this inscription is gone, and we have only a portion of  
the usual final imprecatory verse )

He who confiscates land . . . is born a worm in ordure for 60 thousand  
years

**43***Date 1082 A D*

In the 13th year of the reign of śrî-Kulöttunga-Śôla-Dêva,—Vîra-Śôla-Brah-  
mârâyan, a Vaiśya of the Śândilya-gôtra and the lord of Śâttanûr in Kuvalâla-  
nâdu, renovated this *mantapa* and this *pîtha* (pedestal) of the god Kshêtrapâlar

## 44

Date ? 1023 A D

(This inscription is very much defaced in parts, and the last portion recording probably some grant is completely gone)

In the [? 12th] year of the reign of Kô-pParakêśa alias śri-Irâjéndra-  
 (Šôla-dêvai) who,—while the goddess of Fortune having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle, and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with Idaiturainâdu, Vanavâši, shut in by a fence of continuous forests, Kollipâkkai, whose walls were surrounded by *sullu* trees, the fortification of Mannai, of unapproachable strength, the crown of the king of Ilam (Ceylon) which was surrounded by the impetuous sea, the exceedingly beautiful crown of his queen, the beautiful crown and the necklace of Indra, which the kings of the South (the Pândyas) had previously surrendered to the kings of Ilam, the whole of the Ilam-mandalam surrounded by the clear sea, the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêialas, many ancient islands securely guarded from time immemorial by the sea resounding with conchs, the crown of pure gold, worthy of Lakshmi, which Paraśurâma, who in anger weeded out kings twenty-one times in battle, had deposited in the inaccessible Śândima island, having considered it a secure place, the renowned Irattapâdi Seven-and-a-half lakh (country), together with the immeasurable fame of Jayaśinga, who, out of fear and to his disgrace, turned his back at Muyangi and hid himself, the great mountains filled with the nine treasures, Šakkaragottam, whose warriors were brave, Madura-mandalam, whose fortresses had cloud-kissing banners, Nâmanaiyakkonai, which was full of groves, Pañjappalli, whose warriors possessed cruel bows, Mâšu .. green, .. together with many treasures, after having captured, along with his relations, .. of the old race of the moon, .. at Ädinagavai; Otta-vishayam, .. dense bamboo thickets, the fine Kôśala .. where Brahmans collected together, Tandabutti, whose gardens abounded with bees. . . . . Iranaśûra, Vangâladeśam, . . . from which Gôvindaśandan, dismounting from his horse, fled, elephants of great strength, . . after having frightened on a . . battle-field . . , Uttara-Lâdam, .. the sea, and .. whose sacred waters abounded with fragrant flowers,— . . on the hill of Śripati, a village of blessed name, situated in .. nâdu of Nigarili-Šôla . alias Nulambapâdi, .

## 45

Date 1286 A D

(On the date specified) I— nkakkâra Tuttarâditta Râja-Nârâyana-Brahmâdhîrâjan—gave, with pouing of water, for the god Trîbhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šîpati, all the wet and dry lands adjoining Mûvâru, with their four boundaries, as a *sarvamânya* I, Vâśudêvar, (gave this) to the god Bhairava Usual final imprecatory sentence

## 46

Date 1283 A D

(On the date specified) I—Mâman-ankakkâra<sup>1)</sup>-tTuttarâditta Râja-Nârâyana-Brahmâdhîrâjan—gave, with pouring of water, for the god Trîbhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šîpati, all the wet and dry lands, with their four boundaries in the village of Mâdkkîrai, as a *sarvamânya* I, Ganga-pPerumâl, (gave this) for the god Bhairava Usual final imprecatory sentence

## 47

Date 1281 A D

(From the date specified) I—Vâśudêvan *alias* Ayyan-ankakkâra<sup>2)</sup>-tTuttarâditya-Irâja-Nârâyana-Brahmâdhîrâjar, son of Ganga-pPerumâl—gave according to the order of Gaiga-pPerumâl, to provide for offerings of rice for the god Trîbhuvana-vidanga-Kshêtrapâla-Pillaiyâr of Šîpati, Mudukirai and my portion within the four boundaries of the dry lands set apart for the temple-manager .. this tank Usual final imprecatory sentence.

## 48

Date 1280 A D

(On the date specified) I—Vâśudêvan *alias* Aîyan-ankakâra-tTuttarâditta Râja-Nârâyana-Brahmâdhîrâja, son of Gaiga-pPerumâl—gave, to provide for offerings of rice for the god Trîbhuvana-vidanga-Kshêtrapâlaka-pPillaiyâr of Šîpati, my portion within the four boundaries of the wet and dry lands in Puliappalli of the Kaivâra-nâdu and the Aglâshan tank in Ingurukki, as tax-free temple property. Usual final imprecatory sentence.

<sup>1)</sup> Mâman-ankakkâra = champion of his maternal uncle or father-in-law

<sup>2)</sup> Ayyan-ankakkâra = champion of his father

## 49

Date 1279 A D

(On the date specified) I—Kariya-Ganga-pPerumâl *alias* Annan-ankakâra<sup>1)</sup>-tTuttařadita Râja-Nârâyana-Brahmâdhîrâja, son of Šelva-Gangan—caused a *mantapam* to be built for the god Tîbhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šripati To keep this *mantapam* in good repair, I gave, with pouring of water, my portion within the four boundaries of the wet and dry lands in Puliamballi of Kaivâra-nâdu, as tax-free temple property, to last as long as the moon and the sun endure. Usual final imprecatory sentence

## 50

Date about 1283 A D

I—Ganga-pPerumâl *alias* Mâman-ankakâra-tTuttařaditta Râja-Nârâyana-Brahmâdhîrâjan—gave, for the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šripati, as tax-free temple property. Usual final imprecatory sentence

## 54

Date 1339 A D

(From the date specified) I—Dêvappar of Kodambuliyûr—gave for the success of the sword and aim of Šri-Pôšana-Vîra-Vallâladêva's son Periya-Vallappa-dannâyakkar, to the god Tribhuvana-vidanga-Kshêtrapâla-pPillaiyâr of Šripati, the tax on goldsmiths, *ummarattam*, and all other kinds of taxes in the two villages of Šripati and Kallapalli, Usual final imprecatory sentence

## 55

Date 1285 A D

(On the date specified) I—Ganga-pPerumâl *alias* Mâman-ankakâra Tuttařaditta Irâja-Nârâyana-Brahmâdhîrâjan gave, as tax-free property and as a *sarvamânya*, to last as long as the moon and the sun endure, all the wet and dry lands with their four boundaries, the wells underground and the trees overground, the adjoining ponds, and the tax on shepherds, in the village of Kadakkattûr situated in the Kaivâra-nâdu, and all (the lands) in Šuvarna-mângalam bordering on the above village, to ... nâyanâr and Šômêšvara-dêvar, sons of the râja-guru Šri-Višvēšvara-Šîva-udaiyâr of the Šândilya gôtra,

<sup>1)</sup> Annan-ankakâla = champion of his elder brother.

one of the disciples of Šuramî-dêvar *alias* Prasanna-Šivattaiyâr, who was born in the family of Šîmal-Lakshâdhyâyi-mudaliyâr of pure lineage and was *guru* to the Chôla and the Pândya kings (*prithviśura-Chôla-Pândyargalukku gurukkal-âna*)

## 56

*Date about 1020 A.D.*

(This inscription is mostly illegible)

In the year of the reign of Kôv-Irâjakêśarîvarma *alias* śrî-Râjâdhîrâja-Dêva

There is no guide but virtue to those who understand virtue

## 57

*Date about 925 A.D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Ayyapa-Dêva's son Bîra-Nolamba was ruling the kingdom in peace —The lord of Patmañgere, of the Vachcha-gôtra, Kannamayya's son Irugamayya, and others (named) gave to the fifty Brahmans of Kelanûr 20 gadyâna of gold for one daily to be kept up by the fifty Repeats the names of those who shared in making the grant Imprecation. Written by Manmeyya

## 58

*Date? 1497 A.D.*

(In the year specified) the Kayivâra-nâd-prabhu, Kelanûr Chokkappa-gaunda's (son) Paravatu-gaunda gave a well to Linga, together with the field and rice-land under it

## 59

*Date? about 900 A.D.*

Be it well. (With titles as in No 57 above), glory of the Pallava-kula, Bhôlati-Râja granted the right of cultivation in the land under this tank

## 60

*Date? about 1300 A.D.*

I, Maiyil-gâmunda, gave, for the god Šangîchchuram-udaiyâr of Kônûr, one kandaga of wet land at Maiyilšamuttiram







నిర్మిత గాకు కుర్కలి పదయ్య గంగా రెవు కు  
 తు లూరు ఇంచు ఉంచు ఏర్పాత పున్నమి ప్రశ్న  
 పుత్రిషపు సుధా గుణ దిగు పున్నమి ప్రశ్న  
 కుడుబుయ్య 125 కు వ్యాపారి నరశ్యమ్మ కు కు నుండి  
 కు 33 కు పురు తూర్ప ఎడు బ్రహ్మ పురు తు నుండి  
 పు నెఱి పురు తు కు పురు తు నుండి కు నుండి  
 తు పురు తు నుండి కు నుండి కు నుండి కు నుండి  
 వీలు పురు తు నుండి కు నుండి కు నుండి కు నుండి  
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కు నుండి కు నుండి కు నుండి కు నుండి కు నుండి  
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## 63

Date 757 A D

Be it well Victorious is the manifested Boar form of Vishnn, which agitated the ocean and bore up the peaceful earth on the tip of his strong right tusk

Of the Mānavya-gôtra praised in all the world, sons of Hâritî, nourished by the Seven Mothers the mothers of the seven worlds, through the protection of Kârttikêya having acquired a succession of good fortune, having in a moment brought all kings into their subjection at sight of the boar crest obtained from the favour of the adorable Nârâyana, (were) the Chalukya-kula,—an ornament to which, his body purified by the final ablutions after the horse-sacrifice, was śrî-Polekêshi-vallabha-mahâràja,—whose son, his pure fame established in the countries of the Vanavâsi and other hostile kings overcome by his prowess, was śrî-Kîrttivarmma prithvî-vallabha-mahâràja

His son, who by defeating śrî-Haishavarddhana, the warlike lord of all the north, acquired the title of Paramêśvara, was Satyâśraya śrî-prithvî-vallabha mahâràjâdhîràja paramêśvara

His dear son, known for his policy, his sword his only help, on his single thorough-bred horse called Chitiakantha destroying all he desired to conquer, having made his own the fortune of his father which had been obscured by a trio of kings, splitting with the thunderbolt his valour the mountains the Pândya, Chôla, Kêrala, Kalabhra and other kings to their utter confusion, his lotus feet kissed by the crown of the king of Kânchî who had bowed to no other,—was Vikramâditya-Satyâśraya śrî-prithvî-vallabha mahâràjâdhîràja paramêśvara bhattâraka

His dear son, who, even as Bâlênduśêkhara's son Târakârâtî the overgrown power of the Daityas, so put a stop to the power of Trairâjya the king of Kânchî<sup>1)</sup>, levied tribute from the rulers of Kavêra, Pârasika, Simhala and other islands, and by churning all the kings of the north (or the lord of all the north) had acquired the exalted pâli-dhvaya<sup>2)</sup> and all the other signs of supreme power,—was Vinayâditya-Satyâśraya śrî-prithvî-vallabha mahâràjâdhîràja paramêśvara bhattâraka

His dear son, who even in childhood had mastered all the science of weapons, uprooter of the clumps of thorns in the south, of which his grandfather was the conqueror, in carrying out the operations of war even in front of his father who desired to conquer the north, having the edge of his sword worn away in splitting the skulls of the enemies' elephants, foremost in all battles,

<sup>1)</sup> Or the king of Kânchî, possessed of three kingdoms

<sup>2)</sup> A special arrangement of rows of flags See Pâthak's explanation, Ind Ant XIV, 104

imbued with true energy, causing the hosts of his enemies to turn their backs, who, while acquiring for his father the emblems of the Gangâ Yamunâ and *pâli-dhvaja*, the insignia of the *dhakka* and *maha-sabda*, rubies, elephants and other spoils, being assailed by enemies who were fleeing, somehow through fate was carried away, but by his valour averted the danger of anarchy in the country, and like Vatsarâja, not needing the assistance of any other, escaped from those obstacles and gratified the whole world with the protection of his own arm, who being the lord, by possessing in full the three powers of government, by breaking the pride of his enemies, by liberality and blamelessness, was the refuge of all the world (*samasta-bhuvanaśraya*<sup>1)</sup>), having the *pâli-dhvaja*, a sign of all supreme power, and other (insignia) of a mighty kingdom,—was Vijayâditya-Satyâśraya śrî-prithvî-vallabha mahârâjâdhîrâja paramêśvara bhattâraka

His dear son, who upon being anointed as the self-chosen of the Lakshmî of the dominion of the whole world, acquired great energy, who, determined to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and by nature hostile,—reached with great speed the Tundâka-vishaya, fought in front of the battle and put to flight the Pallava named Nandipôtavarmma who came against him, captured his ill-voiced trumpet (*katumukha-vâdintra*), his special drum called ‘roar of the sea’, his flag of (Śiva’s) club, (*khatvâṅga-dhvaja*<sup>2)</sup>), huge and celebrated elephants, and clusters of rubies which by their own brilliant rays dispelled the darkness,—entered, without destroying it, Kâñchî, like a beautiful zone (*kâñchi*) to the lady the region of Agastya’s abode (the south), and having gratified the twice-born, the destitute and the helpless with continual gifts, acquired great merit by presenting heaps of gold to the Râjasimhâśvara and other temples which Narasimhapôtavarmmâ had caused to be made of stone,—by the unimpeded progress of his power (*pratâpa*), having burnt up (*pratâpita*) Pândya, Chôla, Kêrala, Kalabhra and other kings,—set up at the southern ocean called Ghûrnñamânârnna (the rolling ocean), whose beach glittered with the rays of pearls scattered from their shells beaten about and split by the trunks of terrified elephants and crocodiles, a pillar of victory<sup>3)</sup>, like the embodiment of the mass of his fame pure as the bright autumn noon,—was Vikramâditya-Satyâśraya śrî-prithvî-vallabha mahârâjâdhîrâja paramêśvara bhattâraka

His dear son, in youth well instructed in the use of aims, perfect in subduing his enemies the six kinds of passions, who through the joy which his father felt on account of his good qualities had obtained the rank of Yuvarâja,

<sup>1)</sup> This became a title of the Chalukya kings.

<sup>2)</sup> A club or staff with a skull at the top of it, considered as an emblem of Śiva, and carried by Yôgis

<sup>3)</sup> For *jayastambham*, the original has *jayamambham*

praying for an order saying, "Send me to subdue the king of Kāñchi, the enemy of our family," immediately on obtaining it, marched forth and broke the power of Pallava, who coming against him was unable to engage in open battle and took refuge in a hill-foit,—and capturing his rutting elephants, rubies and treasures of gold, delivered them to his father,—thus in due time having gained the rank of Sārvabhauma, the lotuses his feet dyed yellow with abundant pollen from the chaplets on the crowns of feudatories bowing down before him attracted by his valour,—Kṛttivarma-Satyāśraya śrī-prithivī-vallabha mahārājādhīrāja paramēśvara bhattālaka—thus commands all people —

Be it known to you, that by us,—seventy-nine beyond six hundred Śaka years having passed, and the eleventh year of our victorious reign being current,—in our victorious camp stationed at the village named Bhandāra-Gavittage<sup>1)</sup> on the northern bank of the river Bhimarathi, on the full moon day of Bhādrapada,—on the application of śrī-Dōsi-Rāja,—is given to Mādhavaśarmmā, son of Krishnaśarmmā and grandson of Vishnuśarmmā, of the Kāmakāyana-gōtra, versed in the Rīg and Yajur-vvēdas, the village of Sulliyūr, together with Nengiyūr and Nandivalli, situated in the midst of the villages Tāmaramuge, Pānungal, Kīruvalli and Bālavuru, on the southern bank of the river Aradore, in the Pānugal-vishaya<sup>2)</sup>.

This let future kings, whether of our own race or of any other, reflecting that life, riches and such other things are as transient as lightning, and wishing to acquire fame that shall endure as long as sun and moon, earth and sea exist, maintain in all respects as if their own. And it has been said by the venerable Vyāsa, arranger of the Vēdas —By many kings has the earth been enjoyed, Sagara and others whosoever at any time is the land, his is then the fruit To make a gift oneself is very easy, difficult to maintain another's. but of making a gift or maintaining one, the maintaining one is the better Whoso seizes on land presented by himself or by another is born a worm in ordure for sixty-thousand years

By the great minister for peace and war, śrīmad-Anivārita-Dhanañjaya punya-vallabha was this śāsana written

### 63 (bis)

Date ? 1740 A D

(In the year specified), in the time of Chetrapati-Sāheb,—the Subedār Yantājī-Basale granted to Mai-gavuda as a *kattu-godige* land (specified) for having a tank built in front of Dāsērahalli This land is granted free of all imposts. That having the earth work and stone work of the tank well built, you may be at peace, is this *kattu-godige*.

<sup>1)</sup> Identified by Dr Fleet with Bhandār-Kawte in the Sholapur District (*Ep. Ind.* V, 201).

<sup>2)</sup> Hānugal in Dharwar District.

## 64

Date ? 1494 A D

May it be prosperous (In the year specified), to Nañji-dêva, the special crown guru to the throne of our kingdom, Sugatûr Mummadî-Tammaya-Gauda granted Garudanahalli Jayapura, free of all imposts

## 66

Date ? 1578 A D

Be it well. (On the date specified), when Šrî-Ranga-Dêva-mahârâya, seated on the jewel throne, was ruling the kingdom of the world —on the application of Sugatûr Timmaya-Gauda, he granted to Chikka-Vîrabhadraya, son of Vira Tumbikunte in the Kôlâhala (country)

## 67

Date 1384 A D

Be it well When the mahâ-mandalâśvara, subduer of hostile kings, the Suratrâna of Hindu kings, champion over kings who break their word, râjâdhîrâja paramâśvara, master of the four oceans, Harihara-Râya was ruling the kingdom of the world.—in order that life, health and wealth might be increased to Nâganna-Vodeyar, the champion over Khandikâra-Râya, and that his wishes and desires might be fulfilled to Nâganna-Vodeyar's son Dêpanna-Vodeyar,—the nâd-mahâprabhus of Kôlâla, the southern Dvârâpuri-pattana, frequented by hermits of the Nigirilichôla-mandala, Adhikâri Lakkarasapa of Sâdalî, Mukanâ-jîya, Sôvana-jîya, Yiri-Setti and all the farmers and subjects being agreed, made a promise, and (on the date specified), at the time of the eclipse of the moon, made a grant of all the lands (specified) belonging to the Haleya-Kottanûr village in Kôlâla-nâd, with all the usual rights, as far above ground as the loftiest tree, and as far below as the deepest well, to continue as long as sun and moon,—and dividing the lands into 16 shares, distributed them according to the following list (here comes the list)—altogether 16 shares

## 69

Date about 1280 A D.

I, Vedummâra-Bânan, *alias* Uttama-Šôla-Gangan, the Purandara of the city of Kuvalâla, a descendant of the Ganga family, Kâvêrî-vallabha, and the lord of Nandigiri—gave half of the wet and dry lands included in the four boundaries of the village of... . . . Usual final imprecatory sentence.

## 70

Date 1330 A. D

I, Pemmi-śetti, the great Pasāyitta, one of the sons of Śingaya-dannāyakka, who was one of the ministers of vīra-Vallāla-Dēva, confirmed (on the date specified) for the god Irugīśvaram-udaiyār set up in the name of my elder brother at Kottanūr, for as long as the moon and the sun endure, the grant of lands (specified) made with pouring of water at the time of consecration, in the presence of Pemmana, the revenue officer of Kuvalāla-nādu, the inhabitants of Kuvalāla-nādu, Mukkan settiyār, and the Sthānikas and Māhēśvaras of the four places (named) I also granted ten *kulaga* of wet lands below the Kurukkīmugaran tank in the Kaivāra-nādu

Further, I granted, with pouring of water, for as long as the moon and the sun endure, the Śiva-Brāhmaṇa lands, the *Pancha-Śaivāśāriyam* and all other kinds of rights to Śellappillaiyār, son of our guru Ulagukku-mūttanāyanār who, having come from Tu umudugunram, consecrated this god, to his brother Tirumudugunram-udaiyār and to his daughter Nāchchiyar's son Pemmana

The 18 *saṃayas* also granted for this god the following dues:— 10 *panas* for an elephant, one *pana* for a horse, 2 *kāśu* for a woman's cloth, 40 nuts for every bullock-load of areca-nuts, 1 *ālakkhu* for every load of pepper, 1 *kavaligai* for every load of betel-leaves, 1 *ālakkhu* for every load of salt, 1 *uri* for every load of grain, 2 *kdsu* for every slave or servant, and 2 *kāśu* for every pair of cloths. Usual final imprecatory sentence

## 71

Date 1330 A. D

I, Pammī-śettiyār, the great Pattavyāpāri and chief of the Ubaya-Nānādēśi, having (on the date specified) caused a Śiva-linga to be consecrated, a temple to be built and a tank to be constructed, for the benefit of my elder brother Irugi-śettiyār who had attained to Śiva-lōka on the 21st solar day of the month of Mārgali of the year Śukla (1329 A. D.), made over the same, with pouring of water, to Pammana, son of Kuvarabakūttan of Nadavākīrai, and granted to him certain wet lands (specified) in Iruga-śamuttiram for conducting the ? worship (*mādāpattiyam*) in the temple. Usual final imprecatory sentence

## 73

Date 1404 A. D

Be it well. (On the date specified), when vīra-Harihara-mahārāya was ruling the kingdom:—the *mādāvadda-byavahāri*, mahāprabhu of both sects of

Nânâ Dêsis, Yûugi-Setti's son Yûugi-Setti had the Šivâlaya of the god Vîrabhadra made, and for the offerings to the god granted lands (specified) The Vîrabhadra temple we have made over to Âdinâtha-vodeyar, and have granted this *dharma* for those who conduct the worship of that god, for as long as sun and moon endure Imprecation

## 74

Date 1712 A D

Be it well (On the Šaka date specified), Pâtapanna being Subedâr,—in (the Government of) Bijâpur, in the *sammat havêlî pargana* Kôlahâr, and the *sarkâr* Karnâtaka, Ali Khân Sâheb, in the year 1121 (i.e. of the Hijra), favoured to Vakkalêri Tammanna's son Bayichanna a *netra godige* as follows — This Bayichanna having come on the king's business, and been killed in the performance of it, the Sâheb gave orders to his kârakûns, the Faujdâr Roka Beg and others (named) to give a village as *netra godige* Whereupon they gave the Holerahalli village in the *havêlî-taraf* Vakkalêri belonging to the royal city (*râjadhâm*) Kôlâla, together with all rights, to continue as long as sun and moon and be enjoyed by his posterity, free of all imposts

## 75

Date ? 1139 A D

Be it well. In the 7th year of the reign of Râjarâja-Dêva<sup>1)</sup>, (the lord) of the 7 beautiful cities,—I, Râjêndra-Šôla-Palavaïâdittan, *alias* Mukkarašar Kâduveti, lord of Kâñchî-pura, having caused to be built for the god Šômîšvaram-udaiya Mahâdêvar a temple on the hill called Vîraśritimalai at Ŝûrûr, situated in Kuvalâla-nâdu of Nigarili-Šôla-mandalam, granted Purakuttai as a *dêvadâna* for the god Mahâdêva and the temple servants (Usual final imprecatory sentence) Udaîya-batâ shall be the owner of this [property]

## 76

Date about 1280 A D.

I, Vedummâra-Bâna, *alias* Uttama-Šôla-Ganga, the lord of the city of Kuvalâla, a descendant of the Ganga family, Kâvêri-vallabha, and the lord of Nandigiri—remitted the land tax, *avichchupattam*, the tax on sugarcane mills, the tax on houses, and all other kinds of taxes in the *dêva-dâna* of the god Šômîšvaram-udaiya-nâyanâr of Ŝûrûr.

(Usual final imprecatory sentence) This charity is to continue as long as the moon and the sun endure. (It is placed under) the protection of all Mâhêsvaras

<sup>1)</sup> Taken to be Râjarâja II

## 77

Date ? 1321 A.D.

I, Vikkirama-Gangan, son of Uttama-Śôla-Gangan — the lord of the city of Kuvalâla, a descendant of the Ganga family, Kâvêri-vallabha and the lord of Nandigiri—Talaiśiyarâyan, alias Śananâdâlvân Kômuttan, one of my ministers, and his younger brother Gangâdarâyan, alias Vîman, we three granted (on the date specified) to provide for offerings of rice for the god Śômîśvara-mudaiya-nâyanâr on the hill at Śûrûr in the Kuvalâla-nâdu, the remaining lands and the tank out of the lands situated below Purakkutai which had continued as a *dêvadâna* from the time of my grandfather, after excluding 8 kandaga lands (specified) for offerings of rice for the god śrî-Mûlasthânamudaiyâr We also granted as tax-free temple property to Ponnabatta, a Śiva-Brâhmaṇa of the Harita-gôtra and Bahudhânya (Bôdhâyaṇa?) sûtra, who had been the landholder from the time of my grandfather, the lands (specified) set apart during the time of Gangapperumâl to provide for offerings of rice for the god śrî-Kailâsam-udaïya-nâyanâr and the lands (specified) set apart for offerings of rice for the god Vîmîśvara-mudaiyâr

This stone inscription [was put up by] Talaiśiyarâyan, one of my ministers, and Gangâdarâyan, alias Virudar-kôvan

(Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue

If a man eats up as much as a sesamum or a mustard seed of the property of a god, he shall not return from hell so long as the moon and the sun endure The protection of all the blessed Mâhêśvaras [is sought for this charity].

## 78

Date 751 A.D.

Be it well. In the 26th year of Kongoni Muttarasa,—in Vakkilu belonging to Pulîl-nâd .. slew and fell<sup>1)</sup>

## 79

Date about 890 A.D.

Be it well When Nitimârgga Kongonivarma dharma-mahârâjâdhirâja paramâśvara, lord of Nandagiri, boon lord of Kovalâla-pura, śrîmat Permmândigâl, protecting the Gangavâdi Ninety-six Thousand, was ruling the kingdom of the world —

<sup>1)</sup> The inscription is only legible here and there

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, śrî-Nolambâdhîrâja was ruling the Ganga Six Thousand,—by order of Nolambâdhîrâja —Be it well Possessor of many good qualities, truthfulness, purity and virtuous conduct, the lord of Benga, śrimat Pompallam-Odeyai, making a stand in Muiggepâdi, fought with Bânaâasa, slew many, fell and ascended to the world of heroes

Pleased with that, on the application of Nolambâdhîrâja, Nîtimârgga-Permânadîgal and Nolambâdhîrâja made a grant of Sûrû, washing his sword

Whoso of the Ganga and Nolamba families, as long as moon and stars endure, may be ruling and continues this gift to the Pompalla Venga family is a righteous man

Whoso destroys this has destroyed Bâranâši, and is guilty of the five great sins.

## 80

*Date 1384 A D*

Be it well (On the date specified), when the mahâ-mandalâśvara, subduer of hostile kings, champion over kings who break their word, vîra Bukkanna-Vodeyar's son, the râjâdhîrâja paramâśvara Harihara-mahârâya was ruling the kingdom of the world —in order that increase of life, health and wealth, and universal empire might be to the champion over Kantikâia-Râya, Nâganna-Vodeyar's son Dêpanna-Vodeyar,—his household officer Lakkarasa of Sâdali, and the nâd-prabhus (named) of Kôlâla in Nîkarili-Chôla-mandala, for the offerings and decorations of the god of the Mûlasthâna which is Kailâsa, made a grant of the lands belonging to Chikka Hayûr in this Kôlâla-nâd, with all rights, as far above (ground) as the loftiest tree, and as far below as the deepest well. Imprecation.

## 81

*Date 1394 A D*

(On the date specified), we,—Mâdava-batta, son of Mâdava-batta, of the Kâshyapa-gôtra, Nâchchiyappa and others (named)—the *sthânikas* of the temple of śrî-Mûlasthânam-udaiyâr at Tendattu-madaivilâgam, having agreed among ourselves, thus sold our *kshêtra* to Širuchchômana, son of Śâmanta-batta, of the Haritapa-gôtra, a *sthânika* of the temple of Śomîśuram-udaiyâr at Šûrûr —Having received full payment, we made over to him, with pouring of water, full possession of the tract of land in this place which formed our portion in the *dêvadâna* of the temple of śrî-Mûlasthânam-udaiyâr, including the houses,

the gardens attached thereto, the *gōmāl* lands, the wet and dry lands with the four boundaries, the wells underground, the trees overground and the surrounding hamlets, together with all kinds of rights (specified)

This is to last as long as the moon and the sun endure

## 82

Date 1319 A D

While the mahâ-mandalâśvara, king of the hill kings, champion over the hill chiefs, lord of the four oceans, vîra-Vallâla-Dêva was ruling the earth —

Be it well The Vattavyâpârî, chief of the Ubaya-Nânâdêsiyas, lord of Kollî, lord of the excellent city Uppanelli, Nadavarâditya, superintendent of Kôlâla-nâdu in Nigarîlî-Šôla-mandalam,—Irugi-šettiyâr,—having built the temple of the god of śrî-Mûlasthânam, otherwise called śrî-Kailâsam, at Tendattumadaivilâgam to the east of Kottanûr in Kôlâla-nâdu, granted (on the date specified) some lands (specified with details) a fourth of which was to be enjoyed by Periya-Karpaka-batta and Širu-Kai paka-batta, of the Kâsyapa-gôtra, sons of Maniya-batta of Malliyûr, and another fourth by Kêrala-batta of the Kâsyapa-gôtra and Kanakasabhâpati-Âlvâr's son Mûlasthânam-udaiyâr of the Kaušya-gôtra

Date 1331 A D

Another grant made to some others (names given) Nâyinâr, Nallappa and Šômaṇa—these three shall divide and enjoy it

## 83

Date 1417 A D

Be it well (On the date specified), when the mahârâjâdhîrâja râja-paramâśvara vîra-pratâpa Dêva-Râya-mahârâya was ruling the kingdom of the world.—by order of the great minister Nâgaṇna-danṇâyaka, in the time of Bayichaya-dannâyaka,—the mahâ-sâvantâdhîpati Hebbere-Nâyaka's (son) Appaya-Nâyaka, the nâd-prabhu of Kôlâla and others (named) made a grant for the Mûlasthâna god of Kendatti Madîvala which is a new Kailâsa,—and the mahâ-prabhu Yirigi-Setti's son Bayi-Setti gave a dharma-śâsana as follows.—Madîvala which is near to Kendatti in the Kôlâla-nâd which is the Nikarilichôla-mandala, together with all the lands and rights (specified) belonging thereto, have we granted, free of all imposts, for the decorations and illuminations, offerings and festivals of the Mûlasthâna god. Imprecations.

**84***Date 1544 A D*

May it be prosperous (On the date specified), when the mahâ-îjâdhîrâja paramêshvara vîra-pratâpa Sadâshîva-Dêva-mahârâya was ruling the kingdom of the world — . .

**85***Date 1739 A D*

(On the date specified), in the country attached to our office of *vazîr*, Sardâr-Khân of Hâsina gave to Linge-Gauda, son of the dalavâyi Vire-Gauda of Kottanûr, the Pemmisettihallî village, free of all imposts, with a stone šâsana,—to be enjoyed by his posterity

**86***Date <sup>2</sup> 1641 A D*

Obeisance to Râmânuja (In the year specified), to the nalân-chakravarti Venkatâchârya, śrî-Ranga-Râya granted the Pemmisettihallî village with this stone šâsana.

**87***Date <sup>2</sup> 1658 A D*

(In the year specified), Basetî's son Îre-setti and Lakimi-bâyi's (son) Jambukadî Mâppa-Nâyaka gave to Dêpayya of the Kasmîr-sarga . . , land for the sake of merit Imprecation

**88***Date 1744 A D*

(In the year specified), Kottanûr dalavâyi-Bhadre Gauda's *kattu-godige* field for the Bettana-kere.

**89***Date <sup>2</sup> 1726 A D*

(In the year specified), the honourable Subedâr of the Šettîs of Kôlâla, Râya. . . .

**90***Date 903 A D*

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

॥१॥ బ్రహ్మాణిత్వం తపానికి నిష్ఠ విషయాల కు నిష్ఠ  
 శాస్త్రాల లోచన లోచన సుమః సుమః లోచన  
 ప్రార్థిత దశ లోచన లోచన లోచన లోచన  
 ఆది గ్రామిది శాస్త్రాల లోచన లోచన  
 నీన్యతః వాక్యాలున సునతః తించుకొని శాస్త్రాల  
 వాచాదించః తెన్తు ద్వారః ఏ పుర్వానత వ్యాఖ్యాలు లోచన  
 కీర్ణయించి తుక్కం సుమః లోచన ఆడి నిష్ఠాత్తు

॥२॥

మాడ వాచికం శ్చ దీపిన ర్యాపు లోచన నీతికు శ్చ శ్చ పు  
 శ్చ కులాంత్రు శ్చ ప్రేతః పుశు నితి ద్వారా దాచి గ్రహించి  
 తుక్కతః లిత్తునతాపదు వ్యాఖ్యా శర్యా శ్చ కు కు ద్వారా తు  
 ప్రార్థి గ్రామి ద్వారా ద్వారా దాచి గ్రామి ద్వారా తు  
 అవ్యాప్తానతాపదు నిర్వాయా శ్చ వ్యాప్తానతాపదు  
 దక్కిశ్చ కు ద్వారా దాచి గ్రామి ద్వారా తు దక్కిశ్చ కు దాచి గ్రామి  
 ప్రేర్తాకు గుర్తించి పుశు దాచి గ్రామి ద్వారా తు దక్కిశ్చ కు దాచి గ్రామి

॥३॥

దాచి గ్రామి ద్వారా తు దక్కిశ్చ కు దాచి గ్రామి ద్వారా తు  
 నిష్ఠాత్తు ద్వారా తు దక్కిశ్చ కు దాచి గ్రామి ద్వారా తు దక్కిశ్చ కు  
 నిష్ఠాత్తు ద్వారా తు దక్కిశ్చ కు దాచి గ్రామి ద్వారా తు దక్కిశ్చ కు  
 కు దక్కిశ్చ కు దాచి గ్రామి ద్వారా తు దక్కిశ్చ కు దాచి గ్రామి  
 దక్కిశ్చ కు దాచి గ్రామి ద్వారా తు దక్కిశ్చ కు దాచి గ్రామి ద్వారా తు  
 దక్కిశ్చ కు దాచి గ్రామి ద్వారా తు దక్కిశ్చ కు దాచి గ్రామి ద్వారా తు

యః ప్రాణిలోనొనా వా తిష్ఠు గ్రహించు రైతులు కొంగో రహస్య కున్నా తో ప్ర  
క్వా లై శక్తి కీచక జత ర్మా శాస్త్రాను వ్యక్తి ప్రశస్తి ప్రశ్నలు కేవల్ ప్ర  
తింపిడ్ యత్తి విద్యాలీకాశ్చ ప్రాతిపత్తి వ్యవస్థ వ్యవస్థ

ప్రాతశిః ఉణ్ణారు తస్య దుహమంగా ఉత్సవమును విషాదించు  
ప్రాతశిః ఉణ్ణారు తస్య దుహమంగా ఉత్సవమును విషాదించు  
ప్రాతశిః ఉణ్ణారు తస్య దుహమంగా ఉత్సవమును విషాదించు







A sun illumining the clear firmament of the Jâhnavî (or Gangâ)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kânvâjana-gôtra, was śrimat *Kongoniramma-mahâdhvârâyah*

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtiâ*), was śrimân *Mâdhava-mahâdhvârâyah*

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrimad *Hariwamma-mahâdhvârâyah*

His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nârâyana, was śrimad *Vishnugôpa-mahâdhvârâyah*.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrimân *Mâdhava-mahâdhvârâyah*

His son, the beloved sister's son of *Krishnavarmma-mahâdhvârâyah*,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrimân *Konguni-mahâdhvârâyah*, named *Avvinita*

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andal, Âlattûr, Poralare, Pelnagara and other places, author of a commentary on fifteen *sarggas* of the *Kvâtârjunîya*, was named *Durvvinita*

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named *Mushkara*

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, was *Šrivikrama*, the first so named

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,

having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was named *Bhûvîkrama*. Who, moreover, had conquered the Pallavêndra king in a terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons; called the *Râja-Śivallabha*, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmî, was named *Nava-Kâma*, beloved by the good (*śishta-priyâh*), his fame in destroying the hosts of his enemies being the theme of song.

Of that *Kongani-mahârâja*, whose other name was *Śivamâra*, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings, who had fixed his faith on Nârâyana, raging with fury in the front of war horrid with the assault of horses, heroes, men and elephants, terrific in anger (or, *Bhîmalôpah*), no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world, laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or, *Râjakèsarâ*) Moreover, a sun greatly illuminating the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the *Râja Śîpurusha*, a head-jewel among princes To women, a Kâma (Cupid), in the use of the bow, the son of Daśaratha (Râma), in valour, the son of Jamadagnî (Paraśurâma), in great wealth, Balârî (Indra), in great glory, Ravi (the sun), in government by himself, Dhanêśa (Kubêra), of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma. He, also, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—was Śîpurusha, the first so named, *Prithvî-Kongani-mahârâja*.

His son, the pair of lotuses his feet caressed by the chaplets on the crowns of all the kings bowing down to his glory, the sharp bright sword in his arm—

(*a plate missing here*)<sup>1)</sup>

<sup>1)</sup> The loss of the plate at this point is unfortunate, but the Manne plates (Nelamangala No 60) enable us to supply the gap as follows — embraced by the goddess of victory on pulling down his enemy king Vallabha with its band, the pillar his arm streaked red with the drops of blood oozing from the temples of the elephants of opposing hostile kings split open in the front of battle, having his enemies overthrown with showers of arrows from his bent bow drawn back to his ear, the sky filled with hundreds of banners won by victory in war, a king who on his becoming angry, the hostile kings go in a moment into the mouth of Antaka (Yama), horrid to

Moreover, brought into this world mingled with troubles like matted pairs of top-knots, supporter of the fine arts, beloved by the learned, devoted to policy, a birthplace of pure qualities, leader of kings, esteemed as a poet, skilled in poetry, his head purified by prostration at the lotus feet of gurus, of distinguished fame from victory over the army of Vallabha, commanded by Râshtrakûta Châlukya Haihaya and other brave leaders, which had entered the village named Mudugundûr,—was Šivamâra-Dêva

His brother was *Vijayâditya*. From him was born a good son, beloved by the world, his glory dispersing the darkness his enemies, the praised *Râjamalla*, his feet illumined with the (crowns on the) heads of prostrate kings, a râja free from all fault like the moon from the ocean,—śrî-*Râjamalla*, with the second name *Satyavâkya*

His son, moreover, who with showers of arrows from his bow like a deluge of rain, the flashes of his sword like lightning, the infuriated elephants like black rain-clouds, the streams of blood like (the path of) thunderbolts, in a terrible battle resembling the burst of the rains, with a great wind of horses, the foremost of kings, defeated as in sport his powerful enemies in (the place) called Râjârâmadu,—was śrî-*Nîtimârgga*

His son, moreover, born from him, who even as a boy being able to support the earth, had obtained the rank of Yuvarâja, was the son śrî-*Râjamalla*, his fame as bright as the moon illuminating all the points of the compass

When, having become lord of all the world from being the self-chosen of Lakshmi, destroying the host of his enemies by his valour, a mine of good qualities, a tree of plenty to eulogists, śrî-*Satyavâkya-Perimmânadigal*, was ruling the kingdom of the world,—in the eight hundred and twenty-fourth Śaka year, in the month Phâlguna, the 5th day of the bright fortnight, the nakshatra being Rôhini,—this grant was made with pouring of water

For Kamungare-kantî,—female disciple of Uttanindipuri Mandala-bhatâra, the disciple of Kamungare Kadahura-bhatâra,—Polmada Mâdade-Nandâka's (son) Aiyammade-Nandâka's (son) Mêgante-Nandâkagâdeya had a basadî made in Kannamangala, and for that basadî granted (the following) land,—the betel-leaf garden west of the basadî, the new garden of Mûdagare on the western stream, and below the tank a plot of three kandugas of the Tembelatta-palla land

behold, filled with twining entrails and streams of blood, lighting up also the ten cardinal points with the glory of his fame as unspotted as the rays of the moon, distinguished by all the marks of an emperor, desirous only of benefiting others, without seeking any benefit for himself, having by his administration of justice rooted out the evil practices of the Kali age, surpassing Brihaspati in skill in his measures of policy, his character like a stone pillar for protecting dharma from ruin through the myriad cunning devices of a host of evil kings, surrounded by the twice-born gratified with his continual bestowal of gifts, flowing on without intermission and benefiting all the world, his gifts outdo the streams of rut from the regent elephants

For the basadı the Sottiyûr-oreya Madamayya's son Šrîvaimmayya had caused to be made, was given (the following) land,—the back garden outside the basadı, and a plot of eight kolagas in Tembâla Elanomme-Divve's son Ayyapanamme gave (the following) land,—a cocoa-nut garden west of the basadı, and in Tumpola four kolagas of Palla land

Thus does Râma-Dêva beseech all future kings,—*Dharma* is a common bridge for kings, this from age to age should you maintain

## 91

Date 1076 A D

The Šaka year 998

In the 7th year of the reign of Kôv-Irâjakêśarîvarma, *alias* the emperor Šrî-Kulöttunga-Šôla-Dêva—Kumâlândai Kâttamaiyanna Irumudi-Šôla-mâyalatti of Jananâda-chchatuppêdi-mangalam, *alias* Velliyyür, of the Kaivâra-nâdu in Nigarili-Šôla-mandalam, having rescued the cattle of Velliyyür and saved the village from destruction, attained to *svarga*. His son, Këttînapâlanan Irumudi-Šôla-mâyalatti set up this stone

## 92

Date 1288 A D <sup>1)</sup>

In the 34th year of the reign of the universal emperor Šrî-Pôšala-vîra-Râmanâda-Dêvar,—I, Šômanâ-dêva's son Gangâdara, the strong-armed Vîra-Nâlâyana, mandalika of Koyyakura-nâdu, Annan-ankakâia Nâlêrganda—to provide for a *nâli* of rice for the noonday offerings for the god of Tirukkambî-śvaram, otherwise called Šrî-Kailâsam, and for the god Ši-Mûlasthânam-udaiyâr, in Šrî-Vishnuvardhana-chaturvêdi-mangalam, *alias* Velliyyür—gave (from the date specified) a fourth of Ambadakkî in the Kaivâra-nâdu and the taxes (named) in Velliyyür

## 93

Date 1167 A D.

While the mahâ-mandalêśvara, Tribhuvanamalla, capturer of Talaikkâdu, Kongu, Naîgali, Uchchangî, Vanavasi, Pânungal and Pelvala, the strong-armed vîra-Gaṅga-pratâpa Šrî-Nârasimha-Pôšaliśvara was pleased to rule the earth—(on the date specified) . . .

<sup>1)</sup> The Šaka year given is 1221 corresponding to Sarvadhâri. But Sarvadhâri = 1210. The Kali year given is 4390 which corresponds to the Šaka year 1211. So, 1210 is the year meant

## 94

Date 1406 A D

(On the date specified), at the time of the eclipse of the moon,—the great minister Bommanna-dannâyaka's son—by order of Dêva-Râya,—for the god Sôma of Bellûr, which is the Vishnuvardhana-chaturvêdimangala, granted the two villages of Bayilanakunte belonging to Bellûr-sthala, given by Kannâia-Dêva-Râya, and Tujilahalli, given by Dêva-Râya,—together with all the lands and rights (specified) pertaining thereto

And by that order, Dulinidava-Râni's son Malidêvi-Râni remitted the taxes (specified) payable for the houses of the priests in that country and the other sacred buildings.

## 95

Date 1286 A D

In the 32nd year of the reign of Pôšala-vîra-Râmanâda-Dêva—I, Aiyan-anka-kâia Tuttarâditta nna-Gangapperumâl, son of Šavâśinâyan, granted (on the date specified) for the gods śrî-Kailâsam-udaiyâr and śrî-Mûlasthânam-udaiyâr of śrî-Vishnuvardhana-chchaturvêdi-mangalam, *alias* Velliyyûr, the taxes in this village

(Usual final imprecatory sentence.)

## 96

Date ? about 1280 A D

Ponnândâl, daughter of Kurukkaiy-udaiyâr of Irâjarâjapuram, having set up Palliyara-Nâchchiyâr (the goddess of the bed-chamber) in the temple and celebrated the sacred marriage festival, made a grant of lands to provide for a daily offering of 1 *nâli* of rice, and when the goddess was taken in procession round the village on the day of *Uttanâ-nakshatra* in the month of Panguni

## 98

Date 1284 A D

In the 31st year of the emperor of the whole world, Pôšala-vîra-Râmanâda-Dêvar—I, Tokkaraiśâni, granted (on the date specified) 6½ *kuli* of land (the boundaries given) to provide for a sacred lamp in the temple of Vâla-vanda-perumâl at Velliyyûr, *alias* śrî-Vishnuvardhana-chaturvêdi-mangalam. Another grant of land (specified) for the god Villiyâr and a second grant of land (also specified) for the god Vâla-vanda-perumâl, are also mentioned

(Usual final imprecatory sentence)

## 99

Date 1288 A D <sup>1)</sup>

In the      of the reign of the emperor of the whole world, śrī-Poyśala-vīra-Rāmanātha . , I . , the strong-armed Vīra-Nā . , mandalika of nādu, Anna . , granted (on the date specified) lands (specified) to provide for offerings of rice for the god Vāla-vanda-perumāl  
 (Usual final imprecatory sentence )

## 100 a

Date 1553 A D

While the mahā-mandalēśvara, Tribhuvanamalla, capturei of Talaikkādu Kongu Nangili Gangapādī Nulambapādī Uchchangi Vanavasi and Pānungal, the strong-armed Vīra-Ganga Jaganēkamalla śrī-Nārasimha-Poyśala-Dēva was pleased to rule the earth — To the temple of śrī-Nāraśīṅga-vinnagāra . alias the Tigubeli temple, at Velliyyūr, alias śrī-Vishnuvarddhana-chatuṛvēdi-mangalam, in the Kāvāra-nādu of Nigarili-Šōla-mandalam, one *vr̄itti* was granted by . . . , one by the members of the assembly, and one was purchased and granted by Mādēva-śetti Half a *vr̄itti* was granted (on the date specified) by the Brāhmaṇi Ālvānangaiśāṇi, wife of the *bhatta* Pērāyiram-udaiyān, who was the *bhāgasvāmi* of the village, to provide for ? offerings of rice for the god Ven̄naikkāmayaṛuliyav-emberumān This half share granted by Ālvānangaiśāṇi and . . . her husband's brother along with the Śrīvaishnavas in the presence of Peṇiyapillai in the year Bhāva . . .

## 100 b

Date 1380 A D

(On the date specified), we, the *pūjāris* (three named) of the temple of Vāla-vanda-perumāl at Velliyyūr, alias śrī-Vishnuvarddhana-chaturvēdimangalam, gave, with pouring of water, lands (specified) and a house (specified), exempt from taxes, to Śirappanachāri Nallapillai's son Mandalapurusha of this village for work done to the temple. This is to continue as long as the moon and the sun exist.

(Usual final imprecatory sentence )

<sup>1)</sup> The Śaka year 1121 is given as corresponding to Sarvadhāri. But Sarvadhāri corresponding to 1210 is meant See No 92 1121 is a mistake for 1211.

## 101

Date 1363 A D

While the possessor of all victorious titles, the mahâ-mandalâśvara, subduer of hostile kings, champion over kings who break their word, lord of both the oceans, śrî-vîra-Bukkanna-udaiyar's son Kampanna-udaiyar was ruling the earth—the sole manager of his palace, Abhangâ-Garuda Nârâyana-chakrakola vijaya-chûdâmaṇi Dugganna granted (on the date specified) for the gods Vâla-vanda-perumâl and Villiyâr of Velliyyur, *alias* śrî-Vishnuvardhana-chaturvêdi-mangalam, to provide for worship, sacred lamps, offerings of rice, sandal, dancing, vocal and instrumental music, all the dry and wet lands included within the four boundaries of Velliyyur together with all kinds of taxes (many named) such as the tax on looms, the tax on oil-mills, etc as a *sarvamânya*

## 102

Date 1293 A D

(On the date specified) the prâtâpa-chakravarti śrî-Pôśala-vîra-Vallâla-Dêva's son Naraśingapa-dannâyakka's son Vallappa-dannâyakka made the following grant for the god Vâla-vanda-perumâl of Velliyyur to provide for offerings of rice, sandal and sacred lamps—one share of lands which he bought after full payment of 10 pieces of gold at  $\frac{1}{4}$  *pana* for each *kuli* from Kêśavapillai . Allai who had received it as her portion from Kanyanâr, including *kulis* of the garden lands and the superior and inferior lands below the tank of Velliyyur, and the *kuttars* (named), the dry lands, the wells underground and the trees overground in the same village, together with the present and the future profits (named) that accrue to the share

## 104

Date 1428 A D

May it be prosperous. Be it well (On the date specified), Lakkanâ-Vodayar granted to Singarasa's son Annadâta this dharmma-śâsana.—the tank built by your Danakanî-dêvi in the Bellûr-śîmê belonging to the Muluvâyi kingdom,—in the presence of the god Virûpâksha on the bank of the Tuṅgabhadrâ, in order that dharma may be to Dêva-Râya-mahârâya,—we have granted to you, together with all the rice-land below it as far as the water flows, and the dry fields attached thereto, with all rights, free of all imposts.

## 105

Date 1390 A D

Be it well (On the date specified), at the time of the eclipse of the sun,—when the mahâ-mandalâśvara râjâdhîrâja iâja-paramâśvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukka-Râya's son, master of the four oceans, Hañihara-Râya-asu was ruling the kingdom of the world —Lakshminâthapura, which is Mantrigundi in Kôlâla-nâd, the southern Dvâravati-pattana, frequented by hermits, of Nigarilichôla-mandala belonging to the champion over Khantikâra-Râya, Nâganna-Vodeyar, —Hibbaia Lakumaiya-Nâyaka granted for *dharma* The nâd prabhus of Kôlala (several named) and other men disposed to *dharma* granted all the lands belonging to that Lakshminâthapura

## 106 a

Date 1019 A D

In the 8th year of the reign of Kô-pParakêśaripammar, alias śrî-Râjêndra-Śôla-Dêva who,—while the goddess of Fortune, having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with his great and warlike army Idaiturai-nâdu, Vanavâsi, shut in by a fence of continuous forests, Kollippakkai, whose walls were surrounded by *sulli* trees, Mannaikkadakkam, whose fortification was unapproachable, the crown of the king of Ilam (Ceylon) which was surrounded by the impetuous sea, the exceedingly beautiful crown of his queen, the beautiful crown and the necklace of Indra, which the king of the South (the Pândya) had previously surrendered to the kings of Ilam; the whole of the Ilâ-mandalam surrounded by the clear sea, the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kêrala, many ancient islands securely guarded from time immemorial by the sea resounding with conchs, and the crown of pure gold, worthy of Lakshmi, which Paraśurâma, who in anger extirpated kings twenty-one times in battle, had deposited in the inaccessible Śândima island, having considered it a secure place,—

Araiyan Râjarâjan, alias Vîkkirama-Śôla-chchôliyavaraiyan, of Śâtta-mangalam in Tiraimûr-nâdu of Uyyakkondâr-valanâdu in Śôla-mandalam, gave one perpetual lamp, which was to burn for as long as the moon and the sun exist, for the goddess Piḍâriyâr of Kuvalâlam in the Kuvalâla-nâdu of Nigarili-Śôla-mandalam, alias Nułambapâdi, and, for the maintenance of the lamp, made over 5 good she-buffaloes which must neither die nor grow old to

the worshippers of the goddess, Šorūnapuliyān and Vīnakkālān, Śiva-Brāhmaṇas of the Kauśika-gōtra

This is under the protection of all Māheśvaraśas

### 106b

Date 1006 A D

In the 22nd year of the reign of Kō-Rājakesariipamma, *alias* ūri-Rājarāja-Dēva, for the goddess Pidāriyār of Kuvalālam in the Kuvalāla-nādu of Gangā-sāyaram, the king was pleased to grant, with pouring of water, the village of Araiyūr in the Kuvalāla-nādu, as a *dēvadāna*, with exemption from all imposts, and to make it over to the hands of the worshipper of the goddess, . . . , a Śiva-Brāhmaṇa of the Kauśika-gōtra

### 106c

Date ? 996 A D

(This inscription has neither beginning nor end. The regnal year 12 is given, perhaps of Rājarāja of No 106b above)

Agreeably to the entry made in the revenue register in accordance with intimation received dated on the day of the 12th year of the reign of

to the effect that Pākkam in the Kuvalāla-nādu of Nigarili-Śōla-mandalam was granted as a *dēvadāna* from the 12th year for defraying the expenses in the temple of Pidāriyār at Kuvalālam in the Kuvalāla-nādu

### 106d

Date about 1071 A D <sup>1)</sup>

(This inscription may be a continuation of No 108. It merely gives the details of the allotment of allowance in rice and money to the various servants in the temple of Pidāriyār)

. . . . . [The following is the allotment of allowance] to the servants performing various duties in the temple —to the Kannāta-pandita who conducts the *māddāpattiyam* of the temple, 180 kalam of paddy for 360 days at the rate of 1 tūni and 1 padakku a day, to the Brāhmaṇa Māraśinga-batta of the Gautama-gōtra who conducts the sacred worship, 60 kalam of paddy for 360 days at 1 padakku a day, together with 2 kāśu, the equivalent of which

<sup>1)</sup> The witnesses are the same officers who apportion allowances to various temple servants in No. 108

in paddy is 5 kalam 1 tūni and 1 padakku, to the four Brahmachārins who . . . , 75 kalam of paddy for 360 days at 5 nālī each a day, together with 2 kāśu, at  $\frac{1}{2}$  kāśu each, the equivalent of which in paddy is 5 kalam 1 tūni and 1 padakku, to the man who supplies water for the sacred bath of the goddess, 15 kalam of paddy for 360 days at 4 nālī a day, to the two men who gather flowers and hold the sacred pañasol, 30 kalam of paddy for 360 days at 4 nālī each a day, to the three watchmen of the temple, 90 kalam of paddy for 360 days at 1 kuruni each a day, together with 3 kāśu, at 1 kāśu each, the equivalent of which in paddy is 8 kalam and 3 kuruni, to the two men who work in the sacred flower-garden, 60 kalam of paddy for 360 days at 1 kuruni each a day, to the four Yōgīnīs, 60 kalam of paddy for 360 days at 4 nālī each a day, to the four Yōgēśvaras, 90 kalam of paddy for 360 days at 6 nālī each a day, to Bhayiravamudali Virājēndra-kKaliyuga-Bhayirava, 60 kalam of paddy for 360 days at 1 padakku a day, to the three Bhayiravas, 90 kalam of paddy for 360 days at 1 kuruni each a day, to the drummer who beats the drum ? bound on the head, 45 kalam of paddy for 360 days at 1 kuruni and 1 nālī a day, to the two men who beat the tabor (*mattalam*), to the man who beats the double-drum (*karadīgai*), to the man who beats the gong, to the man who rings the hand-bell, and to the two men who blow the conch—to these seven men in all—105 kalam of paddy for 360 days at 4 nālī each a day, to the ? *kambādavuyan*, 30 kalam of paddy for 360 days at 1 kuruni a day, to the dancing-master, 37 kalam 1 tūni and 1 padakku of paddy for 360 days at 1 kuruni and 2 nālī a day, together with 1 kāśu the equivalent of which in paddy is 2 kalam 2 tūni and 1 kuruni, to the accountant 30 kalam of paddy for 360 days at . . . a day, together with 1 kāśu, the equivalent of which in paddy is 2 kalam 2 tūni and 1 kuruni, to the twenty-four dancing-girls, 540 kalam of paddy for 360 days at 6 nālī each a day, to the potter who supplies pots to the temple-kitchen . . . , 15 kalam of paddy for 360 days at 4 nālī a day, to the washerman who washes the vestments of the goddess, 15 kalam of paddy for 360 days at 4 nālī a day, to the astrologer, 30 kalam of paddy for 360 days at 1 kuruni a day, together with 1 kāśu the equivalent of which in paddy is 2 kalam 2 tūni and 1 kuruni, to the lecturer on vyākaraṇa and yāmala, 30 kalam of paddy for 360 days at 1 kuruni a day, together with 1 kāśu the equivalent of which in paddy is 2 kalam 2 tūni and 1 kuruni, to the ? *pūjāri*, 30 kalam of paddy for 360 days at 1 kuruni a day; and to the mason who repairs the temple, 30 kalam of paddy for 360 days at 1 kuruni a day

Thus has the allotment been made This is the signature of Nirupa-śikāmanī Vilupparaiyan, the puravu-varitimaikkalam-mugavetti This is the signature of Viraśikāmanī-mūvēnda-vēlān.

Be it well

## 107

Date 1054 A D

In the 31d year of the reign of Kô-pParakeśaripammar, *alias* Šri-Râjendra-Dêva—who, having conquered the Iraittapâdi seven and a half lakh (country) and set up a pillar of victory at Kollâpuram, having terrified Áhavamalla at Koppam on the bank of the great river and taken possession of his elephants, horses, women and treasures, and having performed the anointment of victory, was graciously seated on the throne of heroes—

On the 86th day of the 3rd year of the king's reign, , the overseer of the dandanâyakas, Vettan Pañchanedi-Vânan, *alias* Madurântaka-tTamil-pperaiyan of Tandanguâi in Vilâ-nâdu belonging to Pândikulâšani-valanâdu of Šôla-mandalam, granted two perpetual lamps for the goddess Pidâriyâr of Kuvalâlam in the Kuvalâla-nâdu of Vijaya-Râjendia-mandalam, and, having purchased 63 cows , made them over to the two worshippers of the goddess, the Šîva-Brâhmaṇas—Šankaran Tiyambakan, *alias* Bhûpâlarâja-Brahma-mârâyan and Äalan Mâraśingan, *alias* Râjapaiâkkirama-Brahma-mârâyan—of the Kaušika-gôtra, for maintaining the lamps for as long as the moon and the sun exist Any profit accruing from these cows was to be theirs (the Šîva-Brâhmaṇas)

These (lamps) are under the protection of all Mâhêśvaras.

## 108

Date 1071 A D

In the 2nd year of the reign of Kô-Râjakêśarivarma, *alias* Šri-Râjendra-Šôla-Dêva<sup>1)</sup>, who—having as companions his sword and arms which resembled two branches and abiding in which the goddess of Fortune became resplendent—conquered Keli , seized many troops of elephants at Vayirâgaram, graciously took tribute, the fame of which spread to all the regions, from the king of Dârâ at Šakkarakottam which had been free from fear of attack, placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishnu, having become the primeval Boar, had formerly raised, sent the wheel of his authority and his tiger banner to every region, established his fame and charity in every land, sat in state with victory for his companion, while valour, liberality, honour and mercy became prominent as his inseparable attributes, rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambû-dvîpam—

<sup>1)</sup> Kulottunga I who is so called in inscriptions of the early years of his reign.

When the officer, Ambalavan Tiruppondaiyâr, *alias* Vîaśikâmanî-mûvêndavêlär, of Pândiyambâkkam in the Pembuliyûr-nâdu of Kâliyûr-kottam in la-mandalam, being seated in a mandapam within the enclosure of the temple of Pidâniyâr at in the Kuvalâla-nâdu of Vijaiya-Râjêndra-mandalam, questioned the Kannâtaka-pandita who was conducting the *mâddapattiyam* for the goddess, and the *panchâchârya pûjâris* who .. ., whether any allotment of the paddy which was the equivalent of the revenue in gold (mâdaî) collected from the villages which were *dêvaddnas* of the temple had been made to the gods and to the servants performing various duties in the temple, they replied that no allotment had been made until the 2nd year of the reign of .

la-Dêva. Thereupon, the officer Vîaśikâmanî-mûvênda-vêlär made the following allotment in the presence of the above temple servants and of Nirupaśikâmanî Vilupparaiyan, *alias* . , of Araninilai-Mummudi-Sôla-nallû in

yûl-kot̄tam, the puravu-varî-tinaikkalam mugavetti —(Here follow details of the revenue in gold from the different villages and of its equivalent in paddy) To each of the deities—Vîrabhadra, Brahmâni, Îśvari, Kaumâri, Vaishnavi, Vârâhi, Indrâni, śrî-Châmundêśvari, Ganapati, Châmundêśvari of Mûlasthâna, Yôgêśvari, Kshêtrapâla-dêva, Mahâ-śâstâ, and Sûrya-dêva—4 nâli of rice, 2 dishes of cuîry, 2 areca-nuts and 4 betel-leaves for each offering (Then follow totals calculated for one year in measures of paddy) On each of the days of the summer solstice, the winter solstice and the solar eclipse—for the sacred bath of the goddess, 1 tûni of paddy, together with 4 nâli of rice the equivalent of which in paddy is 1 kuruṇi, is required for putting below the *kalaśa*;  $\frac{1}{4}$  kâśu the equivalent of which in paddy is 2 tûni and 2 nâli, for buying the necessary drugs for the bath, and  $\frac{1}{4}$  kâśu the equivalent of which in paddy is 1 tûni and 1 nâli, for a cloth to fasten round the chief *kumbha*, for the great offering, 1 tûni and 1 padakku of rice, or at the rate of two to five, 1 kalam and 3 kuruṇi of paddy; for 4 dishes of curry, 2 nâli of paddy, for 20 areca-nuts and 40 betel-leaves, 4 nâli of paddy, for 2 kalam of intoxicating drink required for Yôgîni-Yôgêśvara-pûjai, 1 kalam of paddy, together with 1 tûni of rice the equivalent of which in paddy, at the rate of two to five, is 2 tûni and 1 padakku, and for one sheep required for the same *pûjai*,  $\frac{3}{4}$  kâśu the equivalent of which in paddy is 1 kalam and 3 nâli.

<sup>1)</sup>The same items are repeated for the day of the Kârttigai (Krîttikâ) *nakshatra* in the month of Kârttigai with the addition of an allowance of 1 kalam and 2 tûni of paddy for 10 nâli of oil required for lamps, at the rate of 1 padakku of paddy for every nâli of oil.

On every Tuesday in the year—for offerings 1 kuruni of rice, for oblation (*bali*) 2 nâli, and to Astradêvaî 2 nâli, two dishes of curry, 4 areca-nuts and 8 betel-leaves, for burnt offering (*angara-bali*) 1 sheep valued at  $\frac{1}{4}$  kâšu, 10 lamps to be lighted at the time of performing the sacrifice, for the worship of the Virgin (Kanyâ-pûjai), 7 women and 1 Brahmachâri (Vikkéshvara-mânu) to be employed, 4 dishes of curiy, 16  $\frac{1}{2}$  areca-nuts (*verungây*) and 32 betel-leaves (The totals calculated for the 52 Tuesdays of the year are also given in measures of paddy)

On each of the 10 remaining *sankranti* days<sup>1)</sup> (the solstices having been already provided for) in the year—1 kuruni and 4 nâli of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves. (The totals are given for one year)

On each day of the 12 monthly festivals—1 padakku of rice, 4 dishes of curiy, 48 areca-nuts and 96 betel-leaves, 4 nâli of oil for lamps, for Yôgîni-Yôgêśvâia-pûjai, 2 kalam of intoxicating drink (the equivalent in paddy being given as 1 kalam), 1 tûni of rice, and 1 sheep (valued at  $\frac{1}{2}$  kâšu) (The totals for one year are given)

For hoisting the sacred flag in the festival of Uttarâ-nakshatra in the month of Panguni, 1 kuruni of paddy together with 1 nâli of rice (the equivalent of which is given as 2 nâli of paddy) for putting below the pots containing sprouting seeds (*pâligras*),  $\frac{1}{8}$  kâšu for buying a cloth to fasten round the Châmundâ-kumbam, offerings of rice, curry, areca-nut and betel-leaves, and  $\frac{1}{2}$  kâšu for buying a cloth of 12 cubits for the sacred flag, to the man who paints the flag,  $\frac{1}{8}$  kâšu, for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be presented to the priest,  $\frac{1}{4}$  kâšu, for presentation to the man who performs the ceremony of opening the eyes (of the image of the god),  $\frac{1}{8}$  kâšu, for the flag-god (Dhvaja-dêvar), 4 nâli of paddy for putting below the kalaśam, offerings of rice, curry, areca-nuts and betel-leaves, (totals given for the 7 days of the festival), and 1 sheep on the day of hoisting the flag and another on the day of taking it down

For Astra-dêvar,  $\frac{1}{8}$  kâšu for buying a cloth for his vestments, and offerings of rice and curry twice a day, (totals for 7 days given).  $\frac{1}{4}$  kâšu for a cloth to be presented to the man who proclaims the festival. For concluding the ceremonies on the 7th day, 1 kuruni of paddy together with 1 nâli of rice for spreading below the pots containing sprouting seeds,  $\frac{1}{8}$  kâšu for buying a cloth to fasten round the Châmundâ-kumbam, and offerings of rice, curry, areca-nuts and betel-leaves

For the Châmundâ-oblation (*hôma*) to be offered twice a day, 1 nâli of ghee For the oblation of rice, to be offered twice a day, 4 nâli of rice. For sesamum, parched rice and *tôras* (a kind of rice), 1 kuruni of paddy. For

<sup>1)</sup> The day of the passage of the sun from one zodiacal sign into another

buint offering, 1 sheep. (Totals for 7 days given in measures of paddy for all these )

For the nine gods (Nava-dêvataigal), offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves,  $\frac{1}{8}$  kâšu for buying 9 cloths for their vestments,  $\frac{1}{2}$  kâšu for 3 mañjâdi of gold for their *tirukkâppu* and for the oblation of rice to be offered twice a day, 4 nâli of rice. (Totals in measures of paddy given for 7 days )

For presentation to the man who offers the daily oblation in fire,  $\frac{1}{8}$  kâšu On each of the festival days when the deity is taken out in procession, offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves, oil for burning lamps at the place to which the deity is taken,  $\frac{1}{8}$  kâšu each for two cloths to be used for the deity, one during the sacred bath and the other after the bath

To the man who officiates as Brahmâ, to the one who repeats *mantras* and to the man who recites hymns before the deity,  $\frac{1}{4}$  kâšu each To one Rigvêdi, to one Sâmavêdi and to one Yajurvêdi,  $\frac{1}{8}$  kâšu each For buying cloths to be given ? along with boiled rice etc offered to the deity to those who performed services, to those who danced and to those who sang, during the festival, 4 kâšu

For performing the *śandi* for the divine mother (*mâtru-śandi*), 1 padakku of sprouting paddy, and another for buying *tôrai*, the pulse *ulundu* and other necessary things

At the place . , 1 kâšu for buying  $\frac{1}{2}$  kalañju of gold for a complete set of ornaments for a virgin, and  $\frac{1}{4}$  kâšu for buying a cloth for her

$\frac{1}{4}$  kâšu for a cloth to wrap round the kettle-drum, 1 kuruni of paddy for putting below the kettle-drum,  $\frac{1}{2}$  kâšu for a cloth for flag,  $\frac{1}{4}$  kâšu for 1 sheep required for sacrifice, offerings of rice, curry, areca-nuts and betel-leaves—(totals given for 7 days in measures of paddy), and oil for lamps

1 padakku of paddy and 4 nâli of rice for putting below the Châmundâ-kalaśam in the sacrificial hall and below the 9 *kumbas* (pots) on the sacrificial altar on which the fire is kept,  $1\frac{1}{2}$  kâšu for buying cloths to wrap round the *kumbas*, and oil for one perpetual lamp

For the 10 Kumba-dêvatâs and for Astra-dêva, offerings of rice, curry, areca-nuts and betel-leaves—(totals given in measures of paddy for 7 days), 2 nâli of rice for the morning oblation, the same for the noon-day oblation, together with 1 sheep for the bloody oblation, 2 nâli of rice again for the evening oblation; and the same with 1 sheep for the Ardha-yâma oblation—(totals given again)

For *graha-śânti* and *arpuda-śânti*, 1 sheep per day, and oil for two hand-lamps at the time of sacrifice

For the *nava-hôma*, rice for the nine oblations and ghee, for Chàmund-hôma, 1 sheep per day.

For *yamu sr*, offerings of rice and curiy, and oil for lamps At the conclusion, eight she-buffaloes valued at 2 kâšu each one sheep for ? victim and 1 sheep for meritorious sacrifice (*punya-uwala*) For the priest, ½ kâšu for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be given to him, and 6 kâšu for 3 kalanju of gold to be presented to him For Šû , ½ kasu for two cloths similar to the above, and 2 kâšu for 1 kalanju of gold to be presented to him

For the sacrificing priest, ¼ kâšu for two cloths, and 2 kâšu for 1 kalanju of gold to be presented to him

To the nine priests who performed the *nava-hôma*, ½ kâsu each

On each of the 7 days during which the *śânti* is performed, 1 kalam of intoxicating drink and ½ sheep for Yôgini-Yôgêśvara-pûjai, also 1 padakku of rice On each of the above days, 1 tûni and 1 padakku of rice for feeding the dumb, the blind, those who sang and those who danced (Totals given in measures of paddy in all the above)

...

## 109 a

*Date 1033 A D*

In the 22nd year of the reign of Kô-pParakêśaripanmar, alias śrî-Râjêndra-Śôla-Dêvar who, etc (see Nos 106 a and 44), conquered with his great and warlike army Idaiturai-nâdu etc. (see Nos 106 a and 44), Mâśuni-dêśam, whose paddy-fields were green, a large heap of family-treasures along with many other treasures, after having captured, together with his relations, Indirâśan of the ancient race of the moon, in a battle which raged at Âdinagaravai of unceasing great fame, Otta-vishayam, surrounded by dense ? bamboo thickets which were difficult to approach, the fine Kôśalai-nâdu, where Brâhmans are collected together, Tandabutti, whose gardens abounded with bees, after having destroyed Danmapâla in a hot battle, Dakkana-Lâdam, whose fame spread in all directions, after having so attacked Iranâśûra that his stubbornness vanished, [Vangâla-dêśam, of unceasing drizzle, from which Gôvîndaśandan, dismounting from his horse, fled,] elephants of great strength, women and treasures, after having been pleased to frighten on a hot battlefield Mahivâla of ? Śaṅgottal, who wore the warrior's ankle-rings; Uttira-Lâdam, surrounded by the vast sea which abounded with pearls; the wave-throwing Gaṅgai whose sacred waters were full of fragrant flowers, and who—having sent many ships in the midst of the billowing sea and having [captured] Śangirâma-vijaiyôttungapanma, the king of Kîdâram, [along with his elephants

.],—took [the large heap of treasures which he had rightfully amassed], the Vichchâdira-ttôrana at the war-gate of the enemy's extensive city, the wicket door set with jewels of great splendour, and the door set with large jewels, the extensive śrî-Vijaiyam, Pannai, watered by the river, the ancient Malayûr, whose fortress was on a high hill, Mâyirudingam, the moat around which was the deep sea, Ilangâśôbam, of undaunted heroic deeds, Mâppappâlam, having abundant waters as its guard, [Mêvilimbangam, which had fine fortifications as defence], Valaippandûru, situated in the midst of green jungle, Talaittakkôlam, praised by great men versed in the sciences, Mâdamalingam, of steady heroic deeds, Nilâmuri-dêšam, whose fierce strength was increased by enmity, Mânakkavâlam, having gaudens the flowers in which were full of honey, and Kîdâram, of fierce strength, guarded by men who wore the warrior's ankle-rings,—

According to the command of śrî-Râjêndra-Šôla-Dêva, the general Uttama-Šôla-Brahma-mârâyan, *alias* Mârâyan Arumoli, son of Râjêndra-Šôla-Brahma-mârâyan, *alias* Nârkkana śrî-Krishnan Râman, of Kêralântaka-chaturvêdi-mangalam, *alias* Amanakudi, in Vennâdu belonging to Uyyakkondâr-valanâdu of Šôla-mandalam, caused to be built [of stone] what had formerly been built of brick in the temple of Pidâriyâr at Kuvalâlam in the Kuvalâla-nâdu of Gangâśâyaram in [Nigarili] Šôla-mandalam. He also granted a perpetual lamp known by the name of Janavârkalpagam to be burned before the goddess for as long as the moon and the sun endure, and, for its maintenance, made over 7 excellent she-buffaloes which must neither die nor grow old to the Śiva-Brâhmaṇas (two named) of the temple. For this light to give a steady flame, a lamp was given weighing one hundred *palam* by the scales of Âyiravan On his behalf, the sacred temple was caused to be constructed by the Brâhmaṇa Müttavagaittûdan Tiruppori Ambalattâdi of Kâttumâna-pâkkam in the Mâgi-nûr-nâdu of Ŝengâtti-kkottam in Jayangonda-Šôla-mandalam

Śintâmaṇi Śankaran, the possessor of the Müttavagai sacred parasol, of Eynangu in Velâ-nâdu which belonged to Kshatri-śikâmani-valanâdu, gave over to the charge of the Śiva-Brâhmaṇas worshipping in the temple a twilight lamp to be burned at one *śandi* (one of the three times of the day), as long as the moon and the sun exist, before the Pidâriyâr of Kuvalâlam.

## 110

Date about 1280 A D

I, Vettummâra-Bânan, *alias* Uttama-Sôla-Gangan (with usual Gaṅga titles)<sup>1)</sup>, remitted the land-tax, the tax on *archchus* ('), the tax on houses, the tax on ? sugar-cane mills and other taxes in the *dêvadâna*s of the godless and gods of Kuvalâlam, and in the *dêvadunam*, *timividaryâttam* and *pullichandam* granted for gods in the Kuvalâla-nâdu

(Usual final imprecatory sentence.) This (charity) is under the protection of all Mâhâśvaras May it be prosperous There is no guide but virtue to those who understand virtue

## 111

Date 1027 A D

On the 240th day of the 16th year of his reign, Kô-Parakèsaripanmar, *alias* śrî-Râjêndra-Šôla-Dêvar, who took the Eastern country, Gangai and Kadâram, being graciously seated in the outer hall of the ? stage within the      palace at Vikkîrama-Šôla-puram in the Kaivâra-nâdu of Nîgarili-Šôla-mandalam, was pleased to order that the village of Pñagampalli in the Kuvalâla-nâdu of Nîgarili-Šôla-mandalam, excluding the ? portion of the iyots, should be entered in the revenue register as a *dêvadâna* and that the revenue in paddy and gold (specified) hitherto paid by the village should, from the 16th year of the reign, be paid for the requirements of the goddess Pidâriyâr of Kuvalâlam in the same nâdu The royal secretary (named) having written that the king had been pleased to order thus, and the chief secretary (named) along with three others (named) having approved of it, Râjêndra-Šôla-Brahmâdirâyar, *alias* Nârkkana-mârâyan Jananâdanâr of Kêralântaka-chcharuppêdi-mangalam in Venâdu of Uyyakkondâi-valanâdu, ordered that it should be entered in the revenue register in accordance with intimation received This order having been communicated by the revenue officers (ten named), the revenue accountants (twelve named) made an entry in the revenue register on the 281st day of the 16th year that the village was a *dêvadâna* from that year.

This is the signature of Aîññûrruvan Âràvamudan<sup>1)</sup>, the puravu-varitinaikkalam mugavetti This is the signature of Ilavenbai-udaiyân, the puravu-varitinaikkalam mugavetti

<sup>1)</sup> See Nos 69, 76, and 77

<sup>2)</sup> Also mentioned in No 19

112 a

Date 1022 A.D.

On the 270th day of the 11th year of his reign, Kô-pParakêśaripanmar,  
*alias* śrî-Râjêndra-Śôla-Dêvar, who took the Eastern country and Gangai,  
being graciously seated in the outer western *mandapam*      called Râjêndra-  
Śôlan inside the temple at Kâñchî-puram, was pleased to order that the ? village  
of Paśai      in the Kuvalâla-nâdu of Nigarili-Śôla-mandalam,— excluding  
the ? portion of the ryots, including *kârânmar*, *miyâtcha*, excess and deficiency—  
should be entered in the revenue register as a *dêvadâna* from the 7th year of  
the reign and that the revenue in paddy and gold (specified) of the village  
should be paid for the requirements of the goddess Pidâriyâr of Kuvalâlam in  
the same nâdu      The royal secretary, Râjêndra-Śôla-nallûr Kilavan, having  
written that the king had been pleased to order thus, and the chief secretary,  
Râjêndra-Śôla-kKandiruvapperaian, along with three others (named) having  
approved of it, Râjêndra-Śôla-Brahmâdhîrájar<sup>1)</sup> ordered that it should be  
entered in the revenue register in accordance with intimation received      This  
order having been communicated by the revenue officers (eleven named), the  
revenue accountants (seven named) having met together made an entry in the  
revenue register on the 29th day of the 13th year to the effect that the village  
was a *dêvadâna* from the 7th year and that its revenue in paddy and gold  
(specified again) should be paid for the requirements of the goddess Pidâriyâr  
of Kuvalâlam.

This is the signature of the puravu-varî-tinaikkalam superintendent, Kula-lûr-udaiyân. This is the signature of the mugavetti, Ilavenbai-udaiyân

1126

Date 2 1052 A.D.

<sup>1)</sup> The same that is mentioned in the previous number.

<sup>2</sup> Mulbagal Nos. 105 c and 106 a, with almost the same historical introduction, are dated in the 38th year of Rājādhīrāja, elder brother of Rājēndradhvaya. This inscription may refer to the reign of the same king. Rājēndra may have been a co-regent.

**112 c***Date ? about 1200 A.D.*

The hero Mâdavan of Ândakku (?) in Têvûr-nâdu which belongs to Arumoli-dêva-vala-nâdu.

**112 d***Date ? about 1025 A.D.*

(This inscription is fragmentary It contains no date and no name of any king )

Details of the number and weight of some gold and silver ornaments presented to some god are given Some grants are made for burning perpetual lamps before the god of some place.

**112 e***Date about 1025 A.D.*

(Contains only a fragment of the historical introduction given in No 109 a )

Râjêndra-Chôla's time

**112 f***Date ? 1023 A.D.*

(This is also fragmentary All the historical introduction is gone )

In the 1[2]th year of the reign of Kô-pParakêśarîpanmar, alias ūri-Râjêndra-Šôla-Dêvar, who . . . conquered. —Vîra-Šôla . . of Nandi-puram in Tirunaraiyûr-nâdu belonging to Kshatriśikâmani-vala-nâdu, made over.... . to the Šîva-Brahmanas worshipping in the temple for burning a lamp before the ? Bhattar of Kuvalâlam in the Kuvalâla-nâdu of Nigarili-Šôla-mandalam.

**112 g***Date about 1020 A.D.*

This is similar to No 112 e The name of the king, Râjêndra-Šôla, can be made out.

**113***Date 1379 A.D.*

(On the date specified),—Be it well The mahâ-mandalêśvara, subduer of hostile kings, a spear for the head of royal elephants, a smokeless pit for hostile kings, Bhairava in battle, the servant of Vîrabhadra-Râya, terrifier of Prithivîpati-Râya, statue at the door of Harihara's abode, champion over the three kings, Nâgaṇna-Vodeyar's son Dépaṇṇa-Vodeyar, the mahântas of all the

would and others (named), with all the farmers and subjects, and the temple priests in Kôlâla (named), gave to Dêvappa-jîyya, the head of the Dêvi temple, a śâsana as follows — Having bound on you the badge of Jîyya of the Dêvi temple, on account of that Jîyya badge we grant to you all the lands and dues belonging to Andiganahari village in Kôlâla-nâd, free of all imposts, to continue as long as sun and moon.

Whatever lands of the jîyyas of the various temples are attached to that Jîyya badge will also belong to Dêvappa of this temple

### Imprecation

## 114

Date 1538 A.D

May it be prosperous. (On the date specified), — when the mahârâjâdhîrâja râja-paiamêshvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world —. during his *pârupatya* granted to the brave soldiers . in the villages of the . . temple in the *punya-kshêtra* of the goddess Kôlâla, worshipped in the four yugas, set up by Paraśurâma in this old time Dahana Kôlâla, giving it another name of Kôlâla Bhârgava<sup>1)</sup>

## 115

Date ? about 1030 A.D

This is the sacred outer mandapam called śrî-Râjêndra-Šôla-dêvan after the name of (the king) śrî-Râjêndra-Šôla-Dêvar, caused to be erected by Jakkiyappai, daughter of Tribuvanaiyan of Ittakirai, at the foot of Šûlkal-malai, otherwise called Kanaka-pavvatam (the golden mountain), in the Kadambanâk-kai-nâdu.

## 116

Date about 1030 A.D

Tribhuvanayya's son Jakeya had it made (a lotus ornament).

## 118

Date 1785 A.D

(Persian)—God is the Protector. All things exist by water. Thus is it written.

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<sup>1)</sup> Some of the inscription being defaced, parts of the translation are uncertain.

## 119

Date 1786 A D

(Persian)—The shadow of God, Tipû Sultân, emperor of the faithful,—may his country and empire last for ever

By order of the Sultân, who is the king of the world, Saïyid Budan, a devoted Amîl, in the year Sâhir and the month Taki, constructed the tank, whose water is like the water of Kansar (the river of heaven)

## 120

Date 1216 A D

I, Vîra-Gangan, alias Uttama-Sôla-Gangan (with usual Ganga titles), having set up the god Vîra-Gangîśvaram-udaiya-nâyanâr in the village of Vîra-Ganga-nallur on the hill called Muchukunda-giri near Kuvalâlam of the Kuvalâla-nâdu in Ganga-mandalam and having also built a stone-temple for the god, made (on the date specified) a grant of 10,000 kuli of wet land, as measured by the rod *varîśar-kkôl* and of 28 kandagam of *etta-land*<sup>1)</sup> (all specified) for the worship, offerings, lamps, unguents and other various requirements of the god. May this last as long as the moon and the sun endure.

Date 1219 A D

And (on the date specified) I also made a grant of various lands (specified) to provide for the daily and monthly festivals, the festival on the day of Kêttai (Jyêshthâ)-nakshatra, and the great festival on the day of the holy Kêttai-nakshatra in the month of Šittirai, of this god, and to provide for the temple servants. The temple authorities shall take possession of these lands. This grant is to last as long as the moon and the sun endure. This is placed under the protection of all Mâhêśvaras. The giver obtains merit, his successor . . . should protect the charity, he who rashly injures it will long suffer in hell; but he who protects it

## 121

Date ? 1225 A D

I, Vîra-Gangan, alias Uttama-Sôla-Gangan, granted (on the date specified) in the year Târaṇa corresponding to the 46th year of my reign, 12,000 kuli of wet land and 24 kandagam of dry land (all specified), exempt from taxes, to twelve dancing-girls (two of whom are named), at the rate of 1000 kuli of wet land and 2 kandagam of dry land each, in order that they

<sup>1)</sup> Land irrigated by water-levers (?)

might serve in the temple of Vîra-Gangîśvaram-udaiya-nâyanâr at Vîra-Gangapuram on the hill called Muchukunda-giri I also granted 1500 kuli to Pâdum-ândân (the songster Ândân ?) Thus is under the protection of all Mâhêśvaras.

## 122<sup>1)</sup>

*Date about 1280 A. D*

I (no name given) made a grant of the following dues for the sacred service in the temple, to last as long as the moon and the sun exist —

5 pana for every foal. born in the Kuvalâla-nâdu, 3 pana for , 1 *pon* for every foal sold in the same nâdu, and the taxes on fodder, ? on foot-paths, on horse-tracks and on horses

I also granted, to provide for offerings of rice, lands (specified) excluding former dêvadânas and including the taxes on land and on avichchu (?)

## 123

*Date about 1280 A. D*

I, Vettummâra-Bânan, granted, for the perpetual lamp of Šenkara, of Kuvalâlam.

## 124 a

*Date ? 1218 A. D*

I, Vallâla-dêvan, son of Šikka-dannâyakkar, who was the younger brother of Pôlâla-dannâyakkar, who was again the father-in-law of the mahâ-manda-lišura Uttama-Šôla-Ganga (*alias* ?) Šelva-Ganga—made (from the date specified) a grant of a garden (specified) to be converted into a flower-garden for the god Vîra-Gangîśvaram-udaiya-nâyanâr. The flowers in the garden were to be utilised for the temple garlands and the other produce for maintaining sacred lamps... . . . .

## 124 b

*Date 1321 A. D*

The officers (two named) under Kariya-Irâmaiyâ-nâyakkar, son of Kâ ... yar, who was one of the ministers of vîra-Vallâla-Dêva, and the inhabitants of Periya-nâdu in Kuvalâlam, agreed (on the date specified) to defray the expenses in connection with the various festivals of the god Vîra-Gangîśvaram-

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<sup>1)</sup> In this and the following inscription there is an orthographical peculiarity—the writing of *bindu* for the first member of conjunct consonants, e. g. *vimta* for *vitta*.

udaiya-nâyanâr (Names of men who agreed to bear the expenses of the festivals on different days are given with other details.) The expenses of the fourth day festival were agreed to be borne by Iruga-śettiyâr, the headman of the Ubhaya-Nânâdêśigal (Usual final imprecatory sentence) The protection of Mâhêśvaras (is sought for this charity)

## 125

Date ? about 1250 A D

I, Marudûr-udaiyân Kamban Villavarâyan, [? *alias*] Pottasam Vêle Adakkaiyan, made a grant of land<sup>1)</sup> (specified) for the maintenance of a sacred lamp to be burned at two times of the day before the god Vîra-Gangîśvaram-udaiya-nâyanâr. This is to last as long as the moon and the sun exist. This is under the protection of Mâhêśvaras

## 126

Date ? 1286 A D

I, Malaiyândai Šîyan's son Dêvândai Šîyan, the strong-armed Vîra-Nârâyan and mandalika of Koygaikkuru-nâdu, granted (from the date specified), for as long as the moon and the sun endure, 300 kuli of land (specified), in order that its income, viz., 21 pana, might be utilised for ? carrying in procession the god Vîra-Gangîśvaram-udaiya-nâyanâr in the month of Vaigâši and on the day of Âyiliya (Âshlêshâ)-nakshatra, the star under which I was born

## 127

Date ? about 1220 A D

I, . . .Gangan Viluppar Nârayan,                   Uttama-Sôla-Ganga . . ., granted for as long as the moon and the sun exist, lands (specified) for maintaining two twilight lamps to be burned before the god [Vîra-Gangîśvaram-udaiya-nâyanâr] (Usual final phrase and imprecatory sentence )

## 128

Date 1321 A D

(On the date specified), vîra-Ballâla-Dêva's minister Kali-Lakkumai-Danñâ-yaka's son Karîya. Râmai-nâyaka's officer Halla . . .

<sup>1)</sup> It is called karikalani—stony wet land

## 129

Date about 1220 A D

I, Vikkirama-Gangan . . 's son kka, the servant of Vîra-Ganga, *alias* Uttama-Šôla-Ganga (with usual Ganga titles), am the husband of the wives of those servants who run away Having said this, if I survive him not dying with him, I shall incur the shame of giving my wife to the servant who [does not] run away

## 130

Date 1216 A D

I, Vîra-Gangan, *alias* Uttama-Šôla-Gangan (with usual Ganga titles), having set up the god Jalakantêśvara-nâyanâr in the village of Vîra-Ganga-nallûr at the foot of the hill called Muchukunda-giri, near Kuvalâlam of the Kuvalâlanâdu in Ganga-mandalam, and having also built a stone temple for the god, made (on the date specified) a grant of 100 kuṇḍi of land (specified) for offerings of rice, lamps, unguents and other requirements of the god I also granted the village of Vibhûtipuram adjoining Kuvalâlam to provide for the worship of the god (Then follow the boundaries of the village) The Śîva-Brâhmaṇa of the Kauśika-gôtra shall enjoy this (village)

(Usual final imprecatory sentence) (Signed) śrî-Jalakaṇṭêśvaran (This charity) is under the protection of Umâ-Mahêśvara

## 131

Date 1198 A D

Be it well Vikkirama-Gangan,—who was the lord of 1 śaiyâr of immense fame on this earth. . . . girt by the wavy sea, who was the friend of . . . , who was the first chief merchant (âdi-vanikêśan) that settled people in the great city of Kuvalâlam of spotless fame, who owned the city of Alagai also; who was born from the womb of his Arundati-like mother, the lady Uyyândai, who had been born along with? Śîrâśai-ttêvan to the Trailôkya-pattana-svâmî Aiyan, who had his breast decorated with bright jewels, who was the lord of the fertile Tonḍai-vala-nâdu, surrounded on one side by waters abounding in red lotuses; who was greater than the great, and who possessed troops of victorious elephants;—having (on the date specified) caused to be set up at ? Indalûr the god of the sharp-edged spear, who pierced the mountain (Subrahmanya), granted one vêli (specified) of the best lands below the Kuvalâlam tank whose waters were full of blooming flowers, made many rich endowments, caused provision to be made for taking out Śîbali (the secondary

image) in procession at the three times of the day, and thus established his fame for as long as the moon and the sun exist

This charity is under the protection of the Mâhêśvaras and of the Five-hundred.

## 132

Date 1179 A.D

(The meaning of portions of this inscription is not quite clear )

Be it well In the name of Šelvan—who was the companion of the goddess of Fortune, the husband of the goddess of Victory, and the guardian [of the goddess] of the great Earth, . . . , who had the elephant [of his banner] sketched on the Mêru of the north, who was the most celebrated in the lunar race of the west, who crossed the fertile waters of the Kâvêri of the south, the singer of whose praises became a king of the gods, in obeisance to whom the man that raised his joined hands to his head . . . , who wore golden necklaces . . . and was full of grace, who on one occasion captured by force the ? army (*pankalam*) of Vengâli to the panic of the gods of the eight directions and of Iyama (the god of death), who, having pierced the long mountain range and gone to the nether region of the Nâgas, . . . attacked . . . , who was well versed in the three forms of Tamil<sup>1)</sup>, and who was the lord of Muchukunda-giri and of the excellent city of . . . punavarttanapura extolled by bards—his daughter, Mâdêvi of renowned chastity, younger sister of the implacable Vikkiramâdittan,—the younger brother of the leader of ? Šâraman’s heroic army . . . and ? of Vîra-Gangan who was the ? messenger of the Pañjavar (Pândyas ?), the son of others’ wives and the bearer of the cruel bow,— the celebrated elder sister of Kûttañ, and the paternal aunt of the youthful Gangapperumâl—who . . . king. . . . who was the lord of Kachchi . . . and who vanquished Tennan (Pândya) on the battle-field . . .,— having come to the firm conclusion that wealth, rank and all things of this wide world are fleeting, practised severe austerities, and with a desire to do some act of charity, built a beautiful stone-temple with the tôrana-gate and the surrounding walls. Having provided the temple with a flower-garden, kitchen, pond, suitable environs, musical instruments (two named) and ornaments (some named), and having made provision for the expenses of worship, she set up (on the date specified) the god Šaṅkara together with his consort Umai near the hill on which fragrant Vilva (kûvilai) trees grew and the foot of which was washed by the river whose waters brought sandal, *agil*, pearls., jewels and gold.

<sup>1)</sup> Prose, poetry and drama

**133 a and 133 b***Date ? 1311 A. D*

(The inscriptions are fragmentary The meaning is not quite clear )

(On the date specified) grants of land (specified) were made for the god  
Śelva-Gangîśvaram-udaiyâr**134***Date 1367 A. D*

Be it well (On the date specified), at the time when the mahâ-mandalê-  
śvara, subduer of hostile kings, champion over kings who break their word,  
vîra-Bukkanna-Odeyar's son vîra-Râjêndra-Vodeyar was ruling the kingdom of  
the world —a grant of land

**137***Date 1284 A. D*

I, Vîra-Gangan, alias Uttama-Śôla-Gangan (with usual Ganga titles), having  
received full payment in gold, gave full possession of certain lands (specified)  
to.....vi

I, Tâlaikkâdujeyaniravî, granted (from the date specified) the above lands  
as a gift to 19 Brâhmans and the god of the place These 19 families of  
Brâhmans shall enjoy the lands, residing at .vi-maṅgalam

This is the signature of Vîra-Gangan, alias Uttama-Śôla-Gangan This is  
the signature of Gangapperumâl This is the signature of Tondaimân This  
is the signature of . râyan. I, . . lândân, shall carry out this

**138***Date about 1284 A. D*

(The first part of the inscription is gone)

I, Vîra-Gangan, granted, together with certain taxes (named) .... . .  
...this Iravimaṅgalam. .... . He who covets . . shall incur the sin of  
having slaughtered a tawny cow near the Ganges He shall incur the sin of  
having unjustly slandered his own mother This charity is to continue as  
long as the moon and the sun endure. This is the signature of the merchants  
of the 18 nâdu. He who confiscates land, whether given by himself or by  
another, is born a worm in ordure for 60 thousand years. The man who takes  
away a cowrie (*hiranyam*), a cow [or even an inch of land] goes to hell ..

## 139

Date 1287 A D

In the 32nd year of the reign of the universal emperor śri-Poṣala-vira-Rāmanā-Dēvar—I, Nāga-dēvar, *alias* Nārāyanan, . . Śolakattu . . . Kuvalāla-nādu, *alias* Ganga-pādi, granted (on the date specified), for the prosperity of śri-vīra-Rāmanā-Dēvar, the wet and dry lands belonging to with the four boundaries, including the wells underground, the trees over-ground, the houses, sacred places and gardens, together with certain taxes (named) to Āndān-bhattan and to chchamutti-bhattan, son of Kidāmbī. ppillai, as a sarvamānya exempt from taxes This is to last as long as the moon and the sun exist For every bullock-load of [areca-nuts] 10 areca-nuts  
(Usual final imprecatory sentence)

## 140

Date 1287 A D

(This inscription is gone in parts)

This is the edict of Šittarumēśa, the son of the goddess of the earth . . . who is the son of the goddess of the earth, who knows the essence of the three forms of Tamil which form an excellent treasure, . . . . . who has caused his sceptre to sway over every region without leaving even the smallest space, so that the Kali age languished his fame increased and his enemies grew feeble, whose ornament is liberality . . . For victory to the arm and sword of śri-vīra-Rāmanā-Dēvar, we, ? the inhabitants of Periya-nādu in the Kuvalāla-nādu of Ganga-vala-nādu, ? including Āndān-bhattan and Kidāmbī Echchamutti-bhattan, granted some land (specified)

. . .  
In the [3]2nd year of the reign of vīra-Rāmanā-Dēvar— . . . Śolakaṭte  
. . . . .

## 143

Date ? about 1284 A D

While (with usual Ganga titles) Uttama-Šōla-Gangan Ganga-pperumāl was ruling the earth—I, Ena . . . māṇḍalikkan, son of . . . pāri-dēvan, of Kūṭtēri in Kuvalāla-nādu, otherwise called Nīgarīlī-Šōla-māṇḍalam, made a grant, at the time of the summer solstice, with presentation of gold coins and pouring of water, to last for as long as the moon and the sun exist, of certain lands (specified), to provide for offerings for the god Akkappiśvaram-uḍaiya-Mahādēvar of Kūṭtēri, to the Śīva-Brahmaṇa (named) worshipping in the temple. I also made a grant of some other lands (specified) for the mainten-

ance of the Śīva-Brâhma-pûjâri. This charity is under the protection of all Mâhêśvaras. There is no guide but virtue to those who understand virtue. God alone is the protector.

## 145

*Date 1611 A.D.*

Be it well. (On the date specified), Sugatûr Ayapa

## 147

*Date 1558 A.D.*

May it be prosperous. Be it well (On the date specified), the champion over the three kings, subduer of hostile kings, Sadâśîva-Râya's agent the mahâ-mândalêśvara Râma-Râjaya's agent Diluvar Khân's agent Sîtappa , granted to Virayya, Kôdi-Râmasamudra in the Kôlâla-śîme, as a bata-agrahâra, to continue as long as sun and moon

If kings of the Turuka race fail in this, they have eaten hog's flesh. If kings of Karnâtaka fail in it, they will incur the guilt of murdering father and mother in Kâsî. Whatever king fails in it incurs the sin of slaughtering cows.

## 149 a

*Date 1089 A.D.*

In the 20th year of the reign of Kôv-Irâjakêśarîpanmar, alias the emperor śrî-Kulottunga-Śôla-Dêva, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels, caused the wheel of his authority to roll over all regions, so that the Villavar (Cheras) lost their position, the Minavar (Pândyas) became disconcerted, and Vikkalan and Śinganan plunged into the western ocean, and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl— To provide for oblation, burnt offerings and expenses of worship in the temple of Tiruvirâmîśvaram-udaiya Mahâdêvar at Kalaniyûr in the Kuvalâla-nâdu of Nigarili-Śôla-mandalam,—I, Jayangonda-Śôla-Brahma-mârâyan, . . . of Karaikkanda-Râmâdêvakamî, a Brâhman of the Kauška-gôtra and the Bahudânya (Bôdhâyana ?) sûtra of the same village—made a grant of 1000 kuli of wet land, as measured by the rod of 18 spans, situated in the same village within the four boundary stones caused to be set up by me with the figures of bulls carved on them, and, with pouring of water, gave it, with exemption from taxes, and the right to exact unpaid labour, such as beating the husk from paddy and other kinds of service,

to the Śiva-Brâhmaṇa (named with his *gôṭha* and *sutra*) worshipping in the temple, to be enjoyed by him and his descendants

### 149 b

*Date 1041 A D*

In the 30th year of the reign of Kô-p-Parakêśarîpanmai, *alias* sri-Râjêndra-Śôla-Dêvar, who took the East country, Gangai and Kadâiam—the dry land with the four boundaries granted for the god Mahâdêvar, *alias* Tiruvirâmiśvaram-udaiyâr of Kalaniyûr.

### 150

*Date 1393 A D*

(On the date specified), at the time when the mahâ-mandalêśvara vîra Râya was ruling the kingdom of the world—the prabhu of Kalaniyûr in Kôlâla-nâd, Sintaka-Chaundi-jîya's son Chokkappa made a grant of land (specified) to the carpenter Gandôji Nâchôja's son Śivadiyôja for erecting an upper storey for him  
Imprecation.

### 151

*Date 1520 A D*

(On the date specified), the Brahmans of Vôlu-Narasimhapura and the priests gave to Dyâpa-Kedurappa land (specified) and a house

### 152

*Date ? 1528 A D*

(In the year specified), the mahâ-mandalêśvara Râmaya-Dêva, with certain gaudas (named) made a grant of land (specified) to the guru of the Right-hand (sect), the Ediyûr *dandî*, Virann-odeyar

### 153

*Date 1580 A D.*

May it be prosperous. Be it well (On the date specified), when the râjâdhîrâja râja-paramêśvara vîra-pratâpa vîra-Śrî-Raṅga-Dêva-mahârâya was ruling the kingdom of the world.—the mahâ-mandalêśvara Râma-Râjaya-Timma-Râjaya's grandson, Kôsala-Râjaya's son, Chinna-Timma-Râjaya granted for the offerings to the Timmalanâtha of Kâmadêvanahalli land (specified), free of all imposts.

**154***Date 1565 A. D*

May it be prosperous Be it well (On the date specified), Sugatûr Tammapa-Gauda gave to Karaga-mayilappa-gaunda a *nagâru-godagu* field of 10 kolagas. Imprecation

**156***Date ? about 1565 A. D*

May it be prosperous. Raghunâtha-Râjaya confirmed our Kannada Bhâratî agrahâra Kallandûr for as long as sun and moon exist. . Tammappa-Gauda's work of merit

**157***Date 1614 A. D*

Be it well (On the date specified), when the râjâdhîrâja râja-paramêśvara, master of the eastern western southern and northern the four oceans, vîrapratâpa vîra-Venkatapati-mahârâya, seated on the jewel throne, was ruling the kingdom of the world —Sugatûr Tammappa-Gauda (made some grant)

**158***Date about 950 A. D*

Be it well. When Iriva-Nolamba was ruling the kingdom of the world —

**159***Date about 1180 A. D*

In the. .... of Hôjana-vîra-Vallâla-Dêvar, of the Kuvalâla-nâdu .  
...

**162***Date ? 1366 A. D*

Be it well. (On the date specified), the mahâ-mandalêśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and the four oceans, vîra-Bukkanna-Vodeyar's son vîra-Kumâra-Kampanna-Vodeyar granted to all the Brahmans of Devalâpura, which is Kîlûru-gali in Kôlâla-nâd, the agrahâra made by Avasarada Aikappa, all the lands and rights (specified) formerly pertaining to the agrahâra, and confirmed the

shares formed by Avasarada Ankappa for Brahmans of various gôtras, with extra shares for the purâna Brahman, the servants, . . .

### 163

*Date 1642 A D*

(Telugu)—Be it well (On the date specified), when the râjâdhîrâja râja-paramêśvara vîra-pratâpa Śrî-Ranga-Dêva-mahârâya-ayya was ruling the empire of the world—Öbi-Râja Ramana-Râjayya-Dêva-mahârâya-ayya, at the time of the eclipse of the sun, made to Bhâskara-Sidhêśvara-bhatta, a grant at the side of the lower Tîrupati, of the Hogari-Chitanipalle village in the Kôlala-sîme—which Śrî-Ranga-Râya-Dêva-mahârâya-ayya had favoured to him as an *amara-umbalî*,—to be enjoyed to his posterity

### 164, 165.

*Date 1630 A D*

Be it well (On the date specified), when the râjâdhîrâja râja-paramêśvara vîra-pratâpa vîra-Râma-Dêva-Râya was ruling the empire of the world—Sugatûr Chikka-Râya Tammaya-Gavuda granted to the Dalavâyi Sonnaya-gauda a *netara-godige* šâsana as follows,—You having taken great trouble and carried out for our government the list of orders written out for our affairs, we grant to you in the Sugatûr village.

### 167

*Date ? 1736 A D*

(In the year specified), Hajarat Pâkhar-Khân Sâheb granted a rent-free field of 10 kolaga to Gôpanna, Nâianappa and others (named), and a half share in . to Timmapa

### 169

*Date 1155 A D*

While the possessor of victorious titles, the mahâ-maṇḍalêśvara, Tribhuvana-malla, capturer of Ta�akkâdu Kongu Nangali Uchchangi Vanavâsi and the fortress of Pânaṅgal, Jagadêkamalla-Poyšala-śrî-Nârasimha-Dêvar was pleased to rule the earth—(on the date specified) .. the big tank at .... lam .. . alias Pâlâru . . . . .

### 170

*Date ? about 1180 A D*

Be it well Refuge of all the world, of world-wide renown, having acquired five hundred vîrâ-šâsanas, adorned with many good qualities, justice, modesty,

intelligence and knowledge, protectors of the Bîra-Banaja-dharmma, distinguished by the flag of the white mountain, their chests embraced by energy, born in the line of Vâsudêva, Khandali and Mûlabhadra, having 32 . cities, 64 yôga-pîthas, and 64 ghatika-sthânas in the middle of various countries,—the 16 of the 8 nâds, the 40 Sâle-gavaregas, gâtrigas, gaudigas, gâvunda-svâmîs, settîs, settiguttas, and sênabhôvas, each one a hero, abounding in gold, all bearers of stout staves, âchâras, the elephants (at the points of the compass) their hedge, Bengèle their shelter, the Bhêri their drum (*maddale*), the earth their threshing floor, the ocean their moat, Java their necklace, the power of the sun himself their great good omen, the moon himself their lunar omen, the stars and constellations their head ornaments, the 33 crores of gods their spectators, the sky their armour, emperors over the Chêra Chôla and Pândya feudatory kings and great feudal chieftains, their sacks filled with good name, piety and all virtuous qualities<sup>1)</sup>, the children of Bhagavatî . the children of Paramêśvari of the town of Ayyâvale,—Ayyavayyi and others .

## 171

*Date ? about 1270 A D*

(This inscription is much gone in parts)

I, Irâja-Nârâyana-Brahmâdhîrâjan Šelva-Gangan,. to Šetu-Irâmišvram-udaiyâr, gave for offerings of rice for the god Tiruvirâmîchchurâr the wet and dry lands great earth . . . of the Šôlas who would not change even if the moon and the sun changed their course (Usual final imprecatory sentence.)

## 173

*Date 1321 A D.*

While the refuge of the whole world, favourite of earth and fortune, mahâ-râjâdhîrâja paramêśvara parama-bhattâraka, sun in the sky of the Yâdava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Šanivâra-siddhi, Gîridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makara kingdom, raiser up of the Pândya-kula, establisher of the Chôla kingdom, Poyšala ūri-vîra-Vallâla-Dêvar was ruling in peace from his residence at Pudu-Padarivû—I, Pammarâśar, son of the mahâ-maṇḍalêśvara Murâri-dêvar, the chief of Idavaṅgam, champion over the three, Anuman in artifice, emperor in fight with the dagger, gave

<sup>1)</sup> All assumed titles of the Banajas, of which it is difficult always to make sense

(from the date specified) certain lands (specified) for the god Vayiri-dêvar of Ilavappalli as *kudangai*. This is to last as long as the moon and the sun endure (Usual final imprecatory sentence)

## 174

*Date 1566 A.D.*

(On the date specified) the Gottihalli gauda Mâcharasa's son Pangarasa had this stone cut

## 175

*Date ? 1173 A.D.*

(On the date specified, partly defaced), Rachavayya-gavunda's son Siguttayya recovered the cows, and went to *svargga*

## 176

*Date 1660 A.D.*

(In the year specified), Šambâjî-Râja granted land (specified) to Antrâjî-pandita of Akaladarasa in Sugatûr hôbalî

## 177

*Date 1163 A.D.*

(Tamil)—While the possessor of all titles, the mahâ-mandalêśvara, capturer of Talaikkâdu Kongu Nangili Koyârûr Uchchangî Vanavaši and Velvalam, the strong-armed Vîra-Ganga Pôšala Nârasimha-Dêvar was pleased to rule the earth—

When the cattle of the village of Mâdamangalam of Puda-nâdu in Nigarili-Šôla-mandalam were being harried, Orrikkâmundan, son of Širuttondan, a landholder of O t ttûr, fell (on the date specified), having rescued them—I, . . . of Kachchuvaraśar, a landholder of Mâdamangalam, set up this stone to commemorate the event. Kachchuvanâga-gâmunda granted to Nâgappaiaiya 30 kulagam of wet-land as a *kudangai* . . I, Nâga-gâmunda, son of Kachchava-gâmunda, gave to my brother-in-law. . .

## 178

*Date ? 1422 A.D.*

May it be prosperous Be it well. At the time when the mahârâjâdhîrâja râja-paramêśvara, subduer of hostile kings, champion over kings who

break their word, master of the eastern and western oceans, vîra-Dêva-Râya's son Bukka-Râya was ruling the kingdom of the world —(on the date specified), when Vijaya-Bukka-Râya's great minister Bayicheya-dannâyaka-odeyar was ruling the kingdom of the world,—to Turavîda-Râvu, the mahâ-sâmantâdhîpati granted the Uttamasamudra village belonging to Arehallî, with all the usual rights

## 179

*Date ? 1693 A D*

(In the year specified), in Velagalaburre village the Mâremma temple was caused to be built by the ūnabhâga Subbanna, and Baire-gauda's son Honnegauda. The sculptor was Basavana's son Mallâchâri

## 182

*Date ? about 1000 A D*

Be it well Madalûr Kuppa of the Gogga family, fought among the cows, died and went to *sagga* For him was given land (specified) free of taxes

## 183

*Date ? about 1000 A D*

Be it well The Valigal archer <sup>1)</sup>

## 184

*Date ? 1578 A D*

May it be prosperous Be it well. (On the date specified), Sugatûr Tammeya-Gauda ...

## 185

*Date 1752 A D*

Be it well (On the date specified), Mâstenhallî Ayama-Gauda, the dêshakulakarâni gumâsta Venkâtêshaya, the Dalasanûr hôbalî kulakarâni Annappa and others (named) granted rent-free land (specified) to Karaga Tammanna and Ajanna. (*signed*)—Kempaṇna

The people of Kadivâna then bought the land for 300 varaha, of which three-fourths was for Tammanna's share and one-fourth for Ajanna's. If they come for the money, it will be given in these shares Unless Kempaṇna gives it, there is no claim.

<sup>1)</sup> *Sri Valigalâmbu*—this designation inscribed on the effigy is no doubt the origin of the name of the village—Vêlgburre.

## 186

Date 1128 A. D.

(Tamil)—In the 10th year of the reign of the emperor Vikkirama-Šôla-Dêvar—I, Vâna-Vichchâdara-pPudanâd-âlvân, alias Mâran, son of Alagîya-Šôla-pPudanâttuvêlân, alias Eruṭtilan. ngan, having in accordance with the order of Râjêndra-Šôla-pPudanâttu-mandalikan, the gâmuṇḍa of Puda-nâdu in Nigarili-Šôla-mandalam, reclaimed 300 kuli of land below the big tank of Tiladanûr after clearing the jungle and removing the shrubs, granted the same as a dêvadâna for the god Aïkakkârîśvaram-udaiya Mahâdêvar of this village

He who injures this charity shall incur the heinous sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin)

We two, . . . maya-gâmunda and Vâna-Vichchâdara-pPudanâd-âlvân, gave, with pouring of water, the land, exempt from taxes, to the Šîva-Brâhmaṇa Âdittadêva-bhatta, son of Pichchadêva-bhatta, of the Bhâīadvâjî-gôtra.

## 187

Date about 1025 A. D.

(Contains only a fragment of the historical introduction given in No. 109 a.)

Râjêndra-Chôla's time

## 188

Date? 1789 A. D.

(In the year specified), the Dalasanûr hôbalî nâd-gauḍa Ayîma-gauda, kula-karaṇî Annappa, and others granted to the Nabâb Shâyîr Jân's khijamatahâr Nûr Mahamad, land (specified) in Gândlahallî Muchalakunte, for the support of the masâdi (or mosque) Imprecations

## 189

Date? about 1207 A. D.

(Tamil)—While Pulla-dêvar was pleased to rule in Puda-nâdu of Nigarili-Šôla-mandalam—I, . ttirapâlan, alias Šômândân, granted 4 kaṇḍaga of wet land below the big tank of Poṇḍurându for the god Kolliśuram-udaiyâr of the same village. (Usual final imprecatory sentence.)

## 190

Date? about 1210 A. D.

(Tamil)—. . . Kâkkunâyaka-bhatta, a Šîva-Brâhmaṇa of the Âtrêya-gôtra and the holder of the tax-free land of the temple of Tirukkollîśuram-udaiyâr at Poṇa. . in Puda-nâdu of Nigarili-Šôla-mandalam, . . . . .

## 193

Date 1654 A.D

(In the year specified), the rājādhīrāja rājamānya rājaśrī Śambhōji-Rājamahārājarayya's agent for the border district of the Kōlāla-śīme, Kanayāja-pant, and others, on the Kōmatis of Kōlāla abandoning it, gave to Chandaya-Tambārahallī Dēpa-gauda, land under the Muduvādī Mallasamudra tank, with a śāsana, for constructing it . . . and Bālāji-panditarayya having given permission, they granted land (specified) in Mallasamudra and Muduvādī,—both together, 49 kaṇḍugas of rice-land

## 194

Date 1569 A.D

May it be prosperous (On the date specified), for all the learned of the Muduvādī agrahāra, which is Dēvarāyapura, in the Muluvāyi kingdom,—the mahā-nāyaka . . . and others (named) granted this dharma-śāsana You having given to us the . . . which the guardian Raghunātha-śrīpati

## 196

Date 1541 A.D

May it be prosperous. Be it well. (On the date specified), when the mahārājādhīrāja rāja-paṭamēśvara vīra-pratāpa vīra-Achyuta-Dēva-mahārāya was ruling the kingdom of the world.—Kōlāla-mārāya gave into the hand of Rāmābhāṭṭa-ayya, for the temple service of the Kōlāla goddess, the Dēvāndahalli village Imprecation.

## 197

Date ? 1515 A.D

(In the year specified) Tammapa-Gauda-ayya made this *pura* and granted the village to Lingaṇṇa.

## 198

Date about 950 A.D

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, śrīman Nolambādhīrāja Irīva-Nolamba Nolipayya was ruling the kingdom of the world:—And śrīmat Vikramāditya-Tiruvayya was ruling the Ganga Six Thousand.—the *bittu-kattu* of the Baṅgavādī tank was remitted Imprecation.

## 200

Date ? about 890 A.D.

Be it well. When, born in the Mahāvali-kula, having made Paramēśvara, the chief lord of gods and demons, reverenced in all three worlds, the doorkeeper—śri-Mahāvali-Bānarasa was ruling the kingdom of the world—Bānarasa and Mahāja being at war,—on being sent to raid Nekkundi-nād, Bānarasa's army being in Pulikurkkī,—when the two armies met and were rushing into one another, Nāga-Guttarasa turned the horse he was riding, charged, drew his sword, went and slew many and died. Whereupon, washing his sword, they granted Bellamparavī for him, free of all imposts Imprecation

## 201

Date ? 1346 A.D.

Be it well (On the date specified), when the mahā-mandalēśvara rājādhī-rāja rāja-paramēśvara vīra-Bukka-Rāya was ruling the kingdom of the world,—by order of his son, pratāpa-Harihara-Rāya, the minister Mallarasa granted this śāsana,—to Irigī-setti, prabhu of Kōlāla-nād in the Nīkarilichōla-māndala, we formerly granted as a kodage the Nukkanahalli village, belonging to.

,—and (now) we grant the high lands belonging to that village, together with the wells, with all the usual rights Usual final verses

## 202

Date 1351 A.D.

(On the date specified) the customs-officer of the mahā-mandalēśvara, subduer of hostile kings, champion over kings who break their word, śrī-vīra-Kumāra-Kampaṇna-udaiyar, . . . . . Idaipallī as a sarvamānya . . . . .

## 203

Date 1361 A.D.

(Tamil)—When the mahā-mandalēśvara, subduer of hostile kings, champion over kings who break their word, lord of the four oceans—the eastern, the southern, the western and the northern, śrī-vīra-Bhukanā-udaiyar's son Kampanā-udaiyar was ruling in the city of Mulavāyil—According to the order<sup>1)</sup> of Šōmappa-udaiyavar, the great minister of his (the king's) palace, . . . .

<sup>1)</sup> The Kannada form *niruvadinda* is used.

Vittappa, his elder brother Kopparaśar, the inhabitants of Periya-nâdu in Puda-nâdu of Nigālī-Śôla-mândalam, and others (four named)—made (on the date specified) a grant of the wet and dry lands with the four boundaries belonging to Tannichchai-palli-puram after fixing the four boundary-stones, and gave this ślâ-śâsana to Vîrappa, son of Aruvattu-mûvar Vîrabhadra-dêva of the same village This is to continue as a sarvamânya for as long as the moon and the sun endure (Usual final imprecatory sentence) Kopparaśa's charity Great prosperity

## 204

Date 1619 A. D

May it be prosperous May it be unobstructed

Be it well. (On the date specified), when the râjâdhrîrâja râja-paramâśvara vîra-pratâpa vîra-Râma-mahâdêva-Râya, seated on the jewel throne of Penugonde, was ruling the kingdom of the world —Chikka-Râya Tammany-Gauda, son of Immadî Tammany-Gauda, and grandson of Sugatûr Tammany-Gauda, of the fourth gôtra, granted to Bâlakrishna, son of Narasarâja, approved by poets, and grandson of Râmaja, of the Bhâradvâja-gôtra and Chandîśvara-vamsha, the dharma-śâsana of a bhatagrahâra as follows:—the râhalli village of the Kôlâlâ-śîme in the Yelunâd-śîme belonging to the châvadî of the town which Râmarasa-mahârâya had favoured to him for the office of *amara-nâyaka* .

## 205

Date 1373 A. D

(In the year specified), the mahâ-mandalâśvara vîra-Kampanna-Vodeyar made to Duvâle... a grant of the Vâranâsi village in Hode-nâd, belonging to . . . , free of all imposts . Local rent-free grants (to continue according to former custom) . . . .

## 207

Date 1661 A. D

Be it well (On the date specified), râjamânya râjaśri Vilâji-pandita Viraya granted to. vedige Gaṇapati.. a *katṭu-kodige* with the following agreement.— You having caused the tank of Baṅgavâdi belonging to our Dalasanûr-sthala to be built, and a *batya-kodage* being granted to you,—every year you will grant from the produce (various amounts to the dêshâyi, as specified, from the Kârtika and Vaiśâkha crops) Imprecation

## 218

*Date ? 1140 A D*

(In the year specified), the mahâ-mandalêśvara Timmaya-Dêva-Chôla-mahârâja granted rent-free land for the god Tirumala

## 219

*Date 1663 A D*

Be it well (On the date specified), the râjâdhîrâja râjaśrî Šambhâji-Râja-sâheb gave to Alambigiri Tîppi-setti and Vâranâsi Chenne-gauda a *kodige-śâsana* as follows — You having caused the old tank of Hôlûr belonging to Kôlâla to be restored, we grant to you the land (specified), altogether 6 khandugas of rice-land formerly belonging to the *achukattu* (or irrigated area) of the tank, free of all imposts Imprecation

Whatever extent of fresh irrigated area there may now be, that also we grant to you, free of all imposts. But on obtaining a crop from it, certain quantities (specified) to be given for the shares of the palace and the agraḥâra, both together, 1 kha according to dry field measurement Imprecation

## 220

*Date 1628 A D*

(Telugu) — Be it well (On the date specified), the mahâ-nâyakâchârya Kovara-Avubala-Nâyaka's son Nâgar-Nâyaka,— with the permission of Sugatûr Chikka-Râya-Tammaya, and the consent of the Brahmans of Hôlûr agraḥâra,— granted to four Reddis (named) a *hattu-kodagi* dharma-śâsana as follows — from the *kha* of land formerly given to me at the sluice of the big tank of Hôlûr agraḥâra, is granted to you by measurement . This may you enjoy to your posterity, as long as sun and moon exist Imprecation

## 221

*Date ? 1200 A D*

(Tamil) — In the time of Mudaliyâr Jayaṅgonda-Šôla Ilavañjiyâr—Kachchi-Mukkana Kâduvetti Pallavâdittan Kâmarâsha's son Kuttaraśar built (in the year named) . . . udaiya-śamuttiram and Šâma-śamuttiram, and made a grant of some land for the god of the village.

## 222

Date 1356 A. D.

The mahâ-mandalêśvara, subduer of hostile kings, champion over kings who break their word, lord of the northern, southern, eastern and western oceans

<sup>1)</sup> May Śîva who wears matted hair and the Gangâ on his head cause happiness to the world.

With his kingdom growing by the benedictions of the good, endowed with all good qualities, was king Bukka, son of Sangama-nripêndra

His son, a sun in unbounded valour, a moon incarnate in serenity, a unique treasure of music, a tree of paradise to the learned, intent on establishing dharma, lord of the goddess of sovereignty, with a name renowned among kings, was vîra-Kumâra-Kampana

His minister, magnanimous, endowed with numerous good qualities, of upright conduct, versed in all .., exalted by his perfect prosperity, skilled in politics, lord of .luvâdhipuia, was the illustrious Sômapa, who, in order to acquire religious merit, built the temple of śrî-Sômanâtha

At some time after this, in observance of the Monday-vow (Sômavâra-vrata), the king paid a visit to the most blessed god Sômanâtha Seeing the god comfortably lodged in the temple built by his minister, the generous king made a grant (on the date specified) of a large village for the god

## 224

Date 1670 A. D.

(In the year specified), by order of the dowager (*mâtuśrî*) Jayita-Bâyi-amma,—the Sugatûr-hôbali havâldâr, Viṭhala-panditaraya, and the Brahmans of the agraḥâra, granted a field as *netara-kodigî* for Annênahalli Śankharaya, to be enjoyed free of all imposts

## 225

Date 1641 A. D.

(Telugu)—May it be prosperous. Be it well (On the date specified), Śrî-Râṅga-Râju, son of Gôpâla-Râju, and grandson of Aravêti Râma-Râju Rangapa-Râju, of the Âtreya-gôtra, Âpastamba-sûtra and Yajuś-śâkha, granted to Veṅkaṭagiri-śâstri, son of Raghunâtha-sômayâjî, and grandson of Nandyâla Phaṇipati-sômayâjî (of the same gôtra, etc.), at the time of the eclipse of the sun, the Janapalli village with a dâna-dharma-śâsana

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<sup>1)</sup> The portion from here is in Sanskrit and abounds in mistakes

**226***Date ? about 950 A. D*

Be it well Bélûra's son Mâdappan, when the prabhu-gaudi Bélûra's she-buffalo was carried off, fighting and slaying, died On account of his death a field was granted

**227***Date 1666 A. D*

Be it well (On the date specified), Jayitâ-Bâyiamma,—lawful wife of Śambhâjî-Râja, the son of Śivâjî-Râja of the Kausîka-gôtra and Bhôśala-nîla,—made to Bhâvujî-pant, son of Virûpâksha-Śankara, and grandson of Kapathalî Gôvînda-pant of the Kâsyapa-gôtra, a grant of land as follows —the Uttûr village in the Kôlâla-śîme belonging to the Kôlâr-châvadî have we granted as an agrahâra, with permission to bequeath, mortgage or sell, to be enjoyed to your posterity, with all the usual rights . . .

**228***Date 1526 A. D*

May it be prosperous (In the year specified), Sugatûr Tammapaya-Gauda-ayya

**229***Date about 750 A. D*

Be it well. When Śripurusha mahârâjâdhîrâja parameśvara bhatâra was ruling the kingdom of the world.—halting in Puttûr Jettemugol, he gave to Puttûr Attâñi 5 tûmbu of rice-land, and 5 tûmbu of ? garden Imprecation

**230***Date about 750 A. D*

Be it well. In Puttûr, Kannam Gûlarasa gave to Kanakârî 3 kola of rice-land for Bhagavatî. Imprecation

**231***Date ? about 800 A. D.*

When śrimat Śiva[mâra]-mahârâja was ruling the kingdom of the world:—the master of Puttûr, Śivamâramma, gave to Duṇḍage and the master of

Nallattûr, Oggâ, an enlargement of the house, 5 *tûmbu* of soft rice-land, and 7 *tûmbu* of plantain garden, as a Brahman endowment, free of all imposts

Whoso protects this, his feet do I place on my head

## 232

*Date about 750 A D*

Be it well When Indapparasa's servant was in command,—Puttûr Bhuvanasingi's son Sômana having come to ? Kamavikuna and carried off the cows,—putting to flight many, killing twenty men, he died among them and gained the hero's fate

The king and Attâni being pleased, gave for him . of rice-land and 2 kola free of imposts Imprecations

## 233

*Date about 815 A D*

Be it well When Nolambâdiyârasa was ruling the kingdom of the world — the cows of Puttûr being carried off, he recovered them, the great hero, the settî's son. Binding on him the badge of a man (*nara-pattam*), the king halted at the village and gave him 5 ploughs of rice-land Imprecation

## 234

*Date 1291 A D*

(Tamil)—In the 37th year of the reign of the universal emperor śrî-Hôjala vîra-Râmanâda-Dêvar—(on the date specified) I, Kâduvetti, *alias* Araiyan Vînduvar-perumâl of Perumangalam, granted, as a dêvadâna, Kânakkattai built by me, for the god Pillai-Âlva-iśuram-udaiya-nâyanâr set up by my father, for the benefit of my paternal aunt, in the Puttûr division (*parru*) of Pudanâdu in Nigarili-Šôla-mandalam, and gave the same with exemption from taxes to the worshipper (named) in the temple of the god, a Šîva-Brâhmaṇa of Nenamali in Illattûr-nâdu of Tondai-mandalam

## 235

*Date ? about 890 A D.*

Be it well When Mahâbâli Bânarasa was ruling the Ganga Six Thousand,—

...

## 237

*Date ? 1655 A D*

(In the year specified), Šâmbaya-Nâyaka of the Kôlâla fort granted a *kattu-godagi* to Bayirapa.

## 238

Date about 1600 A.D.

In order that merit might accrue to Chikka-Râya Timma-Gauda, rent-free land was granted

## 239

Date 1291 A.D.

(Tamil)—In the 37th year of the reign of the emperor of the whole world śrî-Poyśala vîra-Râmanâda-Dêvar—while Mañjiya-mâvuttar and Ilavañjirâyar, two of the king's ministers, were engaged in a battle at Virchunai, Villi, one of the sons of Nambi-śettiyâr and a resident of Menianpalli under the<sup>9</sup> jurisdiction of Virakkalalmugiyâr, went to battle and fell fighting (On the date specified) we, Virakkalalmugiyâr and vâyar of this village, granted certain lands (specified) including certain taxes (named), as a saivamânya, to his son, to be enjoyed by him and his posterity for as long as the moon and the sun endure

## 240

Date ? 1407 A.D.

(Tamil)—While vîra-Bukkana-udaiyâr, (son of) vîra-Hariam-udaiyâr, was ruling the earth—we, the inhabitants of Šonneyanâyan-śaturnvêdi-nâdu, including Pattiyûr Pemmi-śettti and others (named), gave (on the date specified) the village of Šriamarâdi, situated in the Pammapetta-nâdu, to ? Šeravâran-nâdu as a *kudangai*, exempt from taxes. This is to last as long as the moon and the sun endure

## 241

Date 1608 A.D.

Obeisance to Basava Linga May it be prosperous

Be it well. (On the date specified), when the mahârâjâdhîrâja râja-paramâśvara vîra-pratâpa Veṅkaṭapati-Dêva-mahârâya was ruling the kingdom of the world and the four oceans, east west north and south—Mummadi-Tammaya-Gauda, son of Sugatûr Immadi-Tammaya-Gauda of the fourth gôtra, granted the Kôtûr-Hosahalli village in the Kôlâla-śîme, belonging to our office of Amara-Nâyaka, to Mahadêva, disciple of Nagaratêśvara-dêva, Śivaputra of the Chatra-gôtra,—in order that merit may accrue to our mother and father,—giving it another name of Vîrapura, and in order that the temple of the god Basavalinga may be your matha, binding on you the badge (of authority),

have granted it to be enjoyed by you and your disciples in regular succession as long as sun and moon endure. Imprecations

## 242

*Date ? 1273 A.D.*

(Tamil)—I, Gangapperumâl, son of Uttama-Šôla-Gangar Padima-dêvar, granted (from the date specified) certain lands (specified) as tax-free temple property for the god Dâmôdara-pperumâl of Vanniyagattam

## 243

*Date ? about 1280 A.D.*

(This inscription is mostly gone)

(Tamil)—[Šel]va-Gangan seems to have made a grant for the god Arulâlanâda of Tirunandavanapuram (?)

## 244

*Date ? about 1270 A.D.*

(Tamil)—I, Padumišeyan, *alias* Uttama-Šôla-Gangan, having received full payment in gold, gave full possession of certain lands (specified) including all kinds of rights, to Uyya-vanda-pillai, son of . . . . .

I granted , as a dêvadâna, for švaram-udaiyâr, and had the grant engraved on stone I also granted out of this, 12 kandaga of wet and 12 kandaga of dry lands to Brâhmans. . . .

## 245

*Date 966 A.D.*

Be it well. When Iriva-Nołamba was ruling the kingdom of the world — the oilman Perundâlı-setti's son Gange-setti, when the cows of Kalasyare Panatî were carried off, went to fight, attacked and slew, and ascended to sagga, (on the date specified) This work was done by the Koyatûr *kâsiga*, whose good qualities. .Vikramâditya

## 246

*Date 1637 A.D.*

May it be prosperous. Be it well. (On the date specified), when the râjâdhîrâja râja-paramêśvara vîra-pratâpa, lord of the four oceans, east west

north and south, vîra-Venkata-Dêva-mahârâya, seated on the jewel throne of Penugonda, was ruling the kingdom of the world — . Timmaya-Gauda. . . of the fourth gôtra, .

## 247

*Date ? 1637 A D*

Immadî-Chikka-Râya-Tammaya-Gaudarayya, son of Chikka-Râya Tammaya-Gauda, and grandson of Sugatûr Immadi-Tammaya-Gauda, in the temple which we caused to be built on the bank of the Antara-Gangâ of the Šatašringa mountain, having set up Ékâmbranâtha and Kâmâkshamma,—at that time, forming an agrahâra at Haralukunte of Holalipatide, and giving it another name of Šivakâñchîpura, making 33 images of *ganas* to be in the presence of the gods, built houses for the Brahmans where they could be with their families,—in order that merit may accrue to our father Chikka-Râya Tammaya-Gaudarayya and to the embodiment of virtue Halasamma,—and made a grant of the village, with all rights and taxes (specified) Imprecations

## 248

*Date 1397 A D*

Be it well. (On the date specified), when the mahârâjâdhîrâja paramêśvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom of the world —in order that life, health and wealth might increase to . Râya,—Mahêśvara-pandita-ârâdhyâ granted to Mudda-Girnâthayya a dharma-śâsana as follows:—the prabhus of Kôlâla-nâd having rebuilt Andiganahalli, which from the old time of Ballâla-Dêva was in ruins, that village, with all the usual rights, have we granted to Mudda-Girnâthayya Imprecations

## 251

*Date 1631 A D*

Be it well. (On the date specified), when the râjâdhîrâja râja-paramêśvara vîra-pratâpa vîra-Venkaṭapati-Râya-mâhârâya was ruling the empire of the world —(this part is all gone) Tamme-Gauda made to ? Ampeyya a grant of 11 villages (specified) in the Kôlâla-śîme belonging to his government, together with all rights Imprecations

## 252

*Date 1469 A D.*

Obeisance to Ganâdhipati. Be it well (On the date specified), the mahâ-mandalêśvara pode-râya bhûpa-Nârâyanâ-râya, Hulihali-Râmaya-arasu granted

to Kemiđeva Vîrana-vodeyar of Šrîparvata a dharma-śâsana as follows —the Timmasamudra village belonging to Kôlala-nâd, attached to Teppada Nâgana's *gadi-châvadi*, have we given for the service of the god Mallikârjuna, to continue as long as sun and moon Imprecations.

**253***Date 1726 A D*

Be it well (On the date specified), at the time of an eclipse of the moon, (a grant by Râmôji)

**254***Date 1693 A D*

Be it well (On the date specified), râjaśri Jayitâ-Bâyamma made a grant for the Kailâsavâsi

**256***Date ? 1541 A D*

(In the year specified), forming the fields below the Sômarasanahalli tank into rice-fields, the Baralûr farmers will enjoy them in peace From these, certain grants for local purposes (nearly all effaced), were made by order of Tammarasaya.



## MULBAGAL TALUQ.

1

Date ? 1577 A. D

May it be prosperous. Obeisance to Šambhu etc

Invocation of the Boar and Ganēša

Be it well (On the date specified),— for the Mulabāgal-maṭha of Suvarna-varna-Paraśurāma-tīrtha, disciple of Sankarshana-tīrtha, and disciple's disciple of the *para-ma-hamsa parivājalāchārya*, who had crossed over to the farthest shore of the ocean of grammar, logic and philosophy, independent of all systems, establisher of the Vaishnava-siddhānta, worshipper of the holy feet of the god Gopinātha, Ādirāja-tīrtha,— Vijaya-Venkatapati-Rāyayarayya, son of Virūpāksha-Rāyayarayya, and grandson of the rājādhīrāja rāja-paramēśvara rāja-mārtānda rāja-kanthīrava apratima-pratāpa-vīra-narapati, terrifier of the minds of Aśvapati and Gajapati, champion of the world of men, chief lord of the Karnāṭaka throne of Vijayanagara, Narasimha-Rāyayarayya of the Ātreyā-gōtra Āśvalāyana-sūtra and Rik-śākhā,— gave a śāsana of a grant of land as follows.— the Vengere village in the Vaḍaga Rātūr-hōbalı attached to the Paramati-sthala belonging to the western fort gate of the Vūtakūr throne, situated in the midst of the four boundary villages (named), together with its hamlets, together with all the usual rights (specified), have we granted for your enjoyment (The grant is repeated three times) Usual final verses

(signed)— śrī-Virūpāksha

2

Date 1431 A. D

śrī-Prasanna-Virūpāksha May it be prosperous Be it well (On the date specified), for this god Prasanna-Virūpāksha, a temple, enclosing wall, gōpura, finial covered with gold, a Manmatha tank, decorations and illuminations, agrahāra villages, mantapas, mantapas for alms, and all other religious provisions, being due to Vijaya-Rāya's dharma;—the Heggade-dēvas, of the Vishnuvardhana-gōtra, Vommāyamma's sons Lakhanna-danāyaka and Madanā-danāyaka, in order to provide for the god Prasanna-Virūpāksha, daily temple doles, worship with lights, daily fortnightly and monthly festivals, car festivals and other enjoyments, granted 6 villages (named), together with all usual rights. Usual final verses

## 3

Date 1521 A.D

Obeisance to Hanuman      May it be prosperous      Obeisance to vîra-Râmachandra-pati

Be it well (On the date specified), when the mahârâjâdhîrâja râja-paramêshvara vîra-pratâpa vîra-Krishna-Râya-mahârâya was ruling the kingdom of the world —to the south of the Hanumanta temple of the eastern *parshe* of Muluvâyi, the Udayagiri-sthala sê nabôva, Hariyapa-vodeyar . granted a sâsana as follows —the Tâttagata village in the . shîme of our vodeyar, Râya-Sidhanna-Vodeyar,—for the sake of *dharma* to Kondamarasa,—having made petition to the *aya*, and obtained his order, we have granted for the decorations and illuminations of the god, with all the usual rights

And (besides) the gods Râmanâtha and Sîtâ-Paramêshvari which had been set up,—setting up the god Lakshmana, and having the temple, gopuia and mantapa built, for this—with the consent of Hariyapa-Râja,—have we granted that Tâttagata village. Usual final verse

## 4

Date 1547 A.D

May it be prosperous. Obeisance to Šambhu etc

Be it well. (On the date specified), when the mahârâjâdhîrâja râja-paramêshvara vîra-pratâpa Sadâśiva-Râya-mahârâya was ruling the kingdom of the world :—for the gods of the 18 temples in the Mulavâgil kingdom,—the mahâ-mândaleśvara Nandyâla Vîra-Râja Šri-Ranga-Râya's son. mahâ-arasu (granted some village) belonging to his office of Nâyaka, by order of Sadâśiva-Râya (Much of the inscription is effaced )

## 5

Date 1526 A.D

(In the year specified) Hariyapa .—in order that *dharma* might be to ....—made a grant. (The inscription is nearly all effaced )

## 7

Date 1416 A.D

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhîrâja râja-paramêshvara, master of the eastern southern and western oceans, the great Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world.—And in the great minister Nâganna-danñâyaka's Muluvâgil

kingdom, Annadâni-Odeyar was maintaining the proper dharmas, and firmly protecting the Muluvâgil kingdom,— by order of the original chief goddess of Muluvâgil, Muluvâyi Nâchi-dêvi, her temple priests, Kêśava Perumâle's sons Balepa, Maniya and Mârapa, and his younger brother Âvâmbala, agreeing among themselves, gave to Sivarâtri-Vithanna, Mallanna and other Brahmans a śâsana as follows — The Aralî dam in the Pâlâru river in the Katariyahalli-śîme belonging to our Muluvâyi Nâchi-devi having been breached from time immemorial and ruined down to the level of the ground, in order that you may expend much money and restore the dam so as to form a tank, and build there a village named Muluvâyi-Nâchîpura, we grant to you the tract of land bounded as follows,—(here come the boundaries)—in which you may cut down the jungle and form fields. And the rice lands under and in the area of the tank which you construct, dividing them into four parts, one part will belong to the treasury of our Muluvâyi Nâchi-dêvi, and in consideration of your having expended much money of your own and constructed the tank, the remaining three parts we grant, with the land (before-mentioned), to your Brahmans as an agrahâra, free of all imposts, from our Muluvâyi Nâchi-dêvi All the usual rights of the village named Muluvâyi-Nâchîpura which you build we also grant. If any damage arise to your tank, it belongs to your Brahmans to repair it.

This agreement on tablets we have had inscribed in a stone śâsana in front of our Muluvâyi Nâchi-dêvi. That you may enjoy this agrahâra as long as sun and moon endure, and live in peace, have we, with the consent of our wives, sons, relatives, dependants and claimants, also with the consent of the king, granted of our own will.

Usual final verses. Signatures.

## 9

*Date 1270 A. D*

(Persian)—He made Mulbâgal a special place of God, having knowledge of what is hidden and what is revealed. Cut off the head of (the word) enemies, and the complete year was—Haïdar Valî, store of the knowledge of God—668.

## 10

*Date 1399 A. D.*

Be it well. (On the date specified), the great minister Heggapa's son Mallarasa set up the god Lakshmi-Nârâyana and erected for it the temple, with a tower. Usual final verse.

**11***Date 1389 A. D.*

Ôm Obeisance to Šîva Invocation of Šankara

(On the date specified = 1388 A. D.), pratâpa Immadi-Bukka-bhûpa gave to the guru Kriyâšaktî, who was a form of Vidyâšankara, the Kummâyi-palli village in the Âhabani district, free of all imposts <sup>1)</sup>

Be it well. (On the date specified), the mahârâjâdhîrâja-râja-paiamêsvara vîra-Harihara-mahârâya's son the mahâ-mandalêsvara vîra vâya Immadi-Bukka-Râya-Odeyar granted for the god Vidyâšankara a *dâna-patra-śâsana* as follows.—the Kummâdêviyahallî village in the Âvani-nâd of the Mula-vâyî kingdom have we granted for the offerings to the god Vidyâšankara, with all belonging to it, and this grant we have had inscribed in a stone śâsana and a copper śâsana

Immadi-Bukkaṇna-Odeyar's approval (*signed*)— šrî-Harihara

Usual final verse

**12***Date ? 1389 A. D.*

Be it well. (On the date specified,—the principal part of which is gone), when Immadi-Bukkaṇna-Odeyar was ruling the kingdom of the world —

**15 a<sup>2)</sup>***Date ? 1244 A. D.*

(Tamil)—(On the date specified) I, . . . to god Mâdêvar,. . . in case I survive him

**15 b***Date ? about 1244 A. D.*

(Tamil)—I, mâchchan-ankakkâra .iai, a servant of the mandalika Kûtâdun-dêvar, .. . Imprecation

**16***Date ? about 1284 A. D.*

(Tamil)—I, Gaṅgapperumâl, son of Âdi-Šôlan, . . . to Nulambappan, son of Nulambâdirâyar of Âvaniya-nâdu in . . . šayakonđa-Šôla . . .

<sup>1)</sup> So far is in Sanskrit, what follows is in Kannada.

<sup>2)</sup> The inscriptions Nos. 15 a, 15 b, 16, 23 and 28 are fragmentary and do not make clear sense.

## 18

Date ? 1234 A.D

Be it well (On the date specified), for the god Prasanna-Sômêśvara having restored the temple, enclosure, tower, Manmatha tank, the endowed villages, the mantapas for alms, and all other religious provisions,—the râjâdhîrâja mahârâya, raiser up of the Kâñchî-vamśa, obtainer of the favour of the god Èkâmbarêśvara, mahârâya-Vîra-Râya's son Yalavañji-Râya, to provide for the temple doles, worship with lights, daily, fortnightly and monthly festivals, car festivals, annual festivals, dancing, music and other enjoyments,—at the time of consecration gave 11 villages (named) belonging to the Muluvâyî-châvadî,—also the Sômêśvara tank in the kasabe, with land (specified) under it, and dry fields (specified) of the kasabe,—with all usual rights, making them over to the *archaka* Mandana-Kâlêśvara Chandraśekhara-dîkshita. Usual final verses

## 19

Date 1518 A.D

May it be prosperous Be it well (On the date specified), when the mahârâjâdhîrâja râja-paramêśvara vîra-pratâpa vîra-Krishna-Râya-mahârâya was ruling the kingdom of the world —Salageya-dêva having made petition to Krishna-Râya-mahârâya that he might grant for . the Mandaragonte village in the Yelavañji-nâd belonging to the Muluvâyî kingdom,—favouring that petition, an order was issued to karanika Nâganna that the village was granted to the god Sôme,—whereupon, according to the order of Krishna-Râya-mahârâya,

## 20

Date 1468 A.D

May it be prosperous. Be it well (On the date specified), when the mahârâjâdhîrâja râja-paramêśvara, hunting elephants his pastime, master of the eastern southern and western oceans, vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom of the world.—in order that *dharma* might be to Narasinga-Râja-Odeyar,—Muluvâyî Hariyappa gave to the Muluvâyî city merchant Dandapa's son Yeleya Sankapa-Setti this dharma-śâsana,—the fixed rent you pay of 2 hana, the gauda-sunka of.. . , tax for looms, watchmen, tribute, fixed prices, camps old and new, and two free bullock-loads, we have remitted to you, free of all imposts,—(on condition) that you daily present 2 betel leaves for the god Sômê of Muluvâyî, you and your posterity, as long as sun and moon exist. Imprecation.

22

Date 1544 A D

May it be prosperous Be it well. (On the date specified), when the rājādhīrāja rāja-paṇamēśvara vīra-pratāpa Sadāśiva-Dēva-mahārāya was ruling the kingdom of the world

23

*Date ? about 1250 A.D.*

(Tamil)—*Arulāla-nādar*      *alias Allāla-śamuttiram*,      to four  
men . . . .

25

Date 1553 A.D.

Muluvâgil Tuluva Gummana-Nâyaka's son Krishnam-Nâyaka, (in the year specified), granted to two gaudas (named) a *kattu-kodigî-mânya*

26

*Date ? about 890 A.D.*

Be it well. When, having made Paramēśvara, the lord over gods and demons, reverenced in the three worlds, the doorkeeper,—Māvali Bānarasa was ruling the kingdom of the world.—Pallava .slew Ninga-Rāya and died.

28

Date about 1200 A.D.

(Tamil)—.... d-alagiya-perumâl. Be it well O great hero, lord of dhika, Hasta was killed by the submarine fire of your arrow. How was it that the ocean became completely dry?<sup>1)</sup>

Great in victory, . . . . .

29

Date 1398 A.D.

Be it well. (In the reign of) Harihara-Râya,— (on the date specified), at the time of setting up the god Sômê of Kâutana-halli in Âvani-nâd,— Vithappa-Vodeyar granted certain villages.

<sup>1)</sup> The meaning of the verse is not clear.

**30***Date 1546 A.D.*

May it be prosperous (On the date specified) when the mahârâjâdhîrâja paramêshvara vîra-pratâpa Sadâśiva-Râya-mahârâya was ruling the kingdom of the world —

**31***Date about 950 A.D.*

Be it well When Iriva-Nolamba was ruling the kingdom of the world — when Eradayûr was raided, Enabâra Dhavayya slew, died, and gained *sargga*

**32***Date about 950 A.D.*

Be it well When Iriva-Nolamba was ruling the kingdom of the world — Ballada having carried off the cows , Kobegayya hearing of it, sent Volipayya, who died

**34***Date ? 1396 A.D.*

(Tamil)—In the time of vira-Bukkanna-udaiyar, we, the inhabitants (a few named) of Kâvuttarpallî in Âvaniya-nâdu and the merchant Kâdandai among the citizens of Muļavâyil, made (on the date specified) a grant of lands (specified), to continue as long as the moon and the sun exist, to . lavikunram-udaiyâr, and gave a śâsana to that effect.

He who denies this shall go in the sin of having slaughtered a tawny cow on the banks of the Ganges. He shall be the paramour of his own mother Witnesses to this—(four named) This is the writing of Śâvuttan.

**35***Date ? 1557 A.D.*

(In the year specified), Vîramarasa granted in Kâutanhalli, belonging to the Muļuvâgil kingdom, land (specified) as a *bhata-vritti* to Takkuru Vîrayya.

**36***Date ? about 1370 A.D.*

(Tamil)—In the reign of Virupanâna-udaiyar, Kollaṇam Appaiya-nâyakan, .. Viṭṭappadaiyar, . . . . in Kâvattanpallî

## 37

*Date 1527 A D*

May it be prosperous (In the year specified), Hanumappa-Nâyaka,—in order that *dharma* might be to Kîshna-Râya-mahârâya,—granted land (specified) as a *hodigu-mânya* Imprecation

## 38

*Date about 890 A D*

The goddesses of Fortune and the Earth, with Pôlalchôra's senior queen, the equal of Bhuvanâmbike (Pârvati) and the Speech goddess, Dîvabbarasi may compare, but do they surpass her? Having done fully sufficient in her own name, in her husband's name she made a famous agra-hâra, as an indestructible grant, while her son was acting worthily in the kingdom,—thus in greatness of virtue equalled only by Arundhati, how faultless in the world was Dîvalabbarasi. Known is it to the world that formerly by the fierce arrows of the fire of the Raghu-kula it was heated, boiled up and sank down, since that, Agastya swallowed and again spat it out, afterwards it was dammed up; that such was its grandeur who does not know? The salt ocean then do not compare with the Dîvalabbâ-samudra, filled with abundance of water on every side, which exclaims—where is it? and where am I? If their desire should after great fatigue be accomplished, after great wanderings for one year hither and thither, people may see the beauty of the river of the gods,—what merit then was it in those of this country, that as if from love for us Gange had come down to the south, the Dîvalabbâ-samudra was filled with abundance of water.

After the death of the walker according to Manu, the king Mahêndra, that great one's mother made in the name of Mahêndra a pond, in her own name also a tank, with temples of Isha (Šîva) and Mukunda (Vishnu), and promoting *dharma*, was looking forward to the time when her younger son should come to the kingdom. The Kadamba-vamša being the house in which she was directly born, the Pallavêndra Iriva-Nolamba being the son born to her, the greatness of Dîvalabbarasi extended to the sky.

Be it well. The abode of many rare qualities and beauty, she, with all restraint, a glory of the Kadamba-vamša the foremost in the world, revered by the good, queen of a king who was Manôja (the god of love) among kings (*srimad râja-Manôja-bhûpa*,—otherwise, of the king Râja-Manôja),—Dîvâmbikâ was born famous, pure, praised, and with the quality of devotion to her husband.

Having made a temple, and devoted it to Mahêšvara, a sin-destroying bell was given by Dîvâmbikâ for (that) Nolamba-Nârâyanêšvara.

Be it well On the death of,—entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, the Pallava ornament, inaccessible in war, Java (Yama) to his enemies, of unfailing speech,—Nolamba-Nārāyana śrī-Vira-Mahēndra-Nolambadhirāja,—Dīvabbarasi caused to be built in Polaramangala the Dīvabbe-samudra, had a Viṣṇu temple made there, and having Nolamba-Nārāyanēśvara made in Āvanī, for these gods granted Yelangara, free of all imposts, to continue as long as earth and moon Imprecation

Written by Nāmayya

### 39

*Date 1369 A D*

Be it well (On the date specified), to Anantappa's son Avasarada-Ankappa, the priests (named) of the god Rāmayī of Āvanī sold the Keluvangele tanks and lands attached to them belonging to the god, for the purpose of establishing a *dharma-chhatra*

### 40

*Date 1264 A D*

(Tamil)—I, Alagar, son of the headman of Manali—Udaiya-pillai, one of the merchants of the village, gave (from the date specified) a perpetual lamp at Tiruppurakkudai for the god Tiruvūlāmīśvaram-udaiya-nāyanār . . . .  
(This charity is under) the protection of Māhēśvaras

### 41

*Date 1228 A D*

(This inscription is gone in parts)

(Tamil)—(On the date specified), Jayangonda-Śōla [Ilavañji-rāyar] made a grant for the dancer in the temple of Tīruvīrāmīśvaram-udaiyār at Āvaniyam in Āvanīya-nādu of Nīgarili-Śōla-mandalam, and ? gave it over to the charge of the worshippers (named) in the temple.

### 42 a

*Date 1349 A D <sup>1)</sup>*

(Tamil)—(From the date specified), we, the inhabitants of Āvanīya-nādu, including Ponna-gāmīndar, superintendent of the same nādu, Anka-gāmīndan and

<sup>1)</sup> The cycle year given is Pramādi and it is said to correspond to the Śaka year 1269. But Pramādi = 1261 and Sarvajit = 1269

others, made, with pouring of water, a grant of ? lands (specified) for the god Tîruvirâmiśvaram-udaiya-nâyanâr of Âvaniyam in Nigarili-Šôla-mandalam. (Then follow signatures of Šadumban and Arašan-pilai) We also made a grant of one panam from every village for the goddess Nâchchiyâr. These grants are to continue as long as the moon and the sun endure We have caused them to be engraved on stone and copper Usual final imprecatory sentence Signatures of Ponna-gâmîndar and others (eight in number). (He who injures this charity) shall be the husband of his own mother This charity is placed under the protection of Mâhêśvaras.

## 42 b

Date? 1098 A D

(The gaps in this inscription are filled in with the help of Nos 42 c, 42 f, 47 and 54 and as far as possible a complete translation is given)

(Tamil)—Be it well. In the 2[9 ?]th year of the reign of Kôv-Irâjakêśari-panmar, *alias* the emperor śrî-Kulôttunga-Šôla-Dêva, who—while the wheel of his authority rolled as far as mount Mêru on the earth surrounded by the moat of the sea which was encircled by his fame—when still a *yuvardâja*, wedded for the first time the brilliant goddess of Victory by his heroic deeds at Šakkara-gottam, and captured troops of rutting elephants at Vayirâgaram, who, having spurred his war-steed, unsheathed his sword and displayed the strength of his arm, put to flight the army of the kings of Kontala who were armed with sharp lances, and, having established his fame, put on the garland of the victory over the Northern region, who, in order that the goddess with the sweet and fragrant lotus-flower (Lakshmî) of the Southern region might avoid being common property and the goddess of the good country whose garment was the Ponni (Kâvêri) avoid being lonely, put on by right of inheritance the pure and excellent<sup>1)</sup> crown of jewels, while the other kings of the ancient earth wore on their heads his two feet as a large crown, whose sceptre swayed over every region so that the river of the ancient Manu's rules swelled and the river of Kali's evil dried up, while the sacred shadow of his white umbrella shone like white moon-light everywhere over the wide earth and his tiger banner fluttered on the matchless Mêru, before whom stood in rows rutting elephants given as tribute by the kings of remote sea-girt islands; outside whose golden town lay the big head of the runaway king of the South (the Pâṇḍya), pecked by kites; who made Vikkalan—his former words to Kulôttunga, viz., 'your stain shall be like that on the crescent

<sup>1)</sup> *puvani-narrirumani-makutam* of No. 49 c appears to be the correct reading

moon of your former family', only proving false, so that, without even bending the bow in his hand against the enemy, he was glad to find himself in his own dominions in the Western region, leaving his furious elephants which lay dead everywhere from Nangili of rocky path as far as the Tungabattūrī which adorned the middle of Manalūr, his pride being broken, his boasted valour disappearing, the mountains he ascended having their backs bent, the rivers he descended into eddying and breaching their banks in their course, and the seas he plunged into becoming troubled and agitated—(who made Vikkalan) turn his back together with his army as he had often done on so many days and seized at one and the same time the great goddess of victory who through fear changed over from the opposite side, the goddess of fame who was surrendered with humiliation, crowds of women the glances from whose beautiful eyes were as sharp as daggers, troops of furious elephants which the enemy had irretrievably abandoned, and the two countries (*pāni*) called Gaigamandalam and Śinganam, who, having resolved in his mind to acquire Pāndimandalam along with much fame, led his great army, which, with its innumerable horses resembling the waves, with its war-elephants resembling , and with its troops resembling a sea, marched as though the northern ocean was about to overflow the southern ocean, and who, when the five Pañjavas (Pāndyas)<sup>1)</sup> turned their backs, fled in terror from the battle-field, and took refuge in jungles,—cleared those jungles, subdued their country, made them catch hot fever in hills where woodmen roamed about, and planted the lofty pillars of his greatness in every direction, who was pleased to take possession of the pearl fisheries, the Podiyam (mountain) where the three forms of Tamil flourished, the middle Śaiyyam (Sahya) where wild rutting elephants were captured, and Kannī, and fixed the boundaries of the Southern (Pāndya) country, who was pleased to establish settlements of people on all sides (in the conquered country) including Kottāru as far as . . . , so that even all the demon-kings of the western hill-country ascended to high heaven, while the Kungalar became scattered, who took possession of the Kalingamandalam, the land of many rivers; and who was for ever graciously seated on the throne of heroes along with Puvana-mulud-udaiyāl, while his valour and liberality shone like his magnificent necklace and the garland of flowers on his sacred shoulders,—and while Puvana-mulud-udaiyāl, the crest-jewel of liberality<sup>2)</sup>, was seated (on his left) receiving the adoration of the whole world, like Umai on the left side of Śiva,—and while Ēl-ulagam-udaiyāl, accomplished in the seven tunes, an ornament of women, was seated on his right, like Gaṅgai when graciously seated with Śiva;—

<sup>1)</sup> Pañja-Pāndavar is the reading in Nos. 42 e and 42 f

<sup>2)</sup> In Nos. 42 c and 42 f the reading is Tiruśintāmani, in No. 54 it is Tiyāgavallavitarum.

Šôla-mâttânda-Brahma-mârâyaś, *ahas* Annaman Ātti , of the Kâśyapa-gôtra, the gâmunda of Ilanagar-nâdu and a resident of Âliyam in Ilanagar-nâdu of Nigarili-Šôla-mandalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirâmiśvaram-udaiya Mahâdêvar of Âviniyam in Âviniya-nâdu We three, the Śîva-Brâhmaṇas (named with their gôtras) of the temple, have received the 24 cows under the condition that we maintain one perpetual lamp for as long as the moon and the sun exist (Usual final phrase )

**42 c***Date 1104 A.D*

(The historical part of this inscription is identical with that of No 42 b )

(Tamil)—Be it well In the 35th year of the reign of [śrî-Kulottunga]-Šôla-Dêvar, who etc.—

Râjendra-Šôla-Brahma-mârâyan, (son of) Arumoli-dêvan , of the Kâśyapa-gôtra, the gâmunda of Ilanagar-nâdu and a resident of Âliyam in Ilanagar-nâdu of Nigarili-Šôla-mandalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the same god, and the same three Śîva-Brâhmaṇas received them under the same condition. (Usual final phrase.)

**42 d***Date 1302 A.D*

(Tamil)—I, Kûttâdun-dêvar, *ahas* Jayangonda-Šôla Ilavañjiyar, son of Vâśudêvar, granted (on the date specified) certain lands (specified) including the wells underground and the trees overground as a *dêvadâna* for the god Tiruvirâmiśvaram-udaiya-nâyanâr of Âvaniyam in Âvaniya-nâdu of Nigarili-Šôla-mandalam, to provide for the expenses of worship and of taking out the god in procession, for my welfare, during the festival in the month of Mâši.

Some more grants also appear to have been made—among others, one to the Śîva-Brâhmaṇa of the temple (Usual final phrase )

**42 e***Date 2 about 1300 A.D*

(Tamil)—We, Jayangonda-Šôla Ilavañji-râyar, will take possession of the property of those without issue, to pay for the ? judges in the four nâdu

. . . . .

## 42f

Date 1096 A.D.

(The first part of the historical introduction of this inscription is gone, and the rest is identical with the corresponding portion of No 42b)

(Tamil)—In the 27th year of the reign of Kōv-Irājakeśaṇipanmar, *alias* the emperor śrī-Kulōttunga-Śōla-Dēvar, who etc —

Vikrama-Śōla-mūvēnda-vēlān, *alias* Śūriyan Śakkaraṇī, of Nariyanūr in the kūrram of the southern Nittavinōda-vala-nādu of Śōla-mandalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirāmīśvaram-udaiya Mahādēvar . . . of Nigarili-Śōla-mandalam, and 5 cows of the same description for maintaining five twilight lamps—three to be burned before the god Śūrya-dēvar, one before the goddess Pidāriyār and the remaining one before the goddess Tukkaiyāi of the same temple

The merchant Āirumu . Śirālan-dēvan gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the god Tiruvirāmīśvaram-udaiya-nāyanār For the stands of these seven lamps including the mould, seven *palam*, as weighed by the scales of Āyiravan, [were given], and for these lamps 15 [*palam*] We, three, the Śiva-Brāhmaṇas (named with their gōtras) of the temple, have received the above cows and bind ourselves to maintain the above lamps for as long as the moon and the sun endure. (Usual final phrase)

## 42g

Date about 1270 A.D.

(Tamil)—During the rule over the earth of Ilaiya (the junior) Vāśudēvar, son of . . . , it was engraved in the *panchāngam* of the temple of Tiruvirāmīśuram-udaiyār at Tirumadai-vilāgam in Āvaniyam of Nigarili-Śōla-mandalam that the property of those without issue in Āvaniya-nādu would be taken possession of for charitable purposes . . . This charity . . . Perumāl Ilavañjiyarāyar.

## 42h

Date about 1071 A.D.

(The first portion of this inscription is gone, what remains merely gives the details of the allotment of paddy for the requirements of the gods)

(Tamil)— . . . . . The villages having been entered in the revenue register as tax-free temple property to provide for the requirements

of the god, Vilupaiyaiyan, the *puravu-varu-tinaikkalam* [overseer], made the following allotment, in writing, of the revenue in paddy derived from those villages (details of the extent of land and of the quantity of produce as measured with the *marakkâl* called after Arumoli-dêvan are given) —

To the god Tîruvîrâmîsvaram-udaiya Mahâdêvar on the hill one kuruni and four nâli of rice for three daily offerings at the rate of four nâli of rice for each, 6 dishes of curry for three daily offerings at 2 dishes for each, 1 âlakkû and 2 ševîdu of ghee at 2 ševîdu for each; 1 nâli and 1 urî of curds at 1 urî for each, 6 areca-nuts at 2 for each, 12 betel-leaves at 4 for each, and oil for 6 lamps to be lighted at the three times of the day at the rate of 2 at each. (Totals of all these items calculated for one year are also given with their equivalent in measures of paddy) To the god Tîruvîrâmîsvaram-udaiya Mahâdêvar [? at the foot of] the hill 3 kuruni of rice per day with 2 nâli of rice for the *artta-yâmam*; 16 dishes of curry, 1 ulakku 1 âlakkû and 1 ševîdu of ghee, 4 nâli of curds, 16 areca-nuts and 32 betel-leaves, per day, oil for 30 twilight lamps, 5 *artta-yâma* lamps and 8 hand-lamps to be lighted every day; (also totals given for one year in measures of paddy as before) and 3 kâšu (the equivalent given in paddy) for buying vestments for the deity One nâli of rice for the noon-day pot-rice (*śatti-chchôru*)

To Arkalinga-dêvar taken out in procession when offering oblations 1 ulakku of rice per day. (Total given for one year in measures of paddy) To Sandira-sêkara-dêvar taken out for the same purpose offerings of rice, ghee, curds, curry and areca-nuts, and oil for twilight lamps (Total given for one year in paddy)

To Umâ-sahita Irâjantira . . . carried in procession during festivals, to Ganapatiyâr and to Karumânikka-dêvar offerings of rice, ghee, curds, curry, areca-nuts and betel-leaves, and oil for twilight lamps (Totals similarly given.)

## 42 i

*Date ? about 1100 A D*

(Tamil)—The first portion of the inscription is gone From the remaining portion we learn that 3000 kuli of land below some tank were sold for 2 kalañju of gold, and that the land was purchased to provide for the offerings of rice for the god . . . nîsvaram-udaiya Mahâdêvar

## 42 j

*Date ? about 1200 A D*

(This is only a fragment)

(Tamil)—We, . . . . . for the god . . . daiya Mahâdêvar . . . Sôla-mandalam

**44 a***Date 1289 A D*

(Tamil)—In the 34th year of the reign of the emperor of the whole world Pôṣala śrî-vîra-Îrâmanâ-Dêvar—

I, Tiruñâlangilavaī Valliyâlvâī, a merchant residing at Âvaniyam, promise to provide (from the date specified) one nâlî of rice per day for the noon-day offering for the god Anniśvaram-udaiya-nâyanâr [? out of the interest] on the 5 pon which I have now advanced on Amudakkadai ..which is a dêvadâna of this god This charity is to continue as long as the moon and the sun endure.

Usual final imprecatory sentence

**44 b***Date 1189 A D*

(Tamil)—In the 12th year of the reign of śiū-Kulöttunga-Śôla-Dêvaī which corresponded to the Śaka year 1112 (Saumya)—while śrî-Vallâla-Dêva was ruling the earth, (on the date specified) Śîrmalaiyâlan Śâttagandânrrâlvâr of Âvaniya-nâdu, *alias* yangonda-Śôla . . . . for the god . . śvaram-udaiya Mahâdêvar of Âvaniyam in Âvaniya-nâdu of Nigarili-Śôla-mandalam.

**45***Date 1185 A D*

(Tamil)—While the mahâ-mandalêśvara, capturer of TalaiKKâdu Gangavâdi Nulambavâdi Vanavâši Pânungal and Uchchangi, the strong-armed Vîra-Ganga, unassisted hero, Śanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, Poyšala vîra-Vallâla-Dêvar of unshaken valour was pleased to rule the earth—I, Pemmiyakka, the consort of Śrikaranam Vallâla-dandanâyakkan, *alias* Nâyagattêvan, the great minister of Poyšala vîra-Vallâla-Dêva, headman of Puliyûr in Puliyûr-kotṭam of Jayangonda-Śôla-mandalam, the sarvâdhikâri, samasta-chatrapati, vâvuttara-niyôgâdhipati and the maha-pasâyatta, deposited (on the date specified). .pon with the two Śîva-Brâhmaṇas (named with their gôtras) of the temple of Tiruvirâmîśvaram-udaiya-nâyanâr at Âvaniyam in Âvaniya-nâdu of Nigarili-Śôla-mandalam with the condition that the interest on the amount at the rate of one pâgam [per month] on each pon should be utilised for maintaining one perpetual lamp to be burned before the god for as long as the moon and the sun exist.

[This charity is under] the protection of Mâhêśvaras, of Nuļambâdarâyar *alias* Purriḍaṅgondâr, and of Valañjiyar

## 46

*Date about 1185 A D*

(Tamil)—Some one deposits certain *pon* with the same Śiva-Brahmanas for maintaining a twilight lamp in the temple of the same god

## 47

*Date 1079 A D*

(The historical part of this inscription is identical with lines 1—9 of No 42 b )

(Tamil)—In the 10th year of the reign of Kōv-Irājakēśarivarmmar, *alias* śrī-Kulöttunga-Śōla-Dēvar, who etc was graciously seated [on the throne of heroes], while his valour and liberality were conspicuous like his necklace and the garland of flowers on his sacred shoulders, and while his enemies prostrated themselves on the ground before him—Śembiyān, *alias* Arinjishadaiyān, headman of Nidūr in Pāmbunikkūrram of Śōla-vala-nādu, which included Kalliyānapuram, in Śōla-mandalam, and Mūvēnda-vēlān of Tenkurai-nādu, gave one perpetual lamp for the god Tiruvirāmīsvaram-udaiya Mahādēvar of Āvaniyam in Āvaniya-nādu of Nigarili-Śōla-mandalam, and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *pañchāchārya pūjāris* of the temple who . . . .

(Usual final phrase)

In the 10th year, Vīranukkar also gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the same god May this continue as long as the moon and the sun exist.

(Usual final phrases)

## 48

*Date 1289 A D*

(Tamil)—In the 34th year of the reign of the emperor of the whole world śrī-Poyśala vīra-Rāmanā-Dēvar—(from the date specified) I, Tiruñalangilavan Villiyālvār, a merchant residing at Āvaniyam, the 8 pon that I have ? spent on Karkuttai and Vellirikkuttai

## 49 a

*Date 1072 A D.*

(The meaning of the latter portion of this inscription is not clear )

(Tamil)—Be it well. In the 3rd year of the reign of Kōv-Irājakēśarivanmar, *alias* śrī-Rājēndra-Śōla-Dēvar, who—while the goddess of prosperity, having

become constant, increased—having as his companions his sword, and arms which resembled two branches—conquered Kalâvañjan<sup>1)</sup>, seized many troops of elephants at Vayirâgaram, graciously took tribute, the fame of which spread to all the regions, from the king of Dârâ at Sakkaragottam, which had been free from fear [of attack], placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishnu, having, when she was immersed in the ocean, become the primeval Boar, had formerly raised, sent the wheel of his authority and his tiger banner to every region, established his fame and charity in every land, sat in state with victory for his companion, while valour, liberality, honour and mercy became his illustrious close relatives ever inseparable from him, rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown, and caused his sceptre to sway over every land in the Jambû-dvîpa—

We—(the inhabitants of) the Eighteen vishaiya, the great army of the right-hand class armed with great weapons (*perumbadai-valangai-mahâsenaï*) and the (?) *Padangandu*<sup>2)</sup>—have caused a sâsanam to be engraved on stone to the effect that there being no tax on cows and she-buffaloes ever since the rise of the sacred family of the Chôlas in the Sôla-mandalam 78 nâdu and in the Jayan-gonda-Šôla-mandalam 48000 country, in both of which, by the grace of śri-Râjêndra-Šôla-Dêvar, the ? farmers of the whole country came and settled, and likewise in the śri-Râjêndra-Šôla 18 great vishaiya and the *Kandamâdam*, in which the great army of the right-hand class armed with great weapons were settled, no such tax should be paid in the 18 country ? in accordance with the order of the officer Šôla-mûvenda-vêlär, that a fifth of the produce of forest tracts and of lands on which dry crops are raised and a third of the produce of lands below a tank on which paddy is grown should be given as Government share; that a ? cloth (*pudarai*) should be given for every 1500 kuli of land on which *kumari* cultivation is carried on by the hill-tribes, that 2 kâšu should be paid on account of .. *anta* including kumara-gachchânam, the tax on washermen, ? a good bull and ? a good cow, that the Âśuvi-makkal (Jains) should pay 1 kâšu each for the minor tolls, and that if they failed to do so, they should pay an additional kâšu; that the house of . the female servant and every house in which there are two women should supply labour [without payment], that, excepting the houses of the schoolmaster, the temple manager, and the village watchmen, and the houses which have paid towards the minor tolls,  $\frac{1}{4}$  kâšu should be levied on

<sup>1)</sup> Mulbagal No. 119 reads Kelâvañjan

<sup>2)</sup> Kandamadam in line 4 of No 119

every house; and that land should be measured with a rod of 18 spans, a span being equal to 12 fingers' breadth . . . .

(Final imprecatory sentence)

### 49 b

*Date ? about 1185 A D*

(Tamil) — While Dêvar was ruling the earth — Pânappillai-perumâl, son of Arangan Tirukkâlatti-udaiyân, gave one perpetual lamp for the god Tiruvirâmîśvaram-udaiya Mahâdêvar of Âviniyam in Âvinîya-nâdu of Nigarili-Šôla-mandalam, and deposited 8 *nokku-mâdar*<sup>1)</sup> with the Šîva-Brâhmaṇas (two named) of the temple who pledged themselves to maintain the lamp for as long as the moon and the sun endure

This charity is under the protection of Nulambâdarâyan and of Valañjiyar  
He who destroys this has killed a tawny cow in Vâranâši

### 49 c

*Date about 1100 A D*

(Contains only a fragment of the historical introduction given in No 42 b)

(Tamil) — Kulottunga-Chôla's time It gives the correct reading *puvani-narriru-man* of the expression *punidari numan* often met with in inscriptions

### 50

*Date about 890 A D*

Praises (much effaced) of Dîvâmbikâ, of the great Kâdambânvaya She caused to be made the Nolamba-Nârâyanêśvara temple and granted for it Elanagara, free of all imposts Imprecation,

### 51

*Date ? about 950 A D*

When Dilipayya was ruling the kingdom of the world:—he remitted for Mahâdêva the twelve petty taxes of the Âvani temple, raising (or setting) up an iron post<sup>2)</sup>. Imprecation.

<sup>1)</sup> In another place, these are called 8 kalañju of gold (*ippón enkalanjum*)

<sup>2)</sup> Salâgeyan ettisi,—it is not clear exactly what this refers to.

## 53

*Date 1225 A.D.*

(Tamil)—I, Tantira-pâlan Pêriyudaiyân, one of the servants of Kuttâdun-dêvar, *alias* Jayangonda-Šôla Ilavañjya-râyan, gave (on the date specified) 5½ pon to provide for a daily offering of one nâli of rice for Tiruvirâmišvaram-udaiya-nâyanâr at the time of awakening the god early in the morning. We, the Šiva-Brâhmaṇas (four named, with their gôtîas) of the temple, have received the pon and pledge ourselves to apply the interest of the amount to the above purpose for as long as the moon and the sun exist.

I, Nîraninjân, elder brother of Tantira-pâlan, gave 1 pon for burning two twilight lamps (Usual final imprecatory sentence and usual final phrase.)

## 54

*Date 1102 A.D.*

(The historical part of this inscription is identical with that of No 42 b)

(Tamil)—Be it well. In the 33rd year of the reign of Kôv-Irâšakêśarivanmar, *alias* the emperor śrî-Kulöttunga-Šôla-Dêvar, who etc — Gângèya-râjan, *alias* Râjêndra-Šôlan, *alias* Araiyân Arandângi, the headman of Tingâdu-pâkkam in Uriukkattukkottam of Jayangonda-Šôla-mandalam, gave one perpetual lamp for the same god (see previous number) and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the pañchâchâriya pûjâris of the temple who . May this charity continue as long as the moon and the sun exist (Usual final phrase.)

## 55

*Date 1271 A.D.*

(Tamil)—I, Šettâlvâr, daughter of Brahmâdirâjar, *alias* Šelvândai-dêvar, and consort of Ilaiya Vâśudêvar, son of Jayangonda-Šôla Ilavañjya-râyan, *alias* Kûttađun-dêvar, granted (from the date specified) the wet and dry lands with the four boundaries, including the *ettam*, of the village of Tottiganpalli, to provide for offerings of rice and expenses of worship and for the pûjâri in the temple of . Ilavarâmišvaram-udaiyâr at Avaniyam, and, with pouring of water, gave the lands together with the right of worship to the Šiva-Brâhmaṇa (named, with his gôtra) who caused repairs to be done for the temple. (Usual final phrase.)

## 56a

*Date 1225 A.D.*

(Tamil)—I, Šûrriyâlvâr's son Tiru , a servant of Jayangonda-Šôla Ilavañjya-râyar, *alias* Kûttâdun-dêvar, gave (on the date specified) 6 pon to the *bhattas* (five named, with their gôtras) of the temple to provide, for as long as the moon and the sun endure, for one nâli of rice for the dancer in the temple of Tiruvirâmîšvaram-udaiyâr at Âvaniyam in Âvanîya-nâdu of Nigarili-Šôla-mandalam. (Usual final imprecatory sentence and usual final phrase.)

## 56b

*Date ? about 1150 A.D.*

(Tamil)—This inscription is fragmentary It seems to record the grant of some land whose boundaries are given to the *pûjârî* of the temple at Âvaniyam

## 57a

*Date 1306 A.D.*

(Tamil)—While Jayangonda-Šôla Ilavañji-râyar, *alias* Kûttâdun-dêvar was pleased to rule the earth—(on the date specified) we, ? Manidârî and Panri-mukkan, made a grant, to last as long as the moon and the sun exist, to Šimândai, son of Perrapillai, and to Šettiyannan, son of Vayirândai, among the Vîra-Šôlavânukkas, who were prominent in carrying out repairs to the temple, of four kândagam wet lands in Peri-êri (big tank) which was a dêvadâna of the god Tiruvirâmîšvaram-udaiya-nâyanâr of Âvanîyan in Âvanîya-nâdu of Jayañgonda-Šôla-vala-nâdu in Nigarili-Šôla-mandalam. They shall enjoy [the lands]. He who injures this charity has betrayed his own mother This is under the protection of the temple authorities

## 57b

*Date about 1289 A.D.*

(Tamil)—In the . . . . the universal emperor [šrî-Râmanâ-Dêvar]—I, Tiruñâlangilavan Valliyâlvâr, gave 5 pon . . . to provide for a daily offering of [the equivalent in rice of] one nâli of paddy for . . . . (Usual final imprecatory sentence and usual final phrase).

## 58

Date 1362 A D

Be it well (On the date specified), by order of (with usual titles) vīra-Bukkanna-Vodeyar's son Kampanna-Vodeyar's palace minister Sōmappa-Vodeyar,—the sāmantādhikārī Āvani Rāmaya-dēva granted for the god Rāmanātha of Āvani, the two villages Āvani and Kambudimbu Imprecation

## 59

Date ? about 900 A D

Be it well Entitled to the band of five chief instruments, of the Pallava-anvaya, favourite of earth and fortune, a bee at the lotus feet of Pallava Rāma, a manifest Kañjāsana (Brahma), master of war, Bīra-Trinētra, royal wrestler with elephants, a champion terrifying many, śīmad Chaladankakāra-Dēva's perggade Basavayya, perfect in war, had this *māna-stambha* made

## 60

Date 1645 A D

(Nāgarī characters)

Obeisance to Venkatēśa With the two objects (the feet of Rāma) do I take refuge, adored by the gods, by the merit of contact with which the stone became the jewel of a woman<sup>1)</sup>. With Vishvaksēna do I take refuge, attended by the elephant-faced (Ganēśa) and more than a hundred others, the remover of the difficulties of his votaries.

Victorious is the luminary (Chandra, the moon) which, sprung from the milk ocean, became the left eye of Hari, supporting the chakora birds, and increasing the life of the immortals His grandson was Purūrava, the son of Budha His son was Āyu, whose son was Nahusha, from whom was Yayāti, and Pūru from him. In that vānśa was the king Bharata, in whose line was Śantanu, fourth from whom was Vijaya (Arjuna), from whom was Abhimanyu, and from him Parikshita. Nanda was eighth from him, and ninth from him the king Chalikka, from whom the seventh, glorious as Śrīpati, was Rāja-Narēndra. From him Bijjalēndra was the tenth, and then from him the king vīra-Hemmāli-Rāya was the third, who was a worshipper of Murāri, and lord of Māyāpuri.

<sup>1)</sup> Ahalyā, the wife of Gautama, being seduced by Indra, was cursed by her husband to become a stone, until the contact of Rāma's feet should in time restore her.

Fourth from him was born the king Tâta-Pinnama, who terrified the hosts of his foes by his looks, from whom was born the king Sômi-Dêva, who captured seven hill-forts from his enemies in one day, from him was an heroic son, Râghava-Dêvarât, from whom sprang the king Pinnama, the lord of Âravîti-nagarî, whose son was the king Bukka, by whom even Sâluva-Nrisimha's kingdom was firmly established To that king Râma-Râja, a *chintâmanî* to the crowd of suppliants, Lakkâmbikâ, the equal of Lakshmî the consort of the Lotus-eyed (Vishnu), became the queen. To him was born a son through his penance, the king Šrî-Ranga-Râja, a lamp to the Lunar race, with the increase of whose brightness,—O wonder—the eyes of his enemies' wives became bright (were left without collyrium,—on account of their being widowed by him) His wife was Tîrumalâmbikâ (her praise) Skilled in policy, Râma-Râja, the learned Tîrumala-Râya, and the king Venkatâdri,—three sons in this order were born to that great king by Tîrumala-Dêvî All the thorns his enemies in the world did the heroic Râma-Râja slay in battle<sup>1)</sup> The glorious Veñkatâdri-Râja was as handsome in the world as Lakshmana Of the three sons of king Šrî-Ranga having defeated his enemies in battle, the king Tîrumala-mahârâya having been anointed to the empire with great glory, was ruling the whole world with unequalled renown, like Hari among the Trimûrti The streams poured forth with the gifts made by this most famous of kings at the time of his anointing to the throne caused the earth to appear as if she also was so anointed. As the Sâma and other (vîdas) from the mouth of Brahma, as sâma (conciliation) and the other modes of policy from the mouth of truth, as Râma and his brothers from Daśaratha,—so to this crowning ornament of kings were born the sons named Raghunâtha-Râja, Šrî-Ranga-Râya, a tree of paradise to his dependants, Râma-Râja, like a moon to the world, and the famous Venkata-Dêva-Râya

Šrî-Ranga-Râya, among his brothers, having seen to the farthest point of the ocean of policy, his fame spread to the eight points of the compass, was anointed to the crown in the Penugonda kingdom Then Veñkatapati-Dêva-Râya, of brilliant policy, protected the earth, his fame illumining the ten cardinal points To his elder brother, whose character put to shame the trees of the gods, the lord Râma-Râja, were born Tîrumala-Râja and the famous Šrî-Ranga-Râya Of them, to Šrî-Ranga-Râya were born sons great in modesty, of high benevolence, learned and famous. Of king Šrî-Ranga-Râya's sons, having seen to the farthest point of the works of many poets, among jewels like the *kaustubha* born from the ocean, the king Râma-Râya was long distinguished To the afore-mentioned king Râma-Râja, a Râmabhadra in form,

<sup>1)</sup> The second half of one verse and the first half of the next are in defect here Also in some other places in the inscription

an embodiment of all good fortune, were born five sons, like the five celestial trees born from the milk ocean, gratifying crowds of dependants with their gifts. Among those kings of distinguished bearing, Śrī-Ranga-Rāja, like the moon to the earth, lighted all the three worlds with his fame, being like the *pṝvijāta* among the trees of the gods. Pleased with the penance of Śrī-Ranga-Rāja, the lord of Śēshagiri (Vishnu of Tirupati) of his favour gave him two handsome sons, full of happiness like Puruhūta (Indra). Named Peda-Venkatēndra and Pina-Venkatādhrāt, they were able in maintaining their rank, and powerful in overcoming Khara and Dūshana (otherwise, the cruel and backbiters), and were the cause of joy to the world like Rāma and Lakshmana. The fortunate king Peda-Venkatēndra, the elder of them, had all the qualities of courage, generosity, depth, resolution, and fullness of learning.

When Śrī-Ranga-Rājēndra's son the heroic Venkata-Dēva-Rāya was anointed to the throne in the Penugonda kingdom, the learned were at the same time anointed with gold. Like his grandfather's younger brother, the king Venkatādri was the object of the favour of the self-chosen of the goddess Śrī (*i.e.* Vishnu), able in destroying the rutting elephants his enemies, in protecting the world of poets like a new Bhōja. To him the king Śrī-Ranga was born, whose generous qualities caused the tree of plenty to dwell apart somewhere in Nandana (Indra's garden). Through the merit of the good deeds done by this king in his former birth, he obtained a son, great like Puruhuta (Indra), the mighty Gopāla-Rāja, who in gratifying the desires of all the learned caused Bhōja and other kings of old to be forgotten. He with his beloved consort, performing the good deeds of penance, was doing worship to the god of Venkatasaila, who, regarding him with favour and prepared to grant a boon, said to him. "As a son of the famous king Chīna-Venkatēndra was I who am called Veṅkata born in the world on account of his great penance, like as of old I was the king Vasudēva's son and called Krishna. As of old Nanda brought him up as his son, so adopt that Śrī-Ranga-Rāya as yours." Accordingly, adopting the king Śrī-Ranga-Rāya, who was in the form of Śrikānta, for the protection of the world and the continuation of his own family, Gopāla-Rāja was filled with joy.

Thus Śrī-Ranga-Rāya, upholding the good and putting down the evil, like an incarnation of the destroyer of Kāṁsāsura, was seated on the throne of universal empire, daily receiving the obeisance with devotion of the kings of various countries, having obtained anointment to the crown. The kingdom being granted by the lord Śrī-Ranga (Vishnu), the great king Śrī-Ranga-Rāya, his lotus feet (*pādāmbhōya*) reverenced by Bhōja and the Magadha king, had his feet placed on the heads of all the kings of the earth within the seven seas. Profound as the ocean, of great resolution, having subdued the eighty-

four hill-forts, the terror of his enemies in the eight points of the compass, having Śārnadhara (Vishnu) in his heart, destroyer of his enemies, a tree of plenty to his dependants, champion over those who have new titles, *rāyā-rāhutta-minda*, favourite of the goddess of heroism, chief lord of Āravītī-pura, lord of serpents in his great arms, the boar incarnation to the world of chieftains, chief of the kings of the Ātreya-gōtra, of great glory, surpassing the kings of old by his policy, a tree of plenty to the learned, by the power of his arm possessing the throne of Karnāta, from Sētu as far as Himādri having destroyed all his enemies, the great king Śrī-Ranga-Rāya protected the whole world surrounded with the ocean, with great glory

(On the date specified), in the presence of the feet of (the god) Venkatēśa,—for the maṭha of the learned Rāmachandra-Bhāratī-svāmī,—disciple of Viṭhalā-Bhāratī-svāmī, disciple of the chief of the *paramahamsa-parivrājakāchāryas*, Viśvārūpa-Bhāratī-svāmī,—he granted the Chinānīkallu village, (boundary villages named), belonging to the Kōlāla-dēśa, giving it another name of Narasimha-pura, together with all the usual rights.

This śāsana of the great king Śrī-Ranga-Rāya was composed by the grandson of Sabhāpati, and son of Kāmakōti, the poet Rāma. By order of the king, Sōmanāthārya wrote the śāsana, Kāmaya Ganapayārya's grandson

Usual final verses.

(signed)—śrī-Rāma

## 61

Date ? 1254 A D

(Tamil)—I, Dēvan, son of the painter Śittira      pandita and a servant of Nulamba-dēvan, son of Kulōttunga-Śōlavanukkan Udayyāndai, who was one of the feudatories of Tan-vāši-kāttiya<sup>1)</sup> Vāśudēvan, alias Jayangonda-Śōla Ilavañjiya-rāyan, [declare] that I am [champion over those] who, having been fed, run away [in time of need]

## 62

Date 1629 A D

(Telugu)—Be it well (On the date specified), when the rājādhīrāja rāja-paramēśvara vīra-pratāpa vīra-Rāma-Dēva-mahārāya was ruling the empire of the world:—Immadī Tammayā-Gauda, grandson of Sugatūr Tammayā-Gauda of the fourth gōtra, his wife, and certain gaudas (named), had the *agnishtōma* (sacrifice) performed by Krishna-sōmayāji,—younger brother of Umāpati-sōmayāji, son of Tirumala-sōmayāji-bhaṭṭa, son of . . . bhaṭṭa,—in the presence of (the gods) Rāmēśvara and Kāsi-Viśvanātha of Āvani (and made a grant for it).

<sup>1)</sup> Who has displayed his greatness or superiority

## 65

*Date 931 A D.*

Be it well Having ruled the Âvaniya-sthâna for 40 years, had 50 temples made, and built 2 big tanks,—(on the date specified), departed (this life) Tribhuvana-kartara-Dêva, entitled the Kali-yuga Rudra, and gained the world of Rudra

## 66

*Date 973 A D.*

(On the date specified), on the ? death of Muddaka, Bhôgî entered the fire

## 67

*Date about 920 A D*

Mahêndra-bhatta made for Kali-yuga Rudra the smaller temple

## 68

*Date about 930 A D*

From the peak of mount Kailâsa marked by the footprints of Gaurî, to the celebrated bridge established by Râma, and from the mountain of the rising sun to that of the setting sun, who was a debater? who versed in the śâstras? who skilled in making orations? (*the rest effaced*)

## 69

*Date ? 1552 A D*

(In the year specified), Sugatûr Ayama-Gauda and his servant Silavanta Chikka had the *gadubu* fixed (its extent)

## 70

*Date ? about 1228 A D*

(Tamil)—Šengândai, consort of Kûttâdun-dêvan *alias* Jayaṅgonda-Šôla Ilavañjya-râyan, had the door..... set up . . . . .

## 71

*Date 1229 A D*

(Tamil)—I, Šurriyândan's son Pêriyudaiyân *alias* Tantira-pâlan, a servant of Kûttâdun-dêvan *alias* Jayaṅgonda-Šôla Ilavañjya-râyan, gave (on the date specified)....to the bhattas (named) of the temple to provide for a daily

offering of one nâli of rice, for as long as the moon and the sun endure, for Tîruvîrâmîshvaram-udaiyâr of Âvaniyam at the time of awakening the god early in the morning

## 72

*Date 1231 A. D.*

(Tamil)—The inscription is fragmentary. It seems to record a grant by Kûttâdun-dêvar for the same god, and the making over of the grant to the Šîva-Brâhmanas (named) of the temple.

## 73

*Date 1228 A. D.*

(Tamil)—I, Šangâlvâr, daughter of Vâšudêvar, *alias* Nulambâda-râyar of Âvaniya-nâdu in Nîgarili-Šôla-mândalam, and consort of Ilavanjiya-râyar, *alias* Kûttâdun-dêvar, son of Mârâlvâr, *alias* Jayaṅgonda-Šôla Ilavañjîya-râyar, granted (on the date specified) as dêvadânas certain lands (specified), which I had purchased after making full payment in gold, to provide for offerings of rice, sandal, lamps and other daily requirements in the temple on the hill — otherwise called šrî-Mûlattânam — of Tîruvîrâmîshvaram-udaiyanâyanâr at Âvaniyam in Âvaniya-nâdu of Nîgarili-Šôla-mandalam

## 74

*Date 1397 A. D.*

(Tamil)—While Immadî Bukka-Râyan, son of šrî-vîra-Arihara-Râyan, was ruling the earth—we, Muttarândâr Muttar and Vâśândai's son Pachchainâyan, who conduct the *maddâpattiyyam* in the temple of Mûlattânam-udaiyâr at Âvaniyam in Jayangonda Šôla-vaļa-nâdu, having received (on the date specified) 21 pon from Vadavânyan Periya-perumâl and Kâmândai-šettiyâr, two of the Vaiśyavâniya-nagarattâr who . . . , residing in the great street . . of Muļavâyîl, pledge ourselves to supply daily one meal, for as long as the moon and the sun exist, to ? every Brâhman during the ninth festival  
(Usual final imprecatory sentence and usual final phrase )

## 75

*Date 1527 A. D.*

(On the date specified), among the *mahâ-mahattus*, the Kailâsa Marulappayya-dêva of Holalakere and other . . . .

76

*Date ? about 1500 A D*

(Telugu)— .. being the place in which the Vana-dēvatā came and appeared to Sītā-bhagavatī, and remained,—Sugatūr Chikka-Tammaya-Gauda's elder sister Halasa-Rātama, through her purōhita Krishna-bhatta Tīrumala-sōmayājī, offered at the feet of the goddess in this southern Gayā *tilōdaha* and *pinda*, securing the reward of making the offering in Kāśī, Gayā and Prayāga, as declared by Vālmīkī

77

*Date ? about 1250 A D*

(Tamil)—I, Viruda-mandana<sup>1)</sup> Mādēvan, will not survive Vilupparaiyan who . I swear by Vallavaraiyan

78

*Date ? about 1250 A D*

(Tamil)—I, Pallimukkanna's son Kāman, a servant of Kulōttunga-Šōlava-nukkan Udayāndai, who is one of the feudatories (*śāmantar*) of Vāśudēvan, alias Ilavañjiya-rāyan, [declare] that if I survive him, the oath by Vallavaraiyan [will be fatal to me]

79 a

*Date ? 1290 A D*

(Tamil)—This inscription is fragmentary. It seems to record a grant of lands for the god Tiruvirāmīśvaram-udaiyār and a grant of money for feeding Brāhmans.

(Usual final imprecatory sentence and usual final phrase.)

79 b

*Date ? 1249 A D.*

(Tamil)—I, ? Uraikārumugan, a servant of Nulamba-dēvar, who is the son of Kulōttunga-Šōla-anukkān Udayāndai, one of the feudatories of .... Ilavañjiya-rāyar Vāśudēvar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

80

*Date 767 A D*

Be it well In the 42nd victorious year of the Śrī-rājya, when Śrīpurusha mahārājādhīrāja paramēśvara bhaṭṭāra was ruling the kingdom of the world:—

<sup>1)</sup> Adorned with titles

and his son Duggamâr-Ereappa was ruling the Kuvalâla-nâd Three Hundred and the Ganga Six Thousand, and his queen Kañchiabbe was ruling Âgali,—to Maduregila Vellasamma were given lands (specified), free of all new (*apûrvva*) imposts Imprecation.

## 81

*Date about 767 A.D.*

When Šrîpu[rusha-maha]râja paramêšvara was ruling the .. Thousand — and.. Narêndrarasa was ruling the Sixty,—the master of Ârângali... made a grant to Jannayya.

## 82

*Date ? 1501 A.D.*

May it be prosperous (In the year specified),—in order that *dharma* might be to Narasanna-Nâyaka,—in Muluvâyi, Sênarâma's sons Râmapa and Bayireya made a grant of....as a gift to Krishna

## 84

*Date 974 A.D.*

Be it well. (On the date specified),—Be it well Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Pallavâditya, Nolambâdhîrâja and Chôrayya Nolamba's father, these three having halted in Sûryya-Minîyûr,—hearing that Mârasîngha-Permmadi was dead,—Be it well Possessed of the conjunction of all observances, the glory of the Pompala-kula, born in the Kâduvetti-vamsha, chief lord of Kâñchî-pura, like a thunderbolt in the front of battle, Nândi's Java (Yama), Nanna. ....

## 85

*Date about 975 A.D.*

Be it well .. Anuva 's hound named Lôka killed 75 hogs, besides which, with this hound named Dhalaga, Pirisandi's son killed 26 hogs.

## 86.

*Date ? about 767 A.D.*

.. in. ..ndu-mandala, attacking the opposing enemy's force, and slaying, went to sagga.

Chiliya, standing in the wealth of the Chô[la] kingdom, [Vikra]mâditya coming to Jannayya's side, [Vi]kramâditya gave a *kodange* of 12 kuâ to Vâni Jannayya's set up this stone for Hariyya-Biranna.

## 87

*Date ? 1540 A.D.*

(In the year specified), Guru Tammanna granted for Âgâñi Bayirava-gauda a *nettara-godagi* (as specified)

## 89

*Date ? 1537 A.D.*

(In the year specified), Timma-Râya, for the settlement of the Tipatûr-šîme,

## 91

*Date 1007 A.D.*

Be it well (On the date specified), when Tribhuvanakarttara - bhatâra was ruling the Âvaniya-sthâna,—Masekal .ppa-dêva's son Nolamba-gamunda, fighting in the destruction of Balla, died and went to *sargga*

## 92

*Date ? about 780 A.D.*

Be it well. In the 2nd victorious year of Bâna-Vidyâdhara, born in the Mahâvali-kula, who made Paramâśvara (worshipped by all the three worlds, chief lord of gods and demons) the doorkeeper — when Ranamukha-Dutta's son Karapura coming, carried off the cows of Balla,—the village cowherd Uvala, loving the cows, went against him, slew and fell. For him the Mâsarakuṭti and Attâni, being pleased, granted land (specified) Imprecation.

## 93

*Date about 970 A.D.*

Be it well When Dilipayya was ruling the kingdom of the world:—and Tribhuvanakartta was ruling the sthâna;— the cows of Damme of Balla being carried off, Basalva's son Kayye, fighting, died. For him the *bhatar*, being pleased, granted a *kodangi* of 10 kolaga.

**94***Date about 970 A.D.*

Be it well. When Dilipayya was ruling the kingdom of the world — and Tribhuvanakaitta-pandita was ruling the kingdom of penance (*tapa*), — Banūchchāvari's son Palla, when the cows of Balla were carried off, fought, recovered the cows, and went to *svargga*

**95***Date ? 1007 A.D.*

In the ruin of the Balla town, Mudda-Setti's son Malla. . . . died and went to *svargga*

**96***Date 1431 A.D.*

May it be prosperous. Be it well (On the date specified), for this god Prasanna-Virūpāksha, a temple, enclosure, towers, golden finials, a Manmatha pond, provision for decorations and illuminations, agraḥāras, mantapas, a matha for mendicants, and all other religious works, — by the *dharma* of Vijaya-Rāya-mahārāya's son, the elephant-hunting Dēva-Rāya-mahārāya, — the Heggade-dēvas of the Viṣhṇuvardhana-gōtra, Vommāyamma's sons Lakhanna-dānnāyaka and Mādanna carried out as service to this god Prasanna-Virūpāksha. May it be prosperous

**97***Date 1527 A.D.*

May it be prosperous. Be it well. (On the date specified), when the mahārājādhīrāja rāja-paramēśvara vīra-pratāpa Virūpāksha-Dēva-Rāya-mahārāya was ruling the kingdom of the world — Rāyadurga Tīpparasa's son Bhōgarasa,—in order that *dharma* might be to his ruler Tīpparasa-Vodeyar—granted for the god Prasanna-Virūpāksha, the Kalavekal village, otherwise named Tippasamudra, of Mukundasāgara in the Kundānī-śīme belonging to the Muluvāyi-chāvadi, to provide for certain offerings and lights (specified), together with all the usual rights. . . . .

**98***Date 1703 A.D.*

(Telugu).—Be it well. (On the date specified), to Sahāya-śāstri, deputy of the āchāryya who was an establisher of the vēda-mārga, the dharmaśivāchārya

of the original Tiruvâlangâdu, otherwise named the western Virûpâkshapura, Immadi-âchâryya,—Vîra-Râjappa-śâstri, deputy of the Tiruvâlaṅgâdu eastern new dharmaśivâchârya, gave a written document (*patrîha*) as follows —Whereas you have come from the west claiming that the Bhava Bhêri merchants of Vêlûr are your disciples, and I have come from the east claiming that they are my disciples,—Gulâm Ali Khân Sâhêb having taken deposition from both of us,—and assembling together four (or several) other persons, has heard evidence from the mouth of the âchâris, and summoning people from Nagarâ on the subject, has taken written depositions from the âchâris, and hearing what they had to say, after inquiring into the old and new institutions,—has decided that you are the oldest, that the people of Nagarâ are my disciples, and that according to the *Śrava-dâna-patra* we are new:—Therefore, the old disciples belong to you, and Subbâ-śâstri and the Nagarâ people are my disciples. You are not to touch them Such is the paper of decision written and given Witnesses (signatures)

## 100

Date 1290 A.D

(Tamil)—In the 36th year of the reign of śrî-Poyšala-vîra-Râmanâ-Dêvar—I, Śâyan Dêvanâga-kûttañ, the ? headman of Nâgapatthanam, situated near Tammam, which was a dêvadâna of the god Tiruvirâmîśvaram-udaiya-nâyanâr, having purchased after making full payment in gold certain lands (specified) from [the temple authorities], granted the same (on the date specified) for the god Kumbisuram-udaiya-nâyanâr of the same village as a dêvadâna to last as long as the moon and the sun endure.

(Usual final imprecatory sentence and usual final phrase )

May there be prosperity

## 101

Date 1440 A.D

(Tamil)—May it be auspicious. While the irâjâdirâja irâja-paramêśvara śrî-vîra-Dêva-Râya-mahârâyar, a ? champion in elephant-hunting, was pleased to rule the earth—(On the date specified), on account of the victory gained by the great minister Mâdana-dannâyakkar at . . pâpaṭtanam, the king granted certain lands (specified) situated near Tammam of Âvaniya-nâdu, which was the property of the temple of Tiruvirâmîśvaram-udaiya-nâyanâr at Âvaniyam, to provide for the offerings of rice at the *tiruvotta-śâmam* for the same god..

## 102

*Date about 880 A. D*

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambādhīrāja was ruling the kingdom of the world —to Puttūr Konguni-svāmī was granted in Belamballī a royalty of three kanduga

## 104

*Date 1485 A. D*

May it be prosperous Be it well (On the date specified), Vumbana-Vodeyar's son Lingana, of the Viṣhnuvardhana-gōtra and Āśvalāyana-sūtra, granted to Aubhalanātha's son Singa-Perumāle, of the Kāśyapa-gōtra and Āpastamba-sūtra, a dharma-śāsana as follows —Of the *umbalī* land which has come down to us in Dēvarāyasaṇudra, we have separated a field of..*kola* (boundaries specified) .when Virūpāksha-Rāya-mahārāya was ruling the kingdom of the world, in the administration of Narasimha-Rāja-Vodeyar, ..

## 105α

*Date 1073 A. D*

(Tamil)—Be it well In the 4th year of the reign of Kōv-Irājakēśaripanmar, *alias* śri-Rājēndra-Śōla-Dēvar, who —while the goddess of the earth and the goddess of fortune wedded him of their own accord, and while the goddess of the earth, by reason of his valour, beamed under his white parasol—in union with the goddess of fortune, wielded the sceptre, destroyed the dark Kalī,... . . . . . decked himself, as with necklaces, with valour and liberality , performed the anointment of victory and was graciously seated on the throne of heroes along with Puvani-mulud-udaiyāl.—

We, Virarākshasa-Brahma-mārāyar and other citizens of Iratiyūr, *alias* Ammangaiyālvār Tirumadaippallī-ppuram, in Puda-nādu of Nigaiili-Śōla-maṇḍalam, granted, in order that the sacred body of Ammangaiyālvār might become an ? auspicious sacred body (for her health ?), one oil-mill for the god Īśāniśvaraṇ-udaiya Mahādēvar of the same village We, the leaders of the assembly . . . in Iratiyūr, pledge ourselves to supply, for as long as the moon and the sun endure, 96 nāli of oil, measured with the nāli of Arumoli-dēvan: 90 nāli, at the rate of one ulakku a day, for one perpetual lamp for the above god, and 6 nāli for one twilight lamp for the god Ganavatiyār This charity was caused to be founded by Nuṭamba-mādēvi-kkōn nādālvān, *alias* Śirālan Tīruvaraṅga-dēvan.

## 105 b

Date 1073 A.D

(Tamil)—In the 4th year of the reign of Kô-Irâjakêśarivanmar, *alias* Šri-Kulöttunga-Šôla-Dêvar, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels, caused the wheel of his authority to roll over all regions, and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl—I, Râja-Vichchâdîra-Brahma-mârâyan, *alias* Irugan Šambî-dêvan, a Brâhman land-holder in Iratîyûr, *alias* Pillaiyâr Ammangai-yâlvâr Tirumadaippalli-ppuam, in Pudal-nâdu of Nigarili-Šôla-mandalam, made a grant to provide for offerings of rice, vegetables . . . . for the goddess Châmundêshvari of the same village . . . .

## 105 c

Date 1050 A.D

(Tamil)—In the 33rd year of the reign of Kô-Râjakêśarivanmar, *alias* Šri-Râjâdhîrâja-Dêvar, who took the head of Vîra-Pândîyan, the Šâlai of Šêralan (the Chêra king), Ilangai and Irattapâdi,—

I, Virarâkshasa-Brahma-mârâyan, *alias* Šâmundan Irugaiyan, of Iratîyûr, which was Šri-Râjâdhîrâja-Dêva's Tirumadaippalli-ppuam, in Pudal-nâdu of Nigarili-Šôla-mandalam, *alias* Nulambapâdi, granted, with pouring of water, 1300 kuli of land (specified, with details of boundaries) as measured by the rod of 18 spans, including houses, house-gardens, . . . , to . . . navatî, as a tax-free property, to be enjoyed by him under the condition that a certain quantity of rice (specified) was utilised for the daily offering for the god Išânišvaram-uđaiya Mahâdêvar of the same village. Similar grants of land (specified) were also made to provide for ghee, curds, etc. required for the same god.

## 106 a

Date 1050 A.D.

(Tamil)—Be it well In the 33rd year of the reign of Kô-Râjakêśarivanmar, *alias* Šri-Râjâdhîrâja-Dêvar, who<sup>1)</sup> etc.—the same man, Virarâkshasa-Brahma-mârâyan, of the Šândiliya-gôtra, made to the Šîva-Brâhmaṇas (two named, with their gôtras) of the temple a grant in all of 2500 kuli of land (specified, with details of boundaries) as measured by the rod of 18 spans, under the condition

<sup>1)</sup> See the previous number.

that they should measure out with the *marakkâl* of [Arumoli-dê]van a certain quantity of paddy (specified) to the treasury of the temple every day to provide for offerings of rice, vegetables, cakes, areca-nuts and betel-leaves, for oil for lamps and for the feeding of Brahmans, in the temple of the same god

## 106 b

Date 1073 A D

(Tamil)—Be it well In the 4th year of the reign of Kôv-Irâjakêśarîpanmar, *alias* śrî-Râjêndra-Šôla-Dêvar, who<sup>1)</sup> etc—Ammangaiyâlvâr granted Ševagan-parru to provide for the daily expenses of the *artta-yâmam* in the temple of Isâna-išvaram-udaiya Mahâdêvar at Iratîyûr, *alias* Ammangaiyâlvâr Tirumadai-ppalli-puram, in of Nigarli-Šôla-mandalam. The inhabitants of the village, whether they grew paddy or not, had to measure out annually with the *marakkâl* of Arumoli-dêvan a certain quantity of paddy (specified) to the treasury of the temple, to provide for offerings of rice, vegetables, ghee, cuids, areca-nuts, ? *verungây* and betel-leaves, and for oil for one perpetual lamp

## 107

Date 1057 A D

(Tamil)—In the 6th year of the reign of Kô-pPa[rakêśarîvanmar, *alias* śrî-Râjêndra-Dêvar], who wielded the sceptre and was embraced by the goddess of fortune, who, while the army of his elder brother was at his back, led his army against the enemy, conquered the Irattapâdi Seven-and-a-half Lakh country and planted a pillar of victory at Kollâpuram, who, without meeting with opposition in battle, while his drums were sounding through the eight directions, converted the whole warlike army of Âhavamalla into reeking corpses that covered the earth, and, when Âhavamalla turned his back and fled from the battle-field at Koppam on the bank of the great river (Pérâru), was pleased to take possession of his elephants, horses and camels, together with . . . ., and who was graciously seated on the throne of heroes—

(The latter portion of the inscription is full of gaps and the meaning is not clear)

The inhabitants of Iratîyûr appear to have agreed to give 26 kâšu. . . . , 30 kâšu on account of. . . . ? a good cow, 10 nâli of ghee and oil, . . . . and one-fifth of the produce of dry cultivation, as the god's share. (Usual final imprecatory sentence.) The signature of Šembîyan Šôla-mûvênda-vélân, ? a member of the assembly.

<sup>1)</sup> The historical part of this inscription is identical with that of No. 105 a

## 108

*Date about 950 A. D.*

Be it well When Irīva-Nolamba was ruling the kingdom of the world.— Śrīmaṅgalī Singaparākrama's son Tiruvengadayya, when the big cows of Erediyūr were carried off, attacking and slaying, died

Be it well. To Prīthivī-Gāmunda-svāmī's son Gāmunda-svāmī's younger brother Vāmayya-dēva was given a *kodange* of a kanduga of rice-land and a kanduga of waste land Imprecation.

This work was done by Koyatūr Bijayitāchāri's son Vikramāditya

## 109

*Date ? 1646 A. D.*

(Telugu)—(In the year specified), Raghunātha . and Muni-Bhōya of the temple gave to Ana-Bhōya and others of the Yeladūr-samsthāna, the help of 400 *māda*, as a gift (*mām*)

## 110

*Date ? 1674 A. D.*

(In the year specified), Pālakī Kempa-Channaya-gauda (records) the names of all the faithful religious persons who will permanently subscribe to keep up the mantapa of Raghunātha-svāmī

## 111

*Date ? 1705 A. D.*

(Tamil)—This is fragmentary. It appears to record that some Muham-madan (presumably a Labbē) gave a *tope* and fields as an *mām*

## 112

*Date ? 1559 A. D.*

(In the year specified), the mahā-nāyakāchāriya gave to.... ? Hāva-Nāyaka a śāsana as follows:—the land in . belonging to our office of Nāyaka,—in order that merit may accrue to... .—have we given. Imprecation.

## 113 a

*Date 1207 A. D.*

(Tamil)—(On the date specified) Pallidēva-māndalikar, *alias* Varaguna-pperumāl, son of Śakkidēva-māndalikar, who was the son of Pallidēva-māndalikar, of Puda-nādu in Nigarili-Śōla-māndalam, made a grant of... . samudram

Iratiyûr for the god ū-Mallikârjuna-dêvar. (Usual final imprecatory sentence) The signature of .na-battan.

## 113 b

This contains only the usual final imprecatory sentence

## 114

*Date ? 1669 A.D.*

(In the year specified), Chikka-Râya Tammappa-Gauda, at the auspicious time of Šivarâtri,—in order that merit may accrue to Hiriyâ-Gauda,—made a grant for the god Varadarâja Imprecations

## 115

*Date ? 1636 A.D.*

Be it well (On the date specified), the temple priest of the goddess Kâvabba of Uttanûr Madavâla in Hode-nâd, Pallavodari-nâyinâr, and all the farmers and subjects of that place, granted to Sûriyappa land (specified) under the Idagere tank, rent free .

## 117

*Date 1680 A.D.*

Be it well (On the date specified), râjaśri Šambhôji-chakravartti orders the *kârukîn* of Kôlâla, that to Venkatêśa-śâstri, son of Channi-bhatta, the son of Gôvinda-bhatta of the Kâtyâyana-sûtra, Pârthiva-gôtra and Yajuś-śâkhâ, has been granted.. of Uttanûr Madavâla, together with all rights.

## 119

*Date 1072 A.D.*

(This inscription is identical with No 49 a above , but has the following final sentences and verses which are defaced in the other)

(Tamil)—We, [the inhabitants of] the Eighteen great Vishaiya and the great army armed with great weapons—have also caused it to be engraved on stone that those who [violate] this sâsana shall incur the heinous sin of having destroyed Brâhmans, herds of tawny cows and Vâraṇavâsi, and shall become hereditary enemies of the great Vishaiya and the great army armed with great weapons, while those who maintain this sâsana shall acquire the merit of having performed many horse-sacrifices. There is no guide but virtue to those who under-

stand virtue He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years ‘Rāmachandra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings’

## 120

*Date ? about 1030 A.D.*

(Tamil)—I, Karumāṇikkālvar, of the Kāśyapa-gōtra, one of the *pūjāris* in the temple of Karumāṇikkālvar at Uttanūr, *alias* Rājēndra-Śōla-chchaturvēdi-mangalam, pledge myself to burn one twilight lamp before the above god for as long as the moon and the sun exist [from the interest] on the money (specified) I have received from . . . Having approved . . . we had this engraved . . .

## 121a

*Date about 1269 A.D.*

(Tamil)—In the 1... year of the reign of the universal emperor śri-Pōśala vīra-Rāmanāda Dēvar—. . . . .

## 121b

*Date ? 1268 A.D.*

(Tamil)—In the 14th year . . . in Nigarili-Śōla-mandalam and Vikkirama-Śōla-mandalam . . . .

## 122

*Date 969 A.D.*

Be it well. (On the date specified), when Nanni-Nolamba having assumed the crown, was ruling the kingdom of the world.—the Sakapādi elder Pogalmale-Nambe's son Nolamba-śetti gave to the 12 Brahmans of Uttanūr 100 gadyāṇas of gold, to provide for daily feeding five in turn On the days on which no one comes, five family Brahmans in the town will be fed. To continue as long as sun and moon.

And for the daily offerings to ... Paramēśvara, and a perpetual lamp, he bought land for 40 gadyāṇa and gave it. And for the daily fixed offerings of Mahādēva he gave 15 gadyāṇa to the Brahmans of Badanūr... . . .

## 123

*Date 1003 A.D.*

(Tamil)—In the 19th year of the reign of śri-Kōv-Irājarāja-Rājakēśari-panmar, who,—while his heart rejoiced that like the goddess of fortune, the

goddess of the great earth also had become his faithful wife—during his long life of growing gracefulness, was pleased to destroy the ships at Kândalûr-Šâlai, conquered with his heroic and victorious army Vengai-nâdu, Gangapâdi, Nulambapâdi, Tadigai-vali, Kollam, Kalingam, Kudamalai-nâdu, and, after having crossed the deep sea, the impregnable Ni ñjiram, and deprived the Šeliñar (the Pândyas) of their splendour at the very time when their greatness, which was adored everywhere on the earth, became conspicuous;—

Ilai . . . of Arumolidêva-chaturvêdimangalam in . . ru of Pudal-nâdu in Gaṅgâśâyaram. . . . .

### 124

*Date ? about 890 A.D.*

Mahâbali Bânarasa's *karaniga* Valungavamma's pillar

### 125

*Date 1210 A.D.*

(Tamil)—In the 32nd year of the reign of the emperor of the three worlds śrî-Kulöttunga-Šôla-Dêvar, which corresponded with the Šaka year 1133 (Pramô-dûta)<sup>1)</sup>,—while Pulla-dêvar, the mandalika of Puda-nâdu, son of Šakki-dêvar, who was the son of Pulla-dêvar, who was again the son of Šakki-dêvar, the mandalika of Râjendra-Šôla-pPudanâdu, was pleased to rule Puda-nâdu of Nigarili-Šôla-mandalam in peace—(on the date specified) Pulla-dêvar made a grant, to last as long as the moon and the sun endure, of ? lands, exempt from taxes, to some Gâmuñdas (named, with a long pedigree) of Iratiyûr, ? who were descended from the family which had helped him in acquiring Vîdirûr (Usual final imprecatory sentence )

### 126

*Date 961 A.D.*

Be it well. (On the date specified), when Iriva-Nolamba was ruling the kingdom of the world :—And, born in the kula of Mahâbali, lord of gods and demons, reverenced by all the three worlds, supreme lord of Paruma-pura, joy of the bloodthirsty groups of *paysachikas*, having a black flag and the bull crest, Sambayya was ruling Bidirûr, he granted the *bittukattu* for the tank. Imprecation.

### 128

*Date ? 1703 A.D.*

(In the year specified), Yadârûr Yârapa-Nâyaka gave for the god Venkata-ramanya land (specified.) Imprecation.

<sup>1)</sup> Pramâdûti in the inscription.

## 129

Date ? 1673 A.D.

(Telugu)—(In the year specified), mahârâjaśri Deśapânda Krishṇappa gave for Kolattûr Orugalaya's son Nâgarâjappa a *nettara-kodige* as follows—.

## 130

Date 1439 A.D.

(Tamil)—May there be prosperity While the mahâ-mandalêśvara, destroyer of hostile kings, lord of the eastern, southern and western oceans, śrî-vîra-pratâpa . . . 's son Dêva-Râya-mahârâya was pleased to rule the earth—(On the date specified) . . . Mulavâyi. . . .

## 131

Date 1407 A.D.

Be it well. (On the date specified), to Mangarasa, son of Mahadêva of the Gautama-gôtra,—the temple priests of the goddess Gaurî of Uttanûr Madavala, the ? mortgagees and citizens, gave a śâsana for rent-free rice-land as a *kattu-godagi* for the tank, as follows—Whereas you have built the tank in Vâniyarahalli in Hode-nâd, and made the Hîrî-Mangasamudra,—of the rice-lands below and within that tank we grant you two (parts) in ten as a *kattu-godagi*, and of the two (parts) in ten, we grant one part free of all taxes, to be enjoyed as long as sun and moon exist, to your children's children Imprecation.

## 132

Date 1494 A.D.

May it be prosperous. Be it well (On the date specified), to Gîrijeya of the Amritâtma-prabhu's mathâ,—Sômâdarasa's (son) Lakshmîvallabha-dêva granted land as follows:—Whereas through the favour formerly of Mangarasa there has come to you under the Vâniyanahalli tank the *kattu-godagi* rice-land which we gave, these 2 khaṇḍugas of rice-land we grant to you to enjoy, you and your posterity, as long as sun and moon exist.

## 135

Date ? 1488 A.D.

(In the year specified), Mummađi-Tamme-Gaunda made a grant of Kempâ-pura. Imprecation.

## 139

*Date 1646 A D*

(Telugu)—(In the year specified), the rājādhīrāja rāja-paramēśvara vīra-pratāpa vīra-śrī-Ranga-Rāya-Dēva-mahārāya granted to the *nddu-karta* Nalūr China-Jaya-gauda

## 144

*Date ? 1459 A D*

(Telugu)—(In the year specified), Tammappa-Gauda granted to Elache-gauda, a *katlu-godige-mānya* (specified), free of all imposts, to continue as long as sun and moon.

## 147

*Date 1469 A D*

May it be prosperous. Be it well. (On the date specified), when the mahārājādhīrāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, the elephant-hunting Virūpāksha-Rāya-mahārāya was ruling the kingdom of the world —the mahā-mandalēśvara. . .

## 149

*Date 1557 A D*

(Telugu)—(In the year specified), by order of Sadāśiva-Rāya, Gurumūrti-Viṭṭhala-Rāja granted to Tirumalapalle Appalāchārya the Kottapalli village Imprecation.

## 153

*Date 1521 A D.*

May it be prosperous. (On the date specified), the god Sōme on the rock of the Koṅga-janara-dinne (? being in ruins),—the Ares and others gave for the god Sōme of Hādiya,—with the permission of Annadāna-Vodeyar,—stone from the rock, and having again set up that god Sōme of the field, granted Upukunṭe for the god, set up stones at the four boundaries, and for performing the worship and ceremonies, appointed Daduga, son of Chandrapaya of the Kauṣika-gōtra, as the temple priest. Imprecation.

**154***Date 1653 A D*

(In the year specified), the rājādhīrāja rājarāja Śambāji-Rāja-mahārāja's son Kannarāyāji-Pandita buying [Kon]ḍiganaḥalli, granted it to ..savati as a *kattu-godagi*

**156***Date ? 1497 A D*

(Telugu)—(In the year specified), Sugatūr Chikka-Rāya Tammanyā-Gavudā gave Basavapura to Mādēva's (son) Madapaya, the rights of which pura this god's priest may enjoy as long as sun and moon endure Imprecation.

**157***Date 338 A D*

(On the seal is Nandi, or a bull recumbent)

Ôm. Obeisance to Śiva. He, whose throne is on the lofty peak of the mountain called Nandi, the ocean to the Mandākinī (the celestial Ganges), lord of the earth, his lotus-feet worthy of worship from Dēvēndra and the gods, triumphs,—the adored

Be it well The object of the mercy of Śiva,—his breast embraced by the daughter of the bearer up of the mountains of the earth, bearer on his head of the nectar-producing moon,—his glory illuminating all worlds, the munificence of his gifts the sole cause of Kamalanābha (Vishṇu), reposing on his couch the serpent in an ocean whose waters are flowing in shining waves, starting to take the three strides, and manifesting desire with the signs of hands and feet,—(was) Mahābali (or the great Bali), lord of the Dānavas;—the cause of the increase of whose race, freed from the enemy of sin through the sound of the blessings chanted by great Brāhmans possessed of all merit acquired in the constant exercise of holy rites, having a force composed of mighty elephants, his terrible army led by commanders the prancing of whose restive chargers stopped the motion of the earth, worthy of reverence from all the kings in the world, his breast the abode of valour and government, the rod of his arm as long as the world-bearer (Ādiśeṣha), his dreadful sword unconquered by the most powerful kings, his body glittering with the radiance of garlands and epaulettes, having obtained the crown and the throne,—was Nandivarmmā, the upholder of royal virtues.

After him, his excellent son, whose face was like a lotus opening to the light of the rays of the morning sun, his footstool illumined with the radiance caused by the crowns and chaplets of prostrate kings, by name Vijayāditya-

Dêva, possessed of many kinds of wealth won from his enemies by the strength of his own arm, filling all quarters with the shouts from his deep throat resembling thunder from the storm-clouds, having a serpent-like sword, his body glorious with groups of wounds from the stroke of warlike weapons in the moving fight, having governed the kingdom —

There was, in like manner—a sun in awakening the lotus lake of the Bâna-vamša—his son, who in compassion for all living things in the three worlds was like Bôdhisattva, in valour the equal of Vîrabhadra beloved of Hara, in protecting the kingdom like Mahêndra, in possession of pearls the equal of the ocean, in having a (mount) Mêru of unique immovable wealth resembling Kârttikêya daily the cause of manifest joy to Umâ; as elephants tremble at the might of a raging lion so were his enemies overcome in battle by the wind of the strokes of the sword uplifted in his hand, the bright lotus-eyes of women, fascinating in their gait from the weight of their loins, being attracted to him could not be taken off again

By him, being such a one, his long arms an ornament to the circle of the earth, daily adding to the three kinds of power,<sup>1)</sup> ruler of a Seven-and-a-half Lakh country containing twelve thousand villages, in the Ândhra-mandala, cause of continued segregation of the four castes,—by śrî-Vadhûvallabha-Malladêva-Nandivarmmâ, being in the town of Âvanya,—in the Šaka year two hundred increased by sixty-one, the twenty-third of his own reign being current, the year Vilambî, the thirteenth (day) of the bright<sup>2)</sup> fortnight of Kârttika, on Monday, the constellation being Aśvini,—to śrî-Rudrabhatta-śarmmâ of the Bharadvâja-gôtra and sâmânya-charana, to Tiilôchanabhatta-śarmmâ of the Kaušika-gôtra, to Trivikramabhatta-śarmmâ of the Kaundalya-gôtra and sâmânya-charana, to Nârâyanabhatta-śarmmâ of the Kâsyapa-gôtra and sâmânya-charana, and including them to twenty-five Brâhmans of various gôtras, having washed their feet, the village named Mudîyanûr in the Hodalivishaya, is, with pouring of water, by me given The boundaries of that village are stated, (here follow the boundaries in great detail<sup>3)</sup>) Imprecations

By order of Vadhûvallabha Malla, I, the carpenter Nandivarmmâchâryya, inscribe the sâsana of this gift As long as sun and moon endure, for so long in perpetuity, I, king Vadhûvallabha make a gift of Chûda-grâma<sup>4)</sup>

Thus was it done by the *sarvapradhâna* Vaivasvata-dandâdhîpa  
The hunter Mullega<sup>5)</sup>

<sup>1)</sup> *Prabhû-*, *mani-* *a-*, and *utsâha-śakti*.

<sup>2)</sup> The original has *Kârttikâśukla*, in which *ashukla* would mean dark, but the calculation of the date shows that *śukla* is meant.

<sup>3)</sup> Among these is mentioned Kantakadvâra, the Sanskrit translation of Mulbâgil (or -bâgal)

<sup>4)</sup> *Chuddâ-grâma* is the Sanskrit translation of Mudîyanûr

<sup>5)</sup> *Vyadhan Mullegam*—the object with which this name is inserted at the end is not apparent.

నృత్యాను క్రింది ప్రకాశన నేడ్లు సంభోగ కోర్మ ప్రస్తుతమాద్దుల్లో నుండి  
స్తోత్రమైన ప్రాణీ ఉన్నతి అన్నారు విషాదాల్చి విషాదాల్చి గతితో విషాదాల్చి  
ప్రాణీ ఉన్నతి అన్నారు విషాదాల్చి విషాదాల్చి గతితో విషాదాల్చి  
ప్రాణీ ఉన్నతి అన్నారు విషాదాల్చి విషాదాల్చి గతితో విషాదాల్చి  
ప్రాణీ ఉన్నతి అన్నారు విషాదాల్చి విషాదాల్చి గతితో విషాదాల్చి



## 158

*Date 1344 A D*

(Nâgarî characters)

Obeisance to Ganâdhîpati   Obeisance to Šambhu, and praise of Ganêša  
and the Boar

Born from the milk ocean, brother of the *kaustubha* and *kâma-dhêmu*, younger brother of Ramâ, is the moon, in whose line was born the king Yadu, by Vâsudêva descended from whom the earth was ruled In that family was Bukka by name, having fame, courage, and wisdom Magâmbikâ was his queen, like Lakshmi of Hari There was in his family, illustrious, invincible and displaying good qualities, by whom evil was driven away, the king named Sangama Mâlambika was the queen of that king, bright with smiles, like Damayanti of Nala, or Šachî of Indra The sons of that king were Harihara, Kampa, the king Bukka-Râya, Mârapa and Muddapa

The middle one of the five, the king Bukka was famous, like the valiant Arjuna, the middle one of the Pândavas Broken were the Kalîngas, with small display of courage, the Vangas had their limbs dislocated and their eyes swollen, the Ândhras hid themselves in holes from the blows of the cruel weapons in his aims, the faces of the Turushkas shrivelled up, the Pândya kings fled,—when he was ruling the kingdom acquired by the might of his own arm. Bukka-Râya, illustrious with the glory obtained by his arm, protected the earth and his subjects as his children

Distinguished by the titles râjâdhîrâja, râja-paramêśvara, Garuda to the serpent kings who break their word, a royal rival of kings, terrorifier of hostile kings, the Suratrâna of Hindu Râyas, seated on the jewel throne in the city named Vidyâ, distinguished as the abode of Vijaya (victory) made by Vidyâranya, and glistening with the streams poured forth with the sixteen great gifts, streams which nourished the tree of *dharma*,—by him, (on the date specified), in Pampâ in the Bhâskara-kshêtra, in the presence of (the god) Virûpâksha,—to Sôma, a moon (*sôma*) to the ocean Nâchana, versed in all the âgamas, understanding all the accepted meanings of the eighteen purâñas, by the success of his poetry in eight languages having acquired wealth,—was given in the Guttidurga kingdom, in the Kôdûr country, in Pena-mâgani, on the bank of the Pinâkinî, the village previously called Pañchakaladinna, giving it another name of Bukkarâyapura, (boundary villages named)

And the illustrious Nâchana's (son), the great poet (*mahâkâvî*) Sôma, blessed the king to have long life, and formed it into 110 shares, of which retaining 26 as manager, he bestowed the others on various Brâhmans (as specified)

The boundaries of that agrahâra, that all may understand, are here written in the language of the country<sup>1)</sup>. (Here come the boundaries )

The greatness of this śâsana of the king Bukka-Râjêndra, whose praise sung by all the chief kings was like the hum of bees, and who resembles an only tree of paradise on the earth Kôtidêvârâdhya's son, Mallanârâdhya, composed the verses The carpenter Śâsanâcharya's son, by order of the king, the sculptor Nâgîdêva made (or inscribed) it

Usual final verses

(signed)—śrî-Vînûpâksha

## 159

(This contains merely one of the usual final verses )

(Tamil)—Be it well ‘Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings ’

## 160

*Date 1338 A D*

(Tamil)—When the pratâpa-chakravarti Pôšala śrî-vîra-Vallâla-Dêvar was ruling the earth—

I, śâhaniyâr, minister of the king, son of the great minister Dâdi-Vallappa-dannâyakkâr, râja-gaja-simha<sup>2)</sup> pâpandyarâja-kumakâmî sadhâganda, and a worshipper of the blessed lotus-feet of Sômanâtha-dêvar,

. . . for the god Sômîsvaram-udaiya-nâyanâr of Mudiyânu, alias Kûttâdu-daiya-chchaturvêdi-mangalam, in Pudi-nâdu of Nigarâli-Šôla-mandalam

## 161

*Date about 950 A D*

Be it well When Dilipa-Nolamba was ruling the kingdom of the world — Mâgarayya, arming himself,—on the waists of the women being unloosed, and the cows carried off from the bull, slew and died The work (of this stone) was done by Koyatûi Vikramâditya, famed for many good qualities

## 162

*Date about 950 A D*

Be it well When Dilipa-Nolamba was ruling the kingdom of the world — Mandikal Kambaladâna, on a big tiger carrying off a young cow, made

<sup>1)</sup> These are in Telugu

<sup>2)</sup> A lion to the elephants the (hostile) kings

a vow to kill that tiger, and in one watch slew it, the tiger and his dog dying together. The work (of this stone) was done by the Koyatûr sculptor Vikramâditya, famous for many good qualities.

## 163

*Date about 950 A D*

Be it well When Dilipa-Nolamba was ruling the kingdom of the world — Nelmalliyû Bhâmayya, his master's friend, arming himself,—when the waists of the women were unloosed and the cows carried off from the bull,—slew and died. The work (of this stone) was done by Vikramâditya.

## 165

*Date about 1030 A D*

(Tamil)—[In the year of the reign of Kôv-Irâjakêśaiyanmai, *alias* śri-Râjâdhîja-Dêvar], who—while the goddess of the earth was resplendent under his fringed white umbrella, which the moon—wedded the goddess of fortune, swayed the sceptre and destroyed the dark Kalî, who, during his settled long life, cut off, on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâ-bharanan, one among the three kings of the South (the Pândyas), . . .

Vira-Kêralan, while and Gangâdaran fell along with their elephants whose temples swarmed with bees, . . . when the warriors of great strength, Vîkki and Viśaiyâditan, . . .

## 166

*Date 1400 A D*

Be it well (On the date specified), Râjaśekhara, the eldest son of the great minister Virappayya, in . . . in the Muguvâyi-kula of the Chôra-mandala, .

## 167

*Date ? about 1260 A D*

(Tamil)—This is the land granted to Ur-udaiya-mudaliyâr, and to ..šekara-namachchivâya-dêvar

## 170

*Date 1427 A D*

(Tamil)—(On the date specified) a grant of land was made to . . perumâl. the god Šomîšuram-udaiyar of Mulavâyal

## 171 a

Date about 1280 A. D

(Tamil)—In the      of the reign of śrî-Pôśala-vîra-Râmanâtha-Dêvar—to .nâyanâr in the *tuumadar-vilâgam* of Pengîsvaram-udaiya-nâyanâr, I gave one servant for every ten servants required for

## 171 b

Date ? about 1280 A. D

(Tamil)—I, Adaippan Âla-vanda-pillai, granted some lands (specified) for the god Pengîsvaram-udaiya-nâyanâr

## 172

Date 1496 A. D

May it be prosperous Copy of the agreement for the *kattu-godage* of the tank

Be it well (On the date specified), to Alapa's son Nârasimha-dêva,—the temple priest of the god Nârasimha, Kondapa-Timmanna's son Aêvapa granted a *kattu-hodage* agreement as follows — Whereas the Gundalahallî village, which is Nârasimhapura, in Hode-nâd, belonging to the offerings of our god Kadîr Lakshmi-Nârasimha, by the order of the god Nârasimha I have given in possession to the Nambi Apachi-Anantapa,— and it provides for the offerings and ceremonies (specified) of the god and the livelihood of the attendants,—On your expending money and causing a virgin tank to be constructed in the Mâvina-halla to the west of the old tank of Gundalanahalli, forming an embankment with plenty of earth, building it up with stone, fixing a stone sluice and making it secure with bricks and good mortar, and thoroughly completing the tank,—of the rice-lands formed under that tank, four parts of the rice raised in them you may enjoy free of rent After those four parts have been filled up<sup>1)</sup> we grant you in the rice-lands that will be formed under the tank a *daśavanda* of three in ten as a *kattu-godage*, marking out with stones the best, middling and inferior soils, and of the dry fields granted as *kattu-godage-mânya* for this tank which are now cultivated and sown with râgi, we give you as *kattu-godage-mânya* 1 khanduga (as specified)

If any damage should come to the tank you build, you will make it good from your four parts of *mânya*. When that is filled up<sup>1)</sup>, if any the least failure occurs, we will levy money and grain from the rice-lands and on the tank, including those of your *daśavanda*, and have it repaired

<sup>1)</sup> tumbida-balika

For the rice-lands and dry fields of your *kattu-godage* there are no payments under the various heads (as specified) on account of our temple

The same provisions are laid down for any future extension of rice-lands under the tank. Also permission to cultivate on half share or on contract, free of all payments on account of the temple, as before specified. If the flow of water from the tank allows, you may plant areca, cocoa-nut or other permanent gardens in your *kattu-godage* and have the full enjoyment of the same. If the tank should not fill sufficiently for your three-tenths *daśavanda* rice-fields, you will take your turn for the water. For building houses for the ryots who cultivate your *daśavanda* rice-fields we will point out sites. From such ryots we will not exact house-tax or other taxes (specified)

These *kattu-godage* rice-lands and dry fields are granted to you for as long as sun and moon endure, to be enjoyed by you and your posterity, with right to bequeath or sell. Witnesses — (Here follow signatures)

## 173

*Date 1503 A.D.*

May it be prosperous Copy of the *sāgubahya-vôle* (or cultivation roll) of the rice-land of the tank (In the year specified), the temple priests (named) of the god Kadîrî-Nârasimha of Muluvâgil granted to Kadîrî-Nârasimha-dêva of Râmasamudra a cultivation roll as follows:— Deducting your *daśavanda* rice-fields under the tank which you caused to be newly built in Gundlahallî belonging to the offerings of our god Nârasimha, according to the rule for cultivation of the rice-fields of your temple, by which those of Aubhalâ-Sômayâji's tank are granted on contract for cultivation on half share at the rate of 7 khanduga for 6 khanduga, we will grant you by measurement 8 khanduga for 7 khanduga of *kodage*. If the water in the tank fails and the crop is lost, we will share equally. If the water in the tank is insufficient, and it has to be lifted, we will reduce the contract in the same proportion as those in the neighbourhood. For sugar-cane, ginger and turmeric the rates (specified) will be paid to the treasury of the temple. The contribution of paddy for the offerings will be taken at the rate of sale. Signatures.

## 174

*Date 1522 A.D.*

May it be prosperous. (In the year specified), Kadîrî Nârasimha-dêva granted to Chirata Sâmâji's son Râghava-bha a grant of land as follows:— for the Sâmirêri-chatra belonging to the Šîva connection, between the Nârasimhapura village belonging to the offerings of the god Nârasimha and

the Kurujili village, we have transferred to the name of Kurujili.. land (specified) in front of the pura, to be enjoyed by you and your posterity as long as sun and moon endure. Imprecation

## 175

*Date 1408 A D*

Be it well. When the mahâ-mandalâśvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, the Suratâla of Hindû Râyas, râjâdhîrâja paramêśvara vîra-Harihara-Râya's son, vîra-Dêva-Râya-Vodeyai was ruling the kingdom of the world, at the time when he was permanently anointed to the crown in Vijayanagarı — (on the date specified), when vîra-Vijaya-Râya was in Mulavâgil, ruling the kingdom of the world,—the mahâ-nâyaka Bayira Kathâri-Sâluva Sambe-Nâyaka's (son) Tîrumale-Nâyaka and others (named) uniting,—under the Mattikasamudra built in the stream of the small tank of .. Agara in Hoda-nâd belonging to us, certain lands (specified) were granted to... .

Imprecation This śâsana was written by

## 177

*Date 1620 A D*

May it be prosperous (On the date specified), when the râjâdhîrâja paramêśvara vîra-pratâpa. . Dêva-Râya [was ruling] — .Gauda, in order that merit might accrue to Amrita-Gauda and others, made a grant of 4 villages (named) for.... .

## 178

*Date 1260 A D*

(Tamil)—I, Šettâlvâr, . . consort of Vâsudêvar, who was the son of Kuttâduñ-dêvar, *alias* Jayangonda-Šôla Ilavañjiya-râyar, granted (on the date specified) some lands (specified) on which two crops were to be grown in succession, (1) for maintaining one perpetual lamp to be burned for as long as the moon and the sun exist, before the god ūri-Vâsudêva-pperumâl of Kurudimâlai, *alias* Kuttâduñdêva-nallûr, in Puda-nâdu, and (2) for a daily offering of one nâli of rice for the god Šelva-Gôpâlar , and made over the same to the pûjâris (two named, with their gôtras) of the temple, who pledged themselves to carry out the above for as long as the moon and the sun endure

(Usual final imprecatory sentence)

## 179

*Date ? 1260 A D*

(Tamil)—I, Anantan, a servant of Tannâkkan Vâšan, who was a feudatory (śâmattan) of Ilavañjîya-râyan, [declare] that I

## 180

*Date ? 1656 A D*

(Telugu)—(In the year specified), Kuṇḍimala Ganapaya and others (named), having had a temple built, set up a Linga, and for this Nagarêśvara made a grant of land (specified)

## 181 a

*Date 1312 A D*

(Tamil)—I, Paramêśvara-bhattan-dêvan, of the Gautama-gôtra, a land-holder at Tiruvallam in Tondai-mandalam, granted (on the date specified) as a dêvadâna, to continue as long as the moon and the sun exist, certain lands (specified), which the Mudalyâi Ilavañjîyar, *alias* Kûttâdun-dêvar had given me with a libation of water, for the god Pengîsvaīam-udaiya-nâyanâr of Kurudimalai in Puda-nâdu of Nîgarîlî-Šôla-mandalam śrî-Mâhêśvaras are the protectors of this charity.

## 181 b

*Date ? about 1310 A D*

(Tamil)—This is merely a fragment It seems to record some grant for the same god

## 182

*Date ? about 1300 A D*

(Tamil)—To the madam (matha) . . . at Kurudimalai, *alias* Kûttâdun-dêva-nallûr, the oil-mongers of the village agreed to supply oil at the rate of half a šoligai for every oil-mill

## 184

*Date 1273 A D*

(Tamil)—I, Jayangonda-Šôla Ilavañjîya-râyan-Vâsudêvan, granted (from the date specified) for the god Kûttâdiśvaīam-udaiya-nâyanâr of Kurudimalai, *alias* Kûttâdun-dêva-nallûr in Puda-nâdu of Nîgarîlî-Šôla-mandalam, certain lands (specified), excluding former dêvadânas, tîruvidaiyâttam and baṭta-virutti, as

a dêvadâna, with exemption from taxes, for as long as the moon and the sun endure, in order to provide for the expenses of worship and of other items of service in the temple (Usual final phrase and Sanskrit verse)

May there be prosperity

### 185

*Date ? 1270 A.D.*

(Tamil) — Širu-ppillai Šâmashândân bestowed on . . . the *mâdâpattiyam* in the temple of his Tambirâttyâr and also . . . He also granted some wet and dry lands (specified) The grantee shall take charge of and enjoy [these lands]

### 186

*Date 1277 A.D.*

(Tamil) — I, Tanimai-nikkinâr, son of Ponna-ppillai, who was one of the *mudalis* of Jayangonda-Šôla Ilavañji-râyar, granted (on the date specified) certain lands (specified) as a dêvadâna, to continue as long as the moon and the sun exist, to provide for the morning offering of rice for the god Pengîsvaram-udaiyâr set up by my maternal uncle Vayirândai (Usual final phrase)

### 187

*Date 1270 A.D.*

(Tamil) — I, Šettâlvâr, daughter of [Brahmâdirâjar, *alias*] Šelvândai-dêvar, and consort of Ilaiya-Vâśudêvar, *alias* Jayangonda-Šôla Ilavañji-râyar, granted (on the date specified) certain lands (specified) to provide for offerings of rice and vegetables, sacred garlands and lamps, and for the expenses of worship, sacred bath and festivals at the equinoxes and solstices, in the temple of . . . . I also granted lands (specified) to the Šiva-Brâhmaṇas (three named, with their gôtras) and to the *pûjâris* (named)

### 188

*Date 1366 A.D.*

(Tamil) — (On the date specified) . . . . . in the temple of Kûttađišvaram-udaiya-nâyanâr at Kurudimalai. . . . .

### 189

*Date 1298 A.D.*

(Tamil) — I, Kûttađun-dêvan, [son of] Vâśudêvan, *alias* Jayangonda-Šôla Ilavañjiya-râyan, granted (from the date specified) for the god Kûttađišvaram-

udaiya-nâyanâr of Kurudimalai, *alias* Kûttâdundêva-nallûr, as a dêvadâna free from taxes, to continue as long as the moon and the sun exist, all the wet and dry lands and gardens adjoining Šôlakuttai which was to the west of the village (of Kurudimalai), excluding former dêvadânas, *muvidaryattam* and the three kandagam of land granted to Šômanâta-dêvar, situated within the four boundaries of the above lands.

190

Date 1361 A.D.

(Tamil)—(On the date specified) we, Šilandigan and others (three more named), superintendents of Puda-nâdu, have given a šâsana to Vengadavâšâri to the effect that he shall receive certain lands (specified) as compensation for the deduction made by him in the charges—of one-third in copper work and of one-fourth in *dašaki*—when Nâyakar caused an image of the goddess to be prepared. This is to continue as long as the moon and the sun endure. May there be prosperity. Ôm.

191

Date 1373 A.D.

(Tamil)—. . . . (on the date specified) we, Dekshināmūtti and others (three more named), the authorities of the temple , pledged ourselves to grant certain lands (specified) to Atirēkavīra-ppillaiyār Appu-ppillaiyār and Malaipperumān's son Irugar . . . . .

192

Date 2 1256 A.D.

(Tamil)—I, Vâsudêvappadaî . . 's son Šômanan, a resident of Pârpadu, and a servant of Tanñâkkar, *alias* Vâšanan, who is one of the men of Jayangonda-Šôla Ilavañji-râyar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

193

Date 1185 A.D.

**196***Date ? 1666 A.D.*

(Telugu)—(In the year specified), Kuridimala Ganapaya and others (named), gave to Krishna-gauda certain land (specified) as a *kattu-kodagi*.

**198***Date about 950 A.D.*

Be it well. When Dilipayya was ruling the kingdom of the world — Tiruvayya's son Chandraśekhara granted the *bittu-kattu* of the Mandikal tank  
Usual final phrases

**201***Date ? 1532 A.D.*

Be it well (On the date specified), when the mahârâjâdhîrâja paramêśvara vîra-pratâpa vîra-Sadâśiva-Râya-Dêva-mahâîâya was ruling the kingdom of the world — for the master of all the myriad systems of the universe, the original lord of the crown, Banakûri Raghu . the god Hanumanta,—the mahâ-nâyakâchârya Yara-Timma-Nâyaka's son Mutôji and others (named, names defaced),—in order that merit might accrue to Yelavañji and others (named),—made a grant

**203***Date 934 A.D.*

Be it well. In the 29th year of the capturer of Madire, Ko-pParagêśari-varmmâ — Baydakûr Mâremma's grandson Ganipa Râma, recovering the cows, slew and died For him, as a *kalnâtu*, Permmâdi's Sâmantappa granted one kanduga of rice-land.

**204***Date ? 1222 A.D.*

(Tamil)— . . . . the sixty-three devotees of Śîva (Arubattu-mûvar) among the . . mîśuras in the temple of Pillaiyâr My sons also shall carry on this sacred service

**205***Date ? 1550 A.D.*

Be it well. Râmarâjayya's warrior Rôtu, (in the year specified), for the goddess Chaudêśvari, of his devotion had a mantapa made. Imprecation

## 207

*Date about 1000 A. D.*

Be it well. By order of Dôsi-arasa, (apparently some giant was made to Prithivî-Râma-Bôyi, but the inscription is on several detached fragments of stone, which it is difficult to connect together).

## 208

*Date 1000 A. D.*

Be it well In the 16th year of the assumption of the crown by Râjai a Mummadî-Chôla, who sent his army and conquered the Navakhanda-mandala,—the warrior of the army, Nolambâdhîrâja, having given Peibanna to the plunderer of , Kâdiyanna,—the big tank having breached, Mandeya-gâmunda's son Prithuvi-Râva-Setti repaired the breach Pleased therewith, by order of Nolamba, 10 gadyâna of the old fixed rent of Perbbanna and a certain allowance of paddy (specified) was given by Kâdiyanna, together with certain rice-land (specified) Imprecations

## 209

*Date about 1000 A. D.*

When Râjarâja-Mu[mma]dî . was ruling the kingdom of the world — and Perbbenna Mandayya-gâmunda's son Prithivî-Râma-Setti was holding the office of gâmunda, he had . made below the big rice-fields and granted Imprecation

## 210

*Date ? about 1200 A. D.*

(Tamil)—This is the charity of Piramândai-pillai of pûlûr

## 211

*Date ? about 900 A. D.*

(Vatteluttu characters.)

(Tamil)—In the 12th (year) of the reign of Kô-Viśaiya-Îchchuvara-paruman—on Kârôniri Vânarâśar attacking Širaiyûr in battle, . . . . fell . . . . Vânarâśar

## 212

*Date ? 1222 A. D.*

(Tamil)—I, Šella-Gangan, alias Uttama-Šola-Gangan, the mahâ-mandalêśvara, supreme lord of the city of Kuvalâla, a descendant of the Ganga family, Kâvêri-

vallava, lord of Nandigiri, a Dêvândra ? among mandalikas, a truth-speaker .., a warrior in battles, and a champion over .. both sides (*ubaya-tala mettame tar gandan*)—having taken possession of the wet and dry lands with their four boundaries in the village of ... Kummai, including the wells underground and the trees overground and excluding former dêvadânas, granted certain taxes (named) of the village to the temple of Tribuvana-vidanga-Kshêtrapâla-pillaiyâr at Šipati to provide for unguents, sandal and camphor The overseer of the Mahâsvaras shall receive [these taxes] and supply the above articles for as long as the moon and the sun endure (Usual final implicative sentence )

## 213

*Date ? 1560 A.D*

(In the year specified), by order of Râmayya-Nâyaka a rent-free field (as specified) was granted for the god Tîruveṅgala

## 216

*Date about 1025 A.D*

(Tamil)—This contains only a fragment of the historical introduction given in Kolar No 109 a

Râjendra-Chôla's time.

## 217

*Date 1747 A.D*

Be it well. (On the date specified), to Bayırakûr Tammappa-gauda's son Linganna-gauda, for the *gauda-mânya*, was granted land (specified) in the Chennâpura village

If Brahmans cause this to fail, it is as if they slaughtered cows in Kâshi; if Turukas, as if they killed swine in Makka, if Śûdras, as if they had been unfaithful to their mothers

## 218

*Date ? about 1280 A.D*

(Tamil)—I, Vettummarâ-Bânan (with usual Gaṅga titles), son of Uttama-Šôla-Gangan, granted a dêvadâna in Tenpuli-nâdu to the temple of Virirunda-perumâl.

## 219

*Date ? about 1200 A.D.*

(Tamil)—May the arm . . . , which is a Sâla tree serving as a tying post in bringing under control the elephants . . . , which is a Râhu in seizing the disk of the moon the white umbrella . . . , and which is a store-house of daring, sustain the circle of the earth

## 221

*Date ? about 1250 A.D.*

This is fragmentary and makes no clear sense

(Tamil)—Apparently a Ganga inscription, as in line 5 occurs the expression—of Gangas worshipped . . .

## 222

*Date ? 1525 A.D.*

(In the year specified), the mahâ-mandalêśvara Râmappa-Râja.... Tammayya granted an estate in Nangali for (the god) Vengatêśvara . . . to continue as long as sun and moon.

## 224

*Date ? 1556 A.D.*

May it be prosperous. Be it well (In the year specified), Malla-gauda's son Châva-gauda granted to Krishnamangala Padumaya a rent-free field (as specified) Imprecation

## 225

*Date about 1600 A.D.*

Whoso causes to fail for the service of the god Nangali Kailâsam-udeyâr Sôme, the customs-dues and money rent of the Madavala tank, is guilty of unfaithfulness to his mother. Whoso maintains this reaps the reward of presenting cows in Kâši.

## 226

*Date ? 1535 A.D.*

Śri-Râma. (In the year specified), certain Brahmans (named) of Naṅgali granted a *kattu-kodagî*, for the trouble taken for three years (?) to repair the Naṅgali tank).

## 227

*Date ? about 900 A.D.*

(Tamil)—In the 24th year of the reign of Kô-Vîśaiya-Naraśinga-vikkirama-paruman-Śeligar, the servant of Kanda-Vâṇadî-araśar, fell, having recovered the cattle which had been harried by Dadiyanga, Vâṇaraśar and Mayindîramikkiramar. May the Kannâdagar . . . . (Final imprecatory sentence, mostly gone).

## 228

*Date ? about 890 A.D.*

Be it well Born in the Mahâvali-kula,—who made Paramêśvara the chief lord of gods and demons, revered by all three worlds, their door-keeper—(was) Mahâvali Bânarasa — Permmânadigal having captured Bânarasa's Mahârâjara-nâd,—Nolamba-Râchamalla placed a vow upon Mayindâdi-Dadiga,—and in the battle of ? Mândâu, ? Pagekaliyâr's son Vijattan, a foremost champion, in the height of the battle, charging into the array and the horse, slew many and died Whereat being pleased, Kangavadiyân (? the Ganga leader) granted a *kalndtu*

Whoso maintains this, his feet (shall be) on my head Imprecation

## 229

*Date 909 A.D.*

Be it well (On the date specified), when Bejeyitta-Bânarasa was ruling the kingdom of the world.—and Dakkâytayya was ruling the town,—the Maṇighaṭṭa ruby, Mendimudula-gâmunda's son Kasavayya, by order of his ruler, fighting the hostile army in Mûlkâd, slew many, and himself also went to *sagga*. For him was given land (specified). Imprecations

## 230

*Date ? about 890 A.D.*

When Mâbalî Bânarasa [was ruling the kingdom of] the world.—and was ruling . . ;—the cows being carried off, died in

## 231

*Date ? 1540 A.D.*

Be it well. (On the date specified), in order that merit might accrue to Râma-Râya,—Viraṇṇa-Vodeyar granted this Maha. pura village for the god Sômêśvara, free of all imposts. Imprecation

**233***Date 2 1660 A.D.*

(Telugu)—(In the year specified), the big tank and the small tank being both breached, and in ruins,—Aggali-gauda having had them built and restored, a *godigri* was granted

**234***Date about 1750 A.D.*

The Muluvâgil Jamevâladâr having made Gôpâla-Tîrumala a *kârakûn*

**235***Date 1046 A.D.*

Be it well (On the date specified), of in the Puli-nâd Sixty, made for the god Mallikârjuna a grant of land (specified) for perpetual lights

**236 a***Date 2 about 1300 A.D.*

(Tamil)—This is the ūakkaram (circle or wheel) of madi Bhîmanan.

**236 b***Date 2 about 1200 A.D.*

(Tamil)—This is a very short inscription in which only one word Šôlan can be made out

**237***Date 1436 A.D.*

May it be prosperous Be it well (On the date specified), all the learned Brahmans of Gudipalli, which is Pratâpa-Dêvarâyapura, granted the ūâsana of a *kattu-godage* for a tank to Brammasagaya Vithappa's son Bâvappa, as follows —(rest gone).

**238***Date 1525 A.D.*

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of the Guḍapalli *sarvamânya agraḥâra*, which is Pratâpa-Dêvarâyapura, in Hore-nâd belonging to the Muļuvâgil kingdom, granted a ūâsana for a gift of land for the offerings of the god Râmachandra, as follows —Whereas there was no temple in the street of our *agrahâra*, and you Sôyanna, son of .nna, had a temple built in the street to the south of the god Janârdana,

and set up therein the god Râmachandra,—we Brahmans, to provide for the offerings and illuminations, grant land (specified) under the middle sluice of our big tank ..

## 239

*Date 2 1546 A D*

(Nâgarî characters)

(In the year specified), Muluvâgil Anantappa made to Hariyapa for the god Hanumanta a grant of land (specified), free of all imposts, under this Chinnahalli tank. Imprecation

## 240

*Date 1524 A D.*

May it be prosperous. Be it well (On the date specified), when Sadâ-śiva-Râya-mahârâya was ruling — Vîranna-Gaudâ's son Timmaṇna-Gauda granted to the temple priest .

## 241

*Date 1451 A D.*

(Telugu)—Be it well. (On the date specified), Sugatûr Immadî Chikka-Râya Tamma-Gaudu granted to Yisaph-ji land (specified) in Kôdipalli village Imprecations against Karnâṭakas and Turakas. Witnesses

## 242

*Date 1505 A. D.*

(On the date specified), . in order that prosperity may be to Narasiṅga-mahârâya and to Narasinga-Nâyaka,— of Chîntâ in Mulavâgil-nâd

## 243

*Date about 900 A D.*

Be it well When Mahâbali-Bânarasa, born in the Mahâbali-kula, who made Paramêśvara,—the chief lord of gods and demons, reverenced by all three worlds,—their doorkeeper, was ruling the kingdom of the world — in Kundatûr, Karita-pogade attacked and slew.

When Bijayitta-Bânarasa was ruling the kingdom of the world —he halted and made a grant of a kânduga of rice land, and . having obtained Âvanneya, gave. and having obtained the Puli-nâd Sixty, gave Imprecation.

## 244

*Date about 890 A D*

Be it well. When, born in the family of Mahâvalî, who made Paramêśvara, chief lord of gods and demons, reverenced by all three worlds, their door-keeper,—Mahâvalî-Bânarasa was ruling the kingdom of the world —Tâmpeya Pîgalam, fighting among the cows of Kundatur, slew and died

*Date about 900 A D*

When Bijayitta-Bânarasa was ruling the kingdom of the world —, Dôsi aîasa having obtained the Pali-nâd Sixty, he granted one kanduga of rice land as a *kalnâtu*      Usual final verses

## 245

*Date 1277 A D*

(Tamil)—I, Alagaikkôn Tiruvêngada-pperumâl, the receiver of a *pallichchandam* from Jayangonda-Šôla Ilavañjiya-Râyar of Ilavañji-nâdu, having, in accordance with the orders of Mudaliyâr (Ilavañji-Râyar), set up the god Tiruvêngadam-udaiyân at Kuniattûr, and caused to be built at my expense Arašampallam to the east of Tattaukuukki, granted (on the date specified) certain lands (specified) as a *tiruvirdhayâ tam* for the above god, after having caused to be planted stones marked with the discus of Vishnu at the four boundaries (specified)   (Usual final imprecatory sentence)

## 246

*Date 1732 A D*

(Persian)—In the name of God —Shékh Muhammad built it at Muhammad-nagar   Searching for the year of its construction,   enlarged the forehead of (or first letter of the word) piety, and said—A mosque built for the sake of God   Seeking for it soaring towards heaven, (a voice replied)—Undoubtedly a second Kaaba has been formed

## 247

*Date ? about 1100 A D*

Be it well. Praised in all the world,   adorned with many good qualities perfect in good conduct and caste customs,   paramêśvara paramabhaṭṭârakas,   like the four arms of — the Five-hundred made the Mahêndra-chaturvîvédimangala an Ayyâvole   Fortune to it

## 248

*Date ? about 860 A.D.*

When, entitled to the band of five chief instruments, of the [Pallav]ânvaya, . Nolambâdhîrâja was living in peace (*sukham bâluttire*) — and on his behalf ditarasar, was ruling the Âvani-nâd Thirty, and Duggamâra (was ruling) Ma ,—on their behalf ruling Malderi, Maydadîyarasa's ... Aumbara-ganda, when Ganga-mandala and Kañchi-mandala both rose against Pândya, pierced through the foot-guards, and hewing them to pieces, died For him was granted as a *kalnâd* land under the Tâyalûr tank, free of all imposts Imprecation

## 250

*Date ? about 1200 A.D.*

(Tamil)—This is the dog of the tiger-hunter Vam likamachchar, son of Kulaiya-nâyakkar

## 253

*Date ? 1470 A.D.*

May it be prosperous. Be it well (On the date specified<sup>1)</sup>), when the mahârâjâdhîrâja râja-paramêśvara, subduer of hostile kings, master of the eastern western and southern oceans, hunter of elephants, Virûpâksha-mahârâya was ruling the kingdom of the world - Narasinga-Râja-Vodeyar,—by order of Dêvavara Ísvara-Nâyaka,—the Bêtamangala adhikâri Agasti-Pille, and Madivala Sômeye-dêva of Tâyalur in Âvani-nâd, gave for the god Chaundêśvarî a *dharmaśâsana* as follows. — Whereas formerly Sômeye-dêva granted for the god Chaundêśvarî certain lands (specified),—these we confirm. And Narasinga-Râya-Vodeyar, in order that *dharma* might be to Ísvara-Nâyaka, granted anew the 12 *homu* and 12 khanduga of *bhatta* formerly given as *vibhûti-gânike*,— and confirmed the grant of 5 gandaga of rice-land at the Mêlu-Tâyalûr tank by Sômeye-dêva for the offerings, ceremonies and festivals of the god Chaundêśvarî Usual imprecatory verses

## 254

*Date ? about 1250 A.D.*

(Tamil)— ... gave to the possession of the Vîpras (Brâhmans) land as far as the boundary of the tank and of ? Bali ...

<sup>1)</sup> Given as Šaka 1388, Vikriti, but 1388 (expired)=Vaya, while Vikriti=1392 (expired)

## 255

Date about 750 A.D.

Be it well When Śrīpurusha-mahārajādhīrāja paramēśvara bhatāra was ruling the kingdom of the world,—and his son Duggamāra Ereyappa was ruling the Kuvalāla-nād Three-Hundred and the Ganga Six-Thousand,—on the army going to Kampili, Komāla's son Pāndappa died in the battle. On which Duggamāra made for him the following grants,—land at the sluice in Sāntanūru and Erediyūru, and his house, for his sword

This is the *slōka* —Usual imprecatory verses

## 256

Date about 1000 A.D.

Be it well When Rājarāja-Mummadī-Chōla-Dēva was ruling the kingdom of the world —Elavara Kadhababūr Māya-gāvunda's son, fought in the ruin of the town of Mandikal and died

## 257

Date about 1470 A.D.

(In the year specified, name gone), Rāja-Vodeyar having favoured the Muluvāyi kingdom to Hiri,—having come to Nāna, and Madivala being in ruins, caused to be written and given to the subjects *kodagi* fields  
(? for its repair)

## 258

Date ? 1356 A.D.

(In the year specified), for the god Mallikārjuna of Māvinakunte, the great minister Mācha-dannāyaka granted this pond to provide for the offerings to the god Imprecation

## 259

Date 1442 A.D.

May it be prosperous Be it well (On the date specified), the Kurudimale temple priests granted to Siddapa's son Timmanna a dharma-śāsana of a deed of sale —in connection with the construction of a virgin tank named Siddasamudra on the stream north of Kasagōdu in the Kurudimale-śīme, the rice-fields to be formed in the land under the embankment being in Tūdaghatta-śīme,— we having therefore given the Tūdaghatta people other fields, and

marked them out with stones—and you having said that out of the rice-fields to be formed three parts in ten should be granted to you as *dasavanda*, and that you would sell the remainder, and as a work of *dharma* wish to erect a *chhatra* in the presence of the god Vinâyaka,—we have received from you 50 *honnus* as the price, and grant to you by *śâsana* all the rights (named) pertaining to the land connected with this tank, which you will enjoy, and erecting a *chhatra* for daily feeding 6 Brahmans in the presence of the god Vinâyaka, will transmit to your posterity, for as long as sun and moon endure Some other stipulations Imprecations

## 260

*Date 1442 A.D.*

The first part is gone The remainder consists of boundaries, apparently of the land mentioned in No 259, and directions to establish the *satra*  
*(signed, by the priests)*—Vinâyaka-dêva

## 261

*Date ? 852 A.D.*

Be it well When, born in the family of Mahâvalî, who made Paramêśvara (worshipped by all three worlds, the lord of gods and demons) his doorkeeper,—Mahâvalî Bânarasa was ruling the kingdom of the earth — (?) in the year specified), some man died in recovering the cows which had been carried off

## 262

*Date ? 852 A.D.*

the cows of Tândikal being carried off, recovered the cows and died.

## 263

*Date ? about 400 A.D.*

of the gôtra, was śrîmat Konganivarma-dharma-mahâdhîrâja His son, united with the great qualities of Purandara, of an energy regulated by learning and modesty, having obtained for himself the honours of the kingdom only for the sake of the good government of his subjects, a touchstone to the host of threatening enemies, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrîman Mâdhava-mahâdhîrâja His son, uniting the great qualities of a beloved son, having entered into war with many elephants (so

that) his fame had tasted the waters of the four oceans, was śrīmad-Hari-varmma-mahārājādhīrāja. His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nārāyana, was śrīmad-Viṣṇugōpa-mahārājādhīrāja. His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom,

**264***Date about 970 A D*

Be it well When Dilipayya was ruling the kingdom of the world — and Tribhuvanakartta was ruling the kingdom of penance (*tapa*), .

**265***Date about 860 A D*

Be it well When Vānarasa was ruling Guvalāla and Goṅgu — and Pompula was ruling Vēgūr,—the cows being carried off, Palli Arakamma recovered the cows and fell

**266***Date ? about 900 A D*

Be it well. In the destruction at the river of Kundatūr . Salaga Tiramanda-gavunda's (son) Muddaya fought and went to *svargga*.



## BOWRINGPET TALUQ.

1

*Date 904 A D*

Be it well (In the Śaka year specified), beginning with the month Chaitra, when the third month is current, beginning with the month Śrāvana, to any in want of food who come separately, for twenty Brahmans in a month, the Brahmans of the ? nine villages on the southern road [? will give food], as long as sun and moon endure. Whoso destroys this work of merit is guilty of the five great sins

2

*Date 943 A D*

Be it well (In the Śaka year specified), the work of merit of the company of Brahmans of Bijayādityamangala. To such as have no one to depend on, the Brahmans will give one meal as a work of merit Whoso destroys this destroys Vāranāsi

3

*Date ? about 950 A D*

of the [Pallav]ānvaya, Pri Nolambādhīrāja. . .

4

*Date about 950 A D*

Be it well Under the orders of—entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, single of speech,—Iriva-Nolambādhīrāja Nulipayya —

Be it well His broad chest embraced by the Lakshmi of victory gained in many war struggles, a Trinētra to , wrestler with rutting elephants, crest-jewel of the Vaidumbas, Vikramādityan Tiruvayya, having re-united (or restored) the breach in the great tank of Vijayādityamangala and made it secure,—in order to overcome destruction of it as long as sun and moon endure, and in order that they might so act that damage would not touch it (again), he granted to the five hundred Brahmans of Kayvāra the *bittukattu* (or permanent right of sowing) of the rice-fields within the four boundary lines descending from the joint boundary of the Vijayādityamangala village, Kannanūr and Manayūr.

Whoso considers this work of merit too great is guilty of the five great sins To make a grant is very easy, to maintain another's troublesome, but of making a gift or maintaining one, maintaining is far superior to giving

## 5

*Date 1528 A.D.*

May it be prosperous Be it well (On the date specified), continually worshipped by , Krishna-Râya's .

## 6

*Date 1288 A.D.*

(This inscription is fragmentary)

(Tamil)—Some one of the Kaundinya-gôtra seems to have made a grant for the god Vîrrirunda-perumâl

## 7 a

*Date ? about 1300 A.D.*

(The first part of this inscription is gone)

(Tamil)—I, Vâšar, made a grant of certain lands (specified) for maintaining eight sacred lamps for as long as the moon and the sun endure in the temple of . . . .

(Usual final imprecatory sentence)

## 7 b

*Date 1275 A.D.*

(Tamil) — Ilaiya-perumâl, son of Tâlakkuttai Vîrrirunda-pillaï, of the Harita-gôtra, and one of the *Bhâgasvâmis* of the village, granted (on the date specified) one twilight lamp to the temple of Vîrrirunda-perumâl at Vijayâdittamaṅgalam of Ilavañji-nâdu and gave one *pon*, as a sacred gift, for maintaining it before Šenai-mudaliyâr for as long as the moon and the sun exist.

We, the *pûjâris* (two named, with their gôtras) of the temple, having received the *pon*, pledge ourselves to burn the lamp regularly from the interest on the above sum at the rate of one *pâgam* per month This charity is under the protection of Šrîvaishnavas

## 8

Date 1167 A D.

(Tamil)—While the mahâ-mândalêśvara, capturer of Talaikkâdu Kongu Nangali Nulambapâdi Vanavaši and the fortress of Pânungal, the strong-armed Vîra-Ganga-pratâpa-śrî-Nâlaśinga-Poyšala-Dêvar was pleased to rule the earth in peace and wisdom<sup>1)</sup> — At the time when the mahâ-saivâdikârî, the commander-in-chief Amarêśvara-dandanâyakkâr, having built an encampment at Vijayâditta-mângalam, was residing there, (on the date specified) he caused to be celebrated the marriage festival of the god Manavâlâlvâr with the goddess and granted certain lands as a dêvadâna, having purchased them from all the Brahmins after making full payment in gold, to provide for the expenses of offerings and worship of the god and the goddess (Then follow details of the lands granted.)

## 9

Date 1155 A D

(Tamil)—While the great minister, sarvâdhikârî, sêñâdhîpati, the senior general (*periya-padaravalai*) Šokkîmayya, putting down the evil and protecting the good in the Gaṅgapâdi Ninety-six Thousand, was encamped at Nangili in Tâmarâichcheruvali,—distributing (on the day specified) great gifts among all the poor and the helpless, he restored in a sound manner (in the year named) the great tank at Vijayâdityamângalam, which had been breached for a long time; had the *pâśapuri* (?) and the great sluice built, caused the temple of the goddess Durgaiyâr to be constructed, granted certain lands (specified) to provide for ever for a daily offering of two nâli of rice for the goddess; and also established the mahâ-grâma Thus did śrî-Vishnuvarddhana-Dêva's Garûda, the senior general Šokkîmayya cause his<sup>2)</sup> fame to last as long as the moon and the sun

<sup>2)</sup>Victorious was the glorious Vishnuvarddhana's Garuda, Šokki by name, who suddenly routed in battle the king named Śankha and also Panaijotta, who built here the pure tank called Vijayâditya, and who defeated with great energy the rulers of Kâñchî and Kongu and obtained superior elephants

## 10

Date 1338 A D

(Tamil)—Ôm. Be it well While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhîrâja râja-paramêśvara parama-bhattâraka, lord

<sup>1)</sup> The Kannada form *sukha-sankathâ-vinôdadîm* is used

<sup>2)</sup> This is a Sanskrit verse

of the excellent city of Dvâravatî, a sun in the sky of the Yâdava family, crest-fewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Śanivârasiddhi, Gîrdurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, uprooter of the Makadha kingdom, raiser up of the Pândya family, establisher of the Chôla kingdom, the emperor Hôšala-śî-Vallâla-Dêvar of unshaken valour was pleased to rule the earth,— (on the date specified) the great minister Dâti-Śinge-dhannâyakkai's younger brother Val . . .

. . . granted, as a dévadâna, the wet and dry lands, together with their four boundaries adjoining Tollarapalli, *alias* Rûpa-Nârâyana-Vallâla-nallûr, in the Vijayâdityamangala-ppairu of [Ilava]ñji-nâdu . . . . .  
Vallâla-Dêvar

## 11

*Date 1444 A D*

May it be prosperous. Be it well (On the date specified), Annappa-Udeyar granted for the god Piasanna-Vîrûpâksha of Bukkasâgara a *dharma-śâsana* as follows:—

When the mahârâjâdhîrâja paramêśvara vîra-pratâpa, chief lord of the eastern western and southern oceans, hunter of elephants, vîra-Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world —in the Mula-vâyi kingdom, . . . of Bukkasâgara . (the whole of one side is effaced, contains details of lands granted). From the gardens under the tank, 2 areca nuts for every areca-nut tree . . (the rest is too much effaced to make out a connected meaning).

## 12

*Date ? about 1300 A D*

(Tamil)—Vîrarâmu-ppillai, the headman of Ilaiyûr, gave 15 *panam*

## 13

*Date about 890 A D*

Be it well When, of the Gangânvaya renowned in all the world, the praiseworthy and honourable Mâdhava Muttarasa was ruling the Elenagar-nâd Seventy, the Âvanya-nâd Thirty, and the Ponkunda Twelve.—the army having marched upon Mahâvali Bânarasa, when it was penetrating Koyattûr, Ermmeya's son Bolva Ganga-gâmunda of the Kogali-okkal, smote and fell.

For him was granted as a *kalnâd* 30 ploughs of land under the Tâmare-katte  
in the Baduvana-kere in Pâlpadu, free of all imposts

Usual final verses

Tâyûr Kammara's son Pérannan made it

## 14

*Date 1489 A. D.*

Be it well (On the date specified), when the mahâ-mandalêśvara,  
Kathâri-Sâluva (*rest effaced*)

## 15

*Date about 1420 A. D.*

May it be prosperous. Be it well (On the date specified — *effaced*), when  
the . . . paramêśvara, master of the eastern southern and western oceans,  
vîra-pratâpa Vijaya-bhûpati-Râya-mahârâya's son the mahâ-mandalêśvara vîra  
. . . [was ruling] the Muluvâyi [kingdom],—a grant was made for the  
god Sômanâtha (the details of which are nearly all effaced) Usual final verses.

## 16

*Date ? 1096 A. D.*

(Tamil)—In the 27th year of the reign of the emperor śî-Kulöttunga-Śôla-  
Dêvar—Adichchan Kappadêvan, *alias* Nârpattennâyira-nila. , of Kannavidu-  
mukkanna in Arumoli-dêva-vala-nâdu of Śôla-mandalam, had the tank at  
Pârgpadu in Ilanagar-nâdu of Nigarili-Śôla-mandalam dug out. This tank (? is  
named) *Nânâ-dêsiyan*

## 17

*Date 1388 A. D.*

(Tamil)—At the time when the mahâ-mandalêśvara, destroyer of hostile  
kings, champion over kings who break their word, śî-vîra-Harihara-Râya's son  
Immadî-Bukkanna-udaiyar was ruling the earth, from his residence at Mula-  
vâyil—for the success of his sword and arm—I, śî-Vêngada-nâyakkar's  
younger brother Nâgeya-nâyakkar, son of mûva-râya sankara mûva-râyar-  
*adhiśvara nayanâr* Virappa-nâyakkar, granted (on the date specified), with  
pouring of water, certain lands (specified with minute details of boundaries)  
exempt from taxes, having formed them into 16 shares (Then follow details  
of shares and names and gôtras of shareholders) May there be prosperity  
Of giving and maintaining (another's gift), maintaining (another's gift) is

superior to giving by giving, one obtains svarga, by maintaining (another's gift), one obtains the eternal abode

## 18

*Date 1465 A. D.*

May it be prosperous. Be it well. (On the date specified), for the god Svayambhunâtha of the Madavala-sthâna of Kêsambara in the Elavañji-nâd belonging to the Muluvâyi kingdom, Muluvâyi Jannarasa granted a *dharma-śâsana* as follows —the tribute money for sacred ashes (*vibhûti-gânihe honnu*) and the revenue from forced sales (*kaddayada huttuvalu*) which are levied for the palace from the temples of the Muluvâyi kingdom, he granted for the lights, offerings, decorations and festivals (specified) of the god,—in order that merit might accrue to Mallikârjuna-Râya-mahârâya,—and ordered *dharma-śâsanas* to be written and given Vara-Sangaiâja-Vode (*stops here*).

## 19

*Date 1472 A. D.*

Be it well. (On the date specified), at the time of an eclipse of the sun, when the mahârâjâdhîrâja râja-paramêshvara vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom.—in order that merit might be to the mahâ-mandalêša, champion over the mustaches of the world, Kathâri-Sâluva Narasinga-Râja-Voder,—Îsvari-Nâyaka, for the god Svayambhu of Madavala in the Elavañji-nâd,—when according to the orders of the Nâyaka, in this Hiriya-Kasambala village belonging to his office of Nâyaka, the Bêtamangala officer Linga-Râja was carrying on the service at the three watches from the lands (specified), and had laid down rules for carrying on the services, and Singarasa and Apaya were continuing them,—[Si]ngarasa came into Bêtamangala, and the temple priests applied to him that he should establish in this country, and for the exaltation of the god should grant a *dharma-śâsana* for the *pâñchângadavaru* (or calendar-makers),—on which, Singarasa marked out the four boundaries, had them stamped with the seal, (*stops here*).

## 20

*Date 1465 A. D.*

(This appears to be the continuation of No. 18 above)

(Vode)yar having given the order of the presence to Hariyapa-Arasu, our Nañjamma directed the *śâsana* to be written, and according to it (here come details of the tribute money etc. granted for the god, and how it was to be apportioned).

Usual final verses

This supplement to the šāsana was written by Aṭhavani-Dēvarasa's son Timmarasa.

## 21

*Date ? about 1475 A. D.*

The great minister Tipparasayya (having granted) for the offerings of the god Svayambhunātha, Jakarasa's kasba village which belongs to us (*stops here*).

## 22

*Date about 1410 A. D.*

(The inscription is fragmentary)

(Tamil)—While (with usual titles) śrī-vīra-Harihara-Rāya's son Dēva-Rāya-udaiyar was pleased to rule the earth— . . . . .

## 23

*Date 1293 A. D.*

(Tamil)—In the 39th year of the reign of the universal emperor śrī-Pōśala-vīra-Irāmanāda-Dēvar—I, Mañjeya-māguttar, son of Irāmanāda-Dēvar, granted (from the date specified) for the health of the king's sacred body, certain lands (specified), including the wells underground and the trees overground, to provide for the sacred service and for the festival in the month of Purattādi on the day of Śadaya(Śatabhishā)-nakshatra, the star under which the king was born, in the temple of Svayambhu-nāya . . . at Kēśavan-parvatam in Ilavañji-nādu of Nigarili-Šōla-mandalam This is to continue as long as the moon and the sun

(Usual final imprecatory sentence)

## 24

*Date 1462 A. D.*

(Tamil)—During the rule of Tiribuvana-Kattāri-Šaluva Narasiṅga-irāja-udai. 's mahāpa .kara Tirumalai-anna-dalapar on the throne of the great champion over the three kings, champion over kings who break their word, Dēva-irāya-mahā-irāyar's son Malikārchna-irāyar—I, Tamma-irāguttar, son of Āvayāla-malla-irāguttar, a resident of Muļavāyil in Nigarili-Šōla-mandalam, granted (from the date specified), with exemption from taxes, certain lands (specified), for as long as the moon and the sun endure, for the god. .... nāyanār, to provide for the expenses of the third day festival during... .

and of feeding devotees at the time. (Usual final imprecatory sentence.) This charity is placed under the protection of the king

## 25 a

*Date 1295 A. D.*

(Tamil)—In the 41st year of the reign of the emperor of the whole world vîra-Irâmanâ-Dêvar—I, Mañjaya-mâvuttar, son of Irâmanâ-Dêvar, granted (from the date specified), for the health of the king's sacred body, certain lands (specified), as a dêvadâna, to last as long as the moon and the sun, excluding former dêvadânas, including trees and wells, for the god Svayambhu-nâyakar Adikkodi-itta-nâyanâr of Kêśavan-pallam in Ilavañji-nâdu of Nigarili-Šôla-mandalam.

(Usual final imprecatory sentence and usual final phrase) May there be prosperity.

## 25 b

*Date 1295 A. D.*

(Tamil)—The same man (Mañjaya-mâguttar), after directing that the oil from the dêvadâna oil-mill of the same god should be utilised for burning the twilight lamp as before, granted the tax on 2 oil-mills for burning one perpetual lamp before Mudaliyâr for the health of the king's sacred body, and gave certain lands (specified) to provide for the expenses of . Gôpâla-šandi for as long as the moon and the sun exist. (Usual final imprecatory sentence )

## 26

*Date 1299 A. D.*

(Tamil)—(From the date specified) Nâchchiyâlvân, son of Karuppulân-perra-pillai of Urîgâyam, granted, for the benefit of Mudaliyâr Kûttagdun-dêvar, one perpetual lamp for the god Šuyambu-nâyinâr of Ilavañji-nâdu and, for its maintenance, made over 12 cows to the Šiva-Brâhmaṇas of the temple, who pledged themselves to burn the lamp for as long as the moon and the sun endure.

## 27

*Date 1293 A. D.*

(Tamil)—In the 39th year of the reign of the emperor of the whole world šrî-Poyšala-vîra-Irâmanâ-Dêvar—we, the inhabitants of Periya-nâdu in Ilavañji-nâdu and Vâñaki-yadaiyar, granted (from the date specified) all the taxes (named) of this village to provide for a daily allowance of rice, as detailed

below —an offering of 3 ulakku of rice each for the goddess of the bed-chamber and for Periya-mudaliyâr; 1 kulagam of rice for pâtra-śesham, 2 odukku of rice for Mâhêśvaras, and 1 odukku for the people of the nâdu (Usual final imprecatory sentence and final phrase )

## 28

*Date 1339 A.D*

(Tamil)—For the success of the sword and arm of the great minister Dâti-Śingaya-dannâyakka's younger brother Vallappa-dannâyakkâr, we four—Kambar, the vélân of Karikâla-Śôla-nerumûr-nâdu, Têvarâmamugiyân Śûriya-dêvar of ? Ponnûr-mannai, Tennavadaraiyan Śrîranga-pperumâl and Malai-yannan Vâśândai—who are responsible for the revenue and taxes due to him, having received from the villages the tax on looms, the tax on goldsmiths, the tax on horses, . . . . including the various contributions connected therewith, granted the same (from the date specified) for the god Jayambu-nâyanâr of Kêśavan-parvatam in Ilavañji-nâdu of Nigarli-Śôla-mandalam for as long as the moon and the sun exist. (Usual final imprecatory sentence )

## 29

*Date 1285 A.D*

(Tamil)—I, Vayirândai, son of Mâdêvar, who was the vélâr of Kallagara-Pûdavûr and one of the Vellâla-residents of Pûdavûr in Ilavañji-nâdu, gave 4 pon to provide for the offerings of rice at the *tiruvotî-śâmam* for the god Svayambhu-nâyakar. We, the Śiva-Brahmanas (three named, with their gôtras) of the temple, have received the above *pon* and pledge ourselves to supply (from the date specified) the quantity of rice (specified), for as long as the moon and the sun exist, out of the interest of the sum at the rate of one *pâgam* per month on each *pon*.

(Usual final phrase.)

## 30

*Date 1285 A.D*

(Tamil)—I, Vânakirai-udaiyâr Śokka-nâyan's son Śîru-nâyan, lord of the city of Kâñchi, *tatasûdran*, and Kachchi-vannakkan gave four *pon* for maintaining one perpetual lamp in the temple of Svayambhu-nâyakar and also granted some lands (specified) We, [the Śiva-Brahmanas of the temple], pledge ourselves to burn the perpetual lamp for as long as the moon and the sun exist, from the interest of the sum, viz., one panam, at the rate of one *pâgam* per month on each *pon*.

## 31

Date 1359 A.D.

(Tamil)—Be it well. Kāttaiya-nāyakkar, son of Kampanna-udaiyar, who was the son of the champion over kings who break their word, champion over kings who swerve from truth, Kattāri-Śāluvan, vīra-Bukkanna-udaiyar—granted (from the date specified) certain lands (specified with details) to provide for the offerings of rice at the *tiruvottaśdmam* for the god Śeyambu-nāyanar Mudi-gavichcharā Vāśāndai was to take possession of these temple lands, grow crops, take both the shares (the government share and the cultivator's share) and supply every day a certain quantity of rice (specified). . . . .  
 . . . . . The family of him [who injures this charity] shall become extinct This is Kāttaiya-nāyakkar's charity

## 32

Date 1262 A.D.

(Tamil)—I, Šettālvār, daughter of Brahmādhīrājan Šelvāndai and consort of Śīru-Vāsudēvar, who was the son of Jayangonda-Šōla Ilavañjiya-rāyar, *alias* Kūttādun-dēvar - granted (from the date specified) one perpetual lamp for the god Svayambhu-nāyanai and, for its maintenance for as long as the moon and the sun endure, gave 10 *pon*. We, the Śīva-Brāhmaṇas (three named, with their gōtras) of the temple, have received the *pon* and pledge ourselves to maintain the lamp, for as long as the moon and the sun endure, from the interest on the sum at the rate of one *p̄gam* on each *pon*.

(Usual final phrase and final imprecatory sentence )

## 33

Date 1294 A.D.

(Tamil)—In the 38th year of the reign of the emperor of the whole world śrī-Pōšala-vīra-Rāmanāda-Dēvar—I, Vānakirai-udaiyār Śokka-nāyan's son viruda-Murāri ? Aināyan<sup>1)</sup>, lord of the city of Kāñchi and Kachchi-vannakkān, granted (on the date specified) the twenty-five *pon* and 5 *panam* which the Śīva-Brāhmaṇas and the managers of the temple in the village are paying, to provide for the morning and noonday offerings of rice (specified) and for the expenses (amount given) of the festival in the month of Tai for the god Ādi-kodi-ittā-nāyanār of Kēśavan-pallam Out of the morning offering one *odukku* was to be given to Vānakirai-udaiyār, and out of the noonday offering the same quantity was to be distributed among people who had come from other places.

<sup>1)</sup> In No 30 the name is given as Śīru-nāyan

(Usual final imprecatory sentence and final phrase) The engraving of  
Viśāka

## 34

*Date 1269 A. D.*

(Tamil)—During the rule over the earth of Ilaiya-Vâśudêvar, son of Jayangonda-Śôla Ilavañjîya-râyan Kûttâdun-dêvar—it was engraved (on the date specified) in the *pañchâṅgam* of the temple of Śayambu-nâyakar at the *tirumadarvîlâgam* of Kêśuvan-pallam in Ilavañjî-nâdu of Nigarili-Śôla-mandalam that the property of those without issue in Ilavañjî-nâdu would be taken possession of for as long as the moon and the sun exist, for ? paying the judges in the four nâdu and for charitable purposes.

This charity is under the protection of Ilavañjîya-râyar, *alias* Śîva-pâda-sêkara-pperumâl

## 35 a

*Date 1231 A. D.*

(Tamil)—During the rule over the earth of Kûttâdun-dêvan, son of Jayangonda-Śôla Ilavañjîya-râyan, *alias* Mârâlvân—I, Tantirapâlan, *alias* Pêriyudaiyân, son of Śûrriyâlvân, who was one of his servants, granted (on the date specified) one perpetual lamp to be burned at the *tiruppurakkûdai* within the temple of Svayambhu-nâyanâr and, as a fund for maintaining it, gave 9 *pon* We, the Śîva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the above sum and pledge ourselves to burn the lamp for as long as the moon and the sun exist. (Usual final phrase.)

## 35 b

*Date 1228 A. D.*

(Tamil)—During the rule over the earth of Kûttâdun-dêvan (see previous No.)—we two, Nîrañjân, son of Śûrriyâlvân, who was one of his servants, and Tantirapâlan, *alias* Pêriyudaiyân made (on the date specified) a grant of lands . . . . We have taken possession of these lands and pledge ourselves to carry out . . . . (Usual final phrase.)

## 35 c

*Date about 1231 A. D.*

(Tamil)—(The first part of this inscription is gone)... . . . . We, the Śîva-Brâhmaṇas (three named, with their gôtras) of the temple, have received paddy and money (both specified) and pledge ourselves to conduct the charity for as long as the moon and the sun endure. (Usual final phrase.)

**35 d***Date ? about 1250 A.D.*

(Tamil)—Šangândai, son of Tuvarâpati-nâdan                       dai, granted one twilight lamp for Nâyanâr.

**35 e***Date ? about 1250 A.D.*

(Tamil)—I, Šangândai, ? son of Tuvarâpati-nâdan Vîmâ . . . , granted one twilight lamp for Jambu-nâyakar

**35 f***Date ? about 1200 A.D.*

(Tamil)—I, Puliyâlvâr, son of the Irâša-puram minister Šottaiyâlvâr, granted two ? horns (musical instruments) for the god Šoyambu-nâyanâr of [Kêšavan-]pallam

**35 g***Date ? about 1250 A.D.*

(Tamil)—? Santândân, son of Tuvarâpati-nâdan . . . tava-nâyakkan, granted one twilight lamp . . .

**36***Date 1465 A.D.*

May it be prosperous (On the date specified), for the goddess Pârvatî of the god Svayambhunâtha, land (specified) was granted for the perpetual lamp

**37 a***Date 1228 A.D.*

(Tamil)—During the rule over the earth of Kûttâdun-dêvan, *alias* Jayan-gonda-Šôla Ilavañjîya-râyan—I, Tantrapâlan, *alias* Pêriyudaiyân, [one of his servants], gave (on the date specified) six *pon* to provide for the morning offering of rice for the god . dêvar. We, the Šîva-Brâhmanas (three named, with their gôtras) of the temple, have received the *pon* and pledge ourselves to provide a daily offering of one nâli of rice, for as long as the moon and the sun endure, from the interest on the above sum. (Usual final phrase)

**37 b***Date ? about 1260 A.D.*

(Tamil)—During the rule over the earth of Ilaiya Vâśudêvar, son of Jayangonda-Šôla Ilavañjiya-îâyan Kûttâdun-dêvar— we, the ? Pagalmari and Šullikudi of Ilavañji-nâdu and Ilanagar-nâdu, gave for the god Svayambhu-nâyakar the money (specified) received . . . . in marriage . . .  
(Usual final imprecatory sentence )

**37 c***Date ? about 1250 A.D.*

(Tamil)—(This inscription has neither beginning nor end ) Some one made a grant, free from all imposts, of lands (specified, with details of boundaries) situated in various villages (named), to provide for ? offerings of rice, expenses of festivals and wages of servants performing various duties in the temple of

**38 a***Date ? about 1280 A.D.*

(Tamil)—Be it well The lord of the city of Kâñchi, ? Antara-śüttiran, Vannakkan, Šankandarašan, Mâraśingan Šiva-pâda-šekaran, alias Jayangonda-Šôla Ilavañjiya-râyan, caused to be built in the temple of Jayambu-nâyakar the dancing hall (*nirutta-mandapam*), the ? vestibule (*nada-mâlgai*), the surrounding wall and the tower, set up the images required for the temple, granted vessels, insignia and four perpetual lamps, and made a grant, free from all imposts, of lands (specified) for the maintenance of the following 52 families of servants who had to perform various duties in the temple —4 Šiva-Brahmanas including the Šaivâchâriyan, 5 drummers including the dancing-master, 24 dancing girls, 1 singer of the *Tiruppadiyam*,<sup>1)</sup> 1 stage-manager to have the sacred drama acted, 12 families of Brâhmanas for repeating prayers, and for conducting sacrifices, 1 gardener for the temple gardens, 2 families of potters, and 1 temple accountant

**38 b***Date 1261 A.D.*

(Tamil)—I, Šeyambu-nâyakan, son of Nâyan Mârândai, granted (from the date specified) certain lands (specified) to provide for the daily offerings of rice (specified) and for two twilight lamps in the temple of Šeyambu-nâyakar, and made over the same to the Šiva-Brahmanas (three named, with their gôtras)

<sup>1)</sup> Tamil hymns in praise of Šiva

of the temple who pledged themselves to conduct the charity (Usual final imprecatory sentence and final phrase )

**39***Date 1533 A D*

(On the date specified), in order that merit might accrue to Achyuta-Râya, in the presence of (the god) Venkatanâtha, Kûlûr Râma-Râya granted the Balûranahalli village for the god Channa-Keśava of Muluvâgil

**40***Date about 950 A D*

Be it well When Dilîpayya was ruling the kingdom of the world — Kongamangala Mêdayya, on the cows of Pokkunda being carried off, fought, died, and went to *sagga*

**41***Date about 900 A D*

Be it well When ? Ma[*hê*]ndra-Nolamba was ruling the kingdom of the world —on the cows of Pokkunda being carried off, Mâchi-Râya recovered the cows, died, and went to *sagga*.

**42***Date about 920 A D*

Be it well When Nolambâdhîrâja Ayyapa-Dêva was ruling the kingdom of the world —Ponkunda Belmâdenga, on the cows of Kañchîsâyi Narasingamangala being carried off, died,—and the thirty-two granted (for him) 4 ploughs of land

**43***Date about 950 A D*

Be it well When Dilîpayya was ruling the kingdom of the world —on the cows of Ponkunda being carried off, Bêlûr Mâdayya fought, died, and went to *svargga*

**44***Date about 950 A D.*

Be it well. When Dilîpayya was ruling the kingdom of the world:—in the fight when Tagadûr was destroyed, Pokunda Bârândaravayya fought before Basavayya, died, and went to *sagga* For him was granted.. ploughs of land as a *kodangi*. Whoso destroys this destroys the cows of Vâranasi.

**45***Date ? about 880 A.D.*

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, Nolambâdhi-arasu was in . . — in the Bennagûr riot, when Pânasâmi's son Purekâman was marching along with a hundred men, he died in Aradî

**46***Date about 930 A.D.*

Be it well. When Nolamba was ruling the kingdom of the world — . . .

**47***Date about 970 A.D.*

Be it well. When Mârasingha-Dêva was ruling the kingdom of the world — on the she-buffaloes and cows of Pokkunda being carried off, without thinking of food, Kuppana fought, died, and went to *sagga*

**48***Date ? about 890 A.D.*

Be it well When Mahâvalî Bâparasa was ruling the Ganga Six Thousand — Avagâni Matti-Ganga's (son) Nâga-Dêva having carried off the cows of Mâdêva of the Ponkunda Twelve, and Dêvaya being killed,—the king and Attâni gave for him here 4 ploughs of land Imprecation

**49***Date ? 1300 A.D.*

(Tamil)—This is the charity . . . in accordance with the orders of Maduvaraśayyan during the minority of Iramai-dêvar

**50***Date ? 1654 A.D.*

(In the year specified), Nikhilî-Bannâta-Nâyaka's Vîrapa had this *khambâra* made

**51***Date ? 1646 A.D.*

(Telugu)—Timmi-Râyappa-Nâyaka's son Bana. (in the year specified), made a grant of land (specified).

## 52

*Date ? 1674 A.D.*

(Telugu)—(In the year specified), Konama-Nâyaka Krishnappa-Nâyaka granted to Ayappa's son Chintaya land (specified) as a *hodagi-mânya*

## 53

*Date ? about 925 A.D.*

Be it well. Pokunda Nâyaka Ereyapa.

## 54

*Date about 1300 A.D.*

(Tamil)—Uttama-Šôla-Ganga, *alias* Gangapperumâl, ūrî-Pirân's son Vikkrama-mâdittan, and Dêva-Šôla-šuvâmi made separate grants of land (specified in each case) for the god Tôriśvaram-udaiyâr of Porkuniam (Usual final imprecatory sentence) Talaiśaiya-râyan with ten others (named) made a grant of land (specified) for the same god (Final imprecatory sentence.) Perumâl *alias* Vikkrama-Ganga-vêlân also granted lands (specified) to provide for the special worship of the same god .. .

## 55

*Date about 1280 A.D.*

(Tamil)—I, Vettumappâra-Bânan, son of Uttama-Šôla-Gangan Vîra-Gangan, the supreme lord of the city of Kuvalâla, a descendant of the Ganga family, Kâvêri-vallava and lord of Nandigiri—granted certain lands (specified) to provide for ? offerings of rice and wages of servants performing various duties, in the temple of Tôriśvaram-udaiya-nâyanâr at Porkundam in Kuvalâla-nâdu, and exempted former dêvadânas from the payment of certain taxes (named) I also ? granted some taxes (named) to the Šîva-Brâhmaṇas and other servants of the temple He who injures this charity shall incur the heinous sin of one who has killed tawny cows between the Ganges and the Kumari (Cape Comorin) (Usual final phrase)

## 56

*Date ? about 1295 A.D.*

(Tamil)—The great minister Mudali-pillai and the inhabitants of Periyâ-nâdu in Ilâ-nâdu . . . I, yuttândân-pillai, caused to be given some land for maintaining, for the health of the king's sacred body, one perpetual lamp in the temple of Tôrichchuram-udaiyâr at Porkunram

## 57

*Date ? 1286 A. D.*

(Tamil)—The great minister Šilavida-dandanâyaka appears to have made a grant for the same god

## 58

*Date ? 1314 A. D.*

(Tamil)—This inscription is fragmentary It seems to record a grant for the god śrî-Mûlastânam-udaiyâr

## 59

*Date 1288 A. D.*

(Tamil)—In the 33rd year of the reign of the emperor of the whole world, Pôšala-vîra-Irâmanâ-Dêvar—some one granted (on the date specified). .śan-gattai to provide for offerings of rice, for as long as the moon and the sun endure, for the god Šômanâ-dêvar of Urigaiyam

## 60

*Date 1268 A. D.*

(Tamil)—(On the date specified) I, Kûttagadun-dêvan, son of Nâyan Vengâdai, granted, as a dêvadâna, certain lands (specified) for the god Jayangonda-Šôlichchuram-udaiyâr of Urigayam in Ilavañji-nâdu of Nigarili-Šôla-mandalam

## 61

*Date 1417 A. D.*

May it be prosperous (In the year specified), the secretary Râmachandra-dêva, [in order that merit might accrue] to Vijaya-Râya-mahârâya, made a grant of ....

## 62

*Date ? 1332 A. D.*

(Tamil)—Vaiyanu [and others] of Têkkal-nâdu seem to have made a grant for the god Gangî. . . .

## 63

Date 1337 A. D

(Tamil)—During the reign of Hoyîala vîra-Vallâla-Dêvar—(on the date specified) the great minister Dâta-Šingaya-dennâyaka .. ., having assembled, seem to have granted a *kudangai* to Vaiyanna of Ilavappalli for having built a tank This is to last as long as the moon and the sun

## 64

Date about 900 A. D

Be it well When, entitled to the band of five chief instruments, glory of the Pallava-kula, favourite of earth and fortune, Mahêndrâdhîrâja was ruling the Ganga Six Thousand —the Marangal-Odeya Kandamayya's son Gandayya, on the cows of Mâtrapalaga being carried off, died

This stone was made by Bibhadilâdi Šivâkarayya and Nâgôjanayya

## 65

Date about 900 A. D

Be it well Nâgârjunayya and Nandinneyabe's daughter Sâmînîrmadî is famous for (knowledge of) all the šâstras<sup>1)</sup>.

## 66

Date ? 1688 A. D

(In the year specified), Kârimangala Timmappa-Nâyaka granted to Kâribale Nâchappa-gauda a *nettara-godage* (as specified)

## 67

Date about 1530 A. D

Sugatûr Mummadî-Tamme-Râya granted to Pandita Bâlapa-vodeyar a *mânya* (as specified), from love of the faith

## 68 a

Date 1291 A. D

(Tamil)—In the [37th] year of the reign of the universal emperor ūrî-Pôšala-vîra-Irâmanâ-Dêvar—Nambi , the mahâ-pasâyitta and the chief of Ubaya-Nânâdêši, seems to have made a grant to provide for offerings of rice for some god

<sup>1)</sup>Above the inscription is a figure of a woman seated on a bench, holding a palm-leaf book in her hand

**68 b***Date<sup>2</sup> 1276 A D*

(Tamil)—This inscription has neither beginning nor end It seems to record that some one granted certain taxes (several named) for a purpose which cannot be made out

**69***Date 1478 A D*

(On the date specified), when, the paramēśvara, subduer of hostile kings, champion over kings who break their word, . Virūpāksha-Rāyamahārāya was ruling the kingdom of the world .

**70***Date<sup>2</sup> 1595 A D*

(In the year specified), Anantappaya granted to Nalapa-Gauda and Kempana-Gauda, under the Māgere tank, a *kattu-kodige* (as specified) Imprecation

**72***Date 1430 A D*

(In the year specified), when the mahārājādhīrāja paramēśvara, ? elephant king, Kathāri-Trinētia, master of the four oceans—eastern, southern, western and northern, vīra-Vijaya-mahārāya's son Dēva-Rāya was on the throne — in Lakkanna-Vodeyar's Mulabāgil-Tēkal-nād, in Maragal belonging to the Jañjīra-ganas,—the Sālumūle of the 56 countries, with all the cultivators and Pañchālas, having assembled, established a *sante* (or weekly fair). In connection with which, as a *mānya* for the *pattana-svāmi* of the fair, Chiyi Bassisetti, they granted land (specified)

For all who belong to the six *darśana*, whatever they buy . bullocks, servants or horses, and whatever they sell, they are free from all tolls Blacksmiths, carpenters, goldsmiths, washermen, barbers, Holeyas,—these are free from all tolls Imprecations

**77***Date 1579 A D*

May it be prosperous. (On the date specified), when the mahārājādhīrāja rāja-paramēśvara vīra-pratāpa Śrī-Raṅga-Rāya-mahārāya, seated on the jewel throne in Penugonde, was ruling the kingdom of the world —Kārimangala Chikkana-Nāyaka's son Krishṇama-Nāyaka granted to Mugulabale Kōnapa-Gauda and Timmaṇa-Gauda a *kattu-kodage* for the tank (specified)

## 79

Date 1231 A D

(Tamil)—I, Jayangonda-Šôla-tTêkkâla-râyan, alias Šembondayâgi, granted (on the date specified), as a pious gift, the wet and dry lands with the four boundaries in the village of Mâdamangalam, together with certain taxes (named) The *mâjanas* shall pay 10 *pon* for the ? village watchman (*pûlîkâval*) (Usual final imprecatory sentence)

## 82

Date 1284 A D

(Tamil)—In the 30th year [of the reign of Irâmanâ-Dêvar]—for victory to the arm and sword of the king, we, the inhabitants of Periya-nâdu in Tekkal-nâdu and the officer .. nâyan, granted, with pouring of water, land (specified) to

## 83

Date 1426 A D

(In the year specified), in the mahâ-mandalêśvara vîra-Vijaya Vodeyar's son Dêva-Râya-Vodeyar's [reign] —Juñja Vôbeja-Nâyaka's son Chitivoyya-Nâyaka gave the office of *pattana-svâmi* to Budapa-Setti, together with a *mânya* (as specified) Imprecations

## 85

Date ? 1508 A D

(In the year specified), according to the order of Naivasappa-ayya this chamber has been built This belongs to Kakkemaduvu fort Whoso holding the *pârapatya* of this village, builds this half fort, and

## 86

Date ? about 770 A D

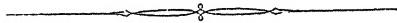
Be it well When, having appointed [Paramêśvara], worshipped by all worlds, as his doorkeeper,—Mahâvali-Bânarasa was ruling the Ganga Six Thousand.—Râchamalla in .. marched upon Kañchî and fought and came close upon . After that, Bâna-Âlaiasa . Tekal .. Then, by that king's order, overwhelmed that force first and last, and fell.

On his falling, being pleased, land (specified) was given for his sword  
 Any one of the Bâna-vamša who destroys this is guilty of the five great sins  
 Be it well Šrîpurusha ? joined

## 87

*Date 1433 A.D.*

(In the year specified), when Lakkanna-Vodeyar was ruling the Têkal kingdom — Kîramande pa's son Sotappa made a grant of land (specified)



## MALUR TALUQ.

### 1

*Date ? 1434 A D<sup>1)</sup>*

Be it well (On the date specified), to the mahâ-mandalêśvara, champion over the mustaches of the world, Kathârî-Sâluva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratâla, a hawk to royal birds, Sâluva-Tîppa-Râja-Vodeyar's son Gôpa-Râja,—when, by order of Dêva-Râya-mahârâya, Lakkanna-Vodeyar and Mâdanna-Vodeyar gave Têkal to that Sâluva-Gôpa-Râja,—the stone fort formerly erected by Ballâla-Râya's ministers Ballappa-danâyaka and Singi-danâyaka having been overturned and gone to ruins,—by order of the god Varadarâja, Gôpa-Râja desiring that it should be restored, his minister Singa-Râja erected both the inner and the outer fort,—and in proximity to the mantapa facing the god Varadarâja, having erected the bastion named Râja-gambhîra, that Gôpa-Râja and his son Tippaya had tigers seized and brought, and hunted them at this indispensable bastion. Good fortune.

### 2

*Date ? 1434 A D.<sup>2)</sup>*

This ? hound, named Sampige, seizing the ? tail of the tigers, dragged them along so as to frighten them

To the stone-cutter Tîrumala, who engraved these śâsanas, by order of the god Varadarâja, we have given land (specified) in Settahalli This land may be held by order of the god Varadarâja May it be prosperous

### 3

*Date 1431 A D*

Be it well (On the date specified), the mahâ-mandalêśvara, champion over the mustaches of the world, Kathârî-Sâluva, Tribhuvani-Râya, a bull to champions, establisher of Šambu-Râya, subduer of the southern Suratrâna, a hawk to royal birds, Tîppa-Râja-Vadêr's son Gôpa-Râja-Vadêr's minister Mallama-Râja's son Singa-Râja [had the image] named Ganda-bhêrunda, which was on the Mâragaudanakatte west of Dûdanahalli in Pâla-nâd, brought to the

<sup>1)</sup> The date in the original is Šaka 1438, Pramâdîcha,—but Šaka 1438 (expired) is Dhâtu, and is not anywhere near the time of Dêva-Râya No 3 below is a guide to the actual date

<sup>2)</sup> Above the inscription is the representation of a tiger

door of the gopura of the mantapa facing the god Varadarâja,—and having the wood-work done by the hand of the Âvikal carpenter Bevôja's son Châja-ôja, and having the door set up and the iron work done by the hand of the blacksmith Añjala Divingôja,—gave to those ôjas horses and umbrellas, with hereditary land (as specified)

And for Hîriya-Choka-Perumâla-Dâsa's son-in-law Hara-Dêva's son Choka-Perumâli-Dâsa's son-in-law Nayanâr-Dâsa who brought it with honour and came to the Têkal city,—for the Tigula Brâhmans who perform the worship and ceremonies for this god (here follow their names), and other temple servants (named)

(*Rest illegible*)

#### 4

*Date about 1435 A.D.*

. At that time, when Vijaya-Râya-mahâîâya's son Dêva-Râya-mahâîâya, as master of the four oceans, was seated on the throne — and when, like the prowess of that king's right hand, Tîppa-Râja-Vodeyar's son Gôpa-Râja-Vodeyai was ruling this Têkal city,— that Singa-Râja had the two lines of fortification round this city built, and holding the office of pattanâsvâmi by order of the god Nâyinâr, so that all the people could see, for the god's *tirumâna* had mantapas made before and behind the temple, had a pond constructed called after Gôpa-Râja the Gôpasamudra, had a palace built for Gôpa-Râja to the west of that pond, and to the right of the god, Singa-Râja's palace, and that he might at sunrise and at evening twilight bathe at both times, and have a room for domestic sacrifice, from the threshold of which he might look to the spire of Varadarâja's temple, and coming to the temple, offer *narvêdyâ* and *tâmbûla* to the god, and taking the *tulasî* and *tirtha*, make provision for the enjoyment of the god, and at the eastern gopura which Kundapa-dannâyaka had built in front of the mantapa facing the god,

. . . in order that all empire might be to Lakhana-Vodeyai and to Mâdanna-Vodeyar to Tîppa-Râja-Vodeyar, . . and to Gôpa-Râja-Vodeyar such is the dhaîma-sâsana of the capital (*kodaga-sthâna*) made for the god Varadarâja. And in the Chikitimangala agra-hâra land (specified) for the god

#### 5

*Date 1499 A.D.*

(Tamil)—Be it well While Narasâ-nâyakkan, the agent for the affairs of the mahâîâjâdhîrâja îâja-paramêshvara Mêdinî-mîsara-ganda Kathârî-sâluva Narasimha-Râya, was ruling the earth —

(On the date specified) I, Viśvanātha-rāhutta's son Rāma-rāhutta, of the Kāśyapa-gōtra, of the lineage of Nāgasiddhaya, and a Rāhu to the suns the mandalikas, granted for the god Aīulāla-nādai of Tēkkal, the dry lands with their four boundaries included within the limits of the village of Tammattak-keiāi in Tēkkal-nādu which belongs to Mulavāy-śāvadī, as a *sarva-mānya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, and gave a deed of gift (*dāna-sādana*) to Šokkapperumāl-tādar (Usual final imprecatory sentence) The two feet of him who carries on this charity shall be on my head

## 6

Date 1509 A D

(This inscription is mostly gone)

(Tamil)— Be it well While the mahā-ājādhīrāja rāja-paīamēśvara, lord of the eastern, southern and western oceans, srī-vīra-pratāpa vīra-Narasimha-Rāya-mahārāya was ruling the earth—

Yādava-Nārāyana, sun in the sky of the Yādava family, crest-jewel of the all-knowing, king of the hill kings, champion over the hill chiefs, terrible to warriors, .

## 7

Date 1336 A D

(Tamil)— I, Śittā-nādār alias Šōlappa-perumāl, son of irājādhīrāja rāja-paramēśvara Gangaikonda-Šōlan, alias Iiājēn[dra]-Šōla-chakravatti Šōlappa-perumāl, granted (on the date specified) the village of Pulikkurichchi in Tama-nādu, as a *sarva-mānya*, for as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Arulāla-nādār of Tēkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumāl-tādar, permitting them to have the same engraved on stone and copper (Usual final imprecatory sentence) This is the signature of .. . May there be prosperity

## 8

Date 1339 A D

(Tamil)— I, Kōnaiya-pPemme-nāyakkan, one of the ? officers under the great minister Dhāti-Šinge-dennāyakkan, granted (on the date specified) the village of Puttūr in Ponmanika-nādu, as a *sarva-mānya*, for as long as the moon and the sun exist, to provide for offerings of rice etc (see previous

No.) for the same god, and gave a deed of gift to the same persons, with permission to have it engraved on stone and copper (Usual final imprecatory sentence) This is the signature of Pemme-nâyakkan May there be prosperity

## 9

*Date 1310 A.D.*

(Tamil)—(On the date specified), Šokkapperumâl-dâsar, manager in the temple of Vaiaadarâjan at Têkkal, gave a *śâsanâ* to the *pûjâris* (six named) of the temple to the effect that on their behalf one of the two *pûjâris* (named) should conduct the affairs of the temple and that each of the six *pûjâris* should get certain lands (specified) and a daily allowance (specified) of cooked rice during the existence of the moon and the sun

## 10

*Date 1328 A.D.*

(Tamil)—I, Vallappa-dannâyakkar, younger brother of Dâti-Šînge-dannâyakkar, who was the son of the pratâpa-chakravartti Pôšala vîra-Vallâla-Dêvai, granted (from the date specified), with pouring of water, for the god Varadar of Têkkal, all the wet and dry lands with their four boundaries in the village of Âlambâ of Têkkal-nâdu, including the wells underground and the trees overground, and the village also, as a *sarva-mânya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, unguents, lamps and temple repairs, and gave a deed of gift to the above effect to Šokkapperumâl, with permission to have it engraved on stone and copper (Usual final imprecatory sentence) The two feet of him who regularly carries on this charity shall be on my head

## 11

*Date 1328 A.D.*

(Tamil)—(From the date specified), we, the inhabitants of Têkkal-nâdu, granted, with pouring of water, for the same god, the wet and dry lands etc (see previous No.), together with some wet lands (specified) below the big tank of Širaṭtimangalam of the same nâdu, for as long as the moon and the sun exist, to provide for offerings of rice etc (see previous No.), and gave a deed of gift to the same person with permission etc We also pledge ourselves to pay any unjust dues that this village may become liable to by reason of this nâdu passing into other hands and to restore it intact for the above purpose (Usual final imprecatory sentence)

Then follow signatures of eight of the inhabitants and of the accountant of the nādu

## 12

*Date 1328 A.D*

(Tamil)—I, Vallappa-dennâyakkar, younger brother of etc (see No. 10), made (from the date specified) a grant, with pouring of water, for the same god, of all the wet and dry lands with their four boundaries in the village of Karpalli of Kaivâia-nâdu, including the wells underground and the trees overground, which I had purchased, to provide for offerings of rice, sandal, unguents, lamps, garlands and temple repairs, and allowed the grant to be engraved on stone and copper (Usual final sentences See No 10)

## 13

*Date 1328 A.D*

(Tamil)—(From the date specified), the same man made for the same god, to provide for the same purposes, a grant of all the wet and dry lands including the wells underground and the trees overground, situated within the four boundaries of the village of Pûvaipalli in Kodambuliyûr-talam, to Šokkapperumâl, with permission to have the grant engraved on stone and copper (Usual final sentences See No 10 )

## 14

*Date 1336 A.D*

(Tamil)—I, Kaikata-mârâyan, alias Uttama-Šôla-Gangan Virundar, supreme lord of the city of Kuvalâla, lord of Nandigiri, the truth-speaker, granted (on the date specified) the village of Sâmândârpalli in Talaîmalai-nâdu, as a *sarva-mânya*, for as long as the moon and the sun exist, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Arulâla-nâdan of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâl-tâdar, with permission to have it engraved on stone and copper (Usual final imprecatory sentence) This is the signature of Kaikata-mârâyan Virundan May there be prosperity

## 15

*Date 1336 A.D*

(Tamil)—(On the date specified), I, Kulöttunga-Šôla-tTagadâdhîrâjan Šembondiyâgan, granted, for the same god, the village of Malaimundi-agaram in Šimîda-parru, as a *sarva-mânya*, to continue as temple property as long as

the moon and the sun exist and as long as the grass grows and the earth endures, to provide for offerings of rice, sandal, lamps, temple repairs and servants performing various duties in the temple, and gave a deed of gift to the above effect etc (See previous No) (Usual final imprecatory sentence) This is the signature of Šembondiyâr, alias Karkataka-râyan May there be prosperity

## 16

Date 1343 A D

(This inscription is gone in parts)

(Tamil)—For the success of the sword and arm of Vallappa-dennâyakkar, younger brother of the great minister Dâti-Šinge-dennâyakkar,—(on the date specified) I, Šokkapperumâl-dâsar, one of the managers of the temple of Arulâla-nâdan at Têkkal, the Prahlâda of the Kali age, champion over scoffers at religion, gave, with pouring of water, certain lands (specified), exempt from taxes, to the eight *pûyâris* (named) of the temple, and authorised them to receive [certain sums of money] from the temple treasury on festival days (Usual final imprecatory sentence )

## 17

Date 1355 A D

(Tamil)—(On the date specified), we, the authorities of the temple [of Arulâla-nâdan at Têkkal] and Šokkapperumâl, granted, with pouring of water, certain lands (specified) and a daily allowance (specified) of cooked rice to Kômaingalam-udaiyân Šûriya-dêvar, alias Tiruvâymoli-dâsar<sup>1)</sup>, the husband of Varada-akkan, for as long as the moon and the sun exist, as his portion

## 18

Date 1330 A D

(This inscription is full of gaps and the meaning is not quite clear )

(Tamil)—(On the date specified), Tanan, son of Vallappa-dennâyakkar, who was the younger brother of Dâti-Šingaya-dennâyakkar, who was again the son of Pôšala vîra-Vallâla-Dêvar, seems to have granted certain lands and a daily allowance of cooked rice to four persons performing some duties in the temple at Têkkal

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<sup>1)</sup> Apparently the reciter of the *Drâvida-prabandham* in the temple

## 19

*Date 1343 A D*

(Tamil)—(On the date specified), we, the authorities of the temple at Tēkkal and Šokkapperumâl-dâsar, the Piāhlâda of the Kali age and champion over scoffers at religion, granted certain lands to two persons (named) for reciting the *Tiruppallându*<sup>1)</sup> and waving the evening lamp before the god

The signature of Šokkapperumâl-tâdar

## 20

*Date 1343 A D*

(Tamil)—(On the date specified), I, Periya-Pemmayâ-nâyakkâr, son of Eramañji Pemmaiya-nâyakkar, champion over kings who break their word, .

. , granted, with pouring of water, for the god Arulâla-nâdar of Tēkkal, certain lands (specified) including the wells underground and the trees over-ground, as a *sarva-mânya*, to provide for offerings of rice, sandal, lamps, garlands, temple repairs and other various requirements, and made them over to the temple authorities and Šokkapperumâl-tâdar. (Usual final sentences See No 10) May there be prosperity

We, the inhabitants of the Tēkkal-nâdu pledge ourselves to maintain the above lands as a *sarva-mânya* during the existence of the moon and the sun  
(Then follow signatures of four of the inhabitants of the nâdu )

## 21

*Date 1356 A D*

(Tamil)—(On the date<sup>2)</sup> specified), among the dancing girls of the temple [at Tēkkal], Malaiyâttai Srîranga-nâyakîyâi Mânikkam, daughter of Šendikkâ-dêvi, was granted the first turn in the temple of Arulâla-nâdan and certain lands (specified), and her sister Varadî, the first turn in the temple of the consort of the above god and certain lands

## 22

*Date 1356 A D*

(Tamil)—(On the date specified), we, the authorities of the temple and Šokkapperumâl-dâsar, granted, for as long as the moon and the sun endure, certain lands (specified) and a daily allowance (specified) of cooked rice to. râja-mânikkam, alias Varadî

<sup>1)</sup> A small Tamil poem in praise of Vishnu, forming a portion of the *Nalâyira-prabandham*.

<sup>2)</sup> *Samvatsarada*, the Kannada genitive, is used

## 23

*Date 1329 A.D.*

(Tamil)—(On the date specified), Šonnai-nâyakkan, Iruga-ſetti and two others granted to Šokkapperumâl certain lands (specified), including the wells underground and the trees overground, as a *sarva-mânya* (Usual final imprecatory sentence) Then follow the signatures of Šonnaian, . . kannā, Iruga-ſetti and Vîmândai.

## 24

*Date 1336 A.D.*

(Tamil)—(On the date specified), Šokkapperumâl-tâdar, the owner of the temple at Têkkal, granted to one of the dancing girls of the temple certain privileges and a daily allowance (specified) of cooked rice. The signature of Šokkapperumâl-tâdar

## 25

*Date 1332 A.D.*

(This inscription is incomplete)

(Tamil)—(On the date specified), the same man seems to have made some grant to Malai. r

## 26

*Date 1333 A.D.*

(Tamil)—(On the date specified), the inhabitants of Têkkal-nâdu, including Vaiaṇan and Mâra-kûli, the superintendents of Malai-nâdu, granted, with pouring of water, for the god kêšuram-udaiya-nâyinâr of Têkkal, certain lands (specified, with details of boundaries) as a *dêva-dâna*, to provide for sandal, . . , unguents, lamps and expenses on festival days, and made over the same to the managers (two named) of the temple

## 27

*Date 1328 A.D.*

(Tamil)—(On the date specified), the authorities of the temple of Šingîsvaram-udaiya-nâyanâr granted certain lands (specified) to Nallâśârî, to last without any hindrance as long as the moon and the sun

## 28

Date 1333 A D

(Tamil) — While (with usual Hoysala titles) Pôśala vîra-Ballâla-Dêvar was ruling the earth—

Vallappa-dannâyakkar, son of Dâti-Šôme-dannâyakkar, granted (from the date specified) to the authorities and Pâla-battar of the temple of Šingîsvaram-udaiya-nâyanâr at Têkkal, two villages (named), as a *dêva-dâna*, to provide for offerings of rice, sandal, unguents, lamps, expenses of festivals, temple repairs, temple vessels etc

## 29

Date ? about 1470 A D

Tank built by Ungi-setti's son Baiyari-setti

## 30

Date ? 1475 A D

(In the year specified), the tank having breached, and being subject to the palace authorities,—the palace authorities first called on the stone-cutter, the claimant Muniya, to rebuild the tank,—on which he said he did not want it, and instead of the claimant the palace authorities might repair it and grant relief Whereupon the tank was rebuilt, Dora Tipaya's son Kaduripati doing a half, and Dore-gauda and the Halepête washerman Chinna doing a half.

## 31

Date ? about 1300 A D

(Tamil) — The *pûjâri* of the temple of Tô .šuram-udaiyar

## 32

Date 1542 A D

(Tamil characters, but Kannada language)

May it be prosperous Be it well. (On the date specified), when the mahârâjâdhîrâja râja-paramêśvara, master of the eastern southern and western oceans, vîra-pratâpa . . vîra-Achyuta-Râya-mahârâya was ruling the kingdom of the world.— the Pareyadava Râma-nâyaka's son Yerapa-nâyaka, and the temple priest of the gods Sôma and Râmalinga of Têkal, Nâyinâraika, granted a dharma-śâsana as follows.—(rest illegible).

**33***Date ? 1264 A D*

(Tamil) — (From the date specified), I, Jayangonda-Chôla Mâman-ankakâra Têkkal-râyan, gave Mâdêvar, son of Pângal-vêlär, the village of Ilavanguli, which, having newly cleared the jungle, I built at my expense and called by the above name, together with the wet and dry lands with their four boundaries, and ten servants of Ânaya-nâyakkar of Têkkal-nâdu to attend upon him ? as a mark of honour

**34***Date ? 1260 A D*

(Tamil) — Âmannan seems to have made a grant to the same person—  
Mâdêvai

**35***Date 1525 A D*

Be it well (On the date specified), Viranna-iâhuta, in the Têkal-śîme which Krishna-Râya-mahâiâya had favoured to him for his office of Nayaka, granted Ullêyaiâhalli to Kola Tambi, free of all imposts, as a *bhata-vritti* Imprecation

**36***Date 1281 A D*

(Tamil) — (From the date specified), I, Kûtta-dun-dêvar, *alias* Jayangonda-Šôla Mâman-ankakâra Têkkal-râyan, son of Têkkal-râyar Šembondiyâgîyâr, gave, as a pious gift, for as long as the moon and the sun exist, Kûtta-samudram and the adjoining wet and dry lands with their four boundaries, including the wells underground and the trees overground and every thing besides, to Varadarâja-battar of Vangippuram I also gave the tax on land and other kinds of revenue (Usual final imprecatory sentence) The signatures of Jayangonda-Šôla Mâman-ankakâra Têkkal-râyar, Varada-dêva . and Mudali-gal (Usual final Sanskrit verse )

**37***Date about 1281 A D*

(Tamil) — Agreeably to the grant made by Têkkal-râyar (see previous No) to Varadarâja-battar, of lands (specified, with details) and taxes, we, the inhabitants of Periya-nâdu in Têkkal-nâdu, Kêlvi-mudaliyâr and other officers

and Viruvi-nâyan, also gave, with pouring of water, for the success of the arm and sword of the universal emperor śrî-Poyśala vîra-Râmanâ-Dêvar and for the health of his sacred body, certain taxes (named) to the same person, his sons and grandsons This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence )

This is the edict, for the benefit of all the world, of Chitramêla , the son of the goddess of the earth and a descendant of the Vâtuivana family

## 38

*Date 1284 A D*

(Tamil)—In the 30th year of the reign of the universal emperor śrî-Poyśala vîra-Râmanâ-Dêvar —

For the success of the sacred body, sword and aim of the king, we, the inhabitants of Periya-nâdu in Têkkal-nâdu and the officer Viruvi-nâyan, confirmed, with pouring of water, the grant made formerly in 1278 A D , by Aiyan-ankakâra Têkkal-râyar, *alias* Nârana-dêvar, of the dry and wet lands with the four boundaries adjoining Šemba-śamuttiram, *alias* Amara-Nârâyanachaturvêdi-mangalam, and Tottiganpalli, to the *mahâ-janas* We also gave, with pouring of water, certain taxes (named) This is to continue as long as the moon and the sun endure (Usual final imprecatory sentence )

## 39

*Date 1346 A D*

(Tamil)—The following is the order with the royal seal issued by the subduer of hostile kings, champion over kings who break their word, śrî-Hariyappa-udaiyar and Muttana-udaiyar, to the inhabitants of Têkkal-nâdu— We have granted (from the date specified) to Vaiyannan Kômuppan, the superintendent of your nâdu, Mâdaraiśanpalli situated in your nâdu, as a *kudangai*, exempt from taxes He is free to grow any crop he pleases on all the dry and wet lands of the village, excluding former gifts, and is entitled to receive all the taxes (many<sup>1)</sup> named) of the village for as long as the moon and the sun exist We have given him the above grant engraved on stone and copper

<sup>1)</sup> Among the taxes are, the good cow, the good bull, forced labour and many others whose meaning it is difficult to make out

**40***Date ? 1406 A D*

(Tamil)—On Illandêvan Šittara-dêvan attaining to Šiva-lôka on the date specified in Mâdarâšanpalli, the *kudangai* of Kômuppar,—Ulagar, Âdichchar and Pérâyiram-udaiyâr made [? respectively] this Šîva temple, this flower garden and this well

**41***Date 1578 A D*

Be it well (On the date specified), the mahâ-mandalêšvaia Salaka-Râja Chikka-Tîrumala-Râjayya's son Šrî-Ranga-Râjayya's Kônêrigutta Narasimha

. . .

**43***Date 1291 A D*

(Tamil)—In the 37th year of the reign of the universal emperor Šrî-Poy-šala vîra-Râmanâ-Dêvar—

For the success of the sword and arm of the king, we, the inhabitants of Peiyya-nâdu in Tékkal-nâdu and the officer [Viruvi-nâyan], granted (on the date specified), as a pious gift, to last as long as the moon and the sun, the wet and dry lands with the four boundaries in the village of Âlappallî . . . . , including the wells underground, the trees overground and all other things besides, to the *aśeṣha-mahâjanas* of Šetta-śamuttiram This is the signature of Viruvi-nâyan (Usual final imprecatory sentence )

**44***Date 1384 A D*

(Tamil)—Mâvan-ankakâra's village

(On the date specified), we— yândai-śîyar, the superintendent of Tékkal-nâdu, and Šingaya-nâyakkan Kambanan of kunda,— made a giant of Mânguttai, situated to the east of the village of Â pallî, to Bhatta-bhâgavati, to be enjoyed by him as a *sarva-mânya* for as long as the moon and the sun endure (Usual final imprecatory sentence )

**45***Date 1271 A D*

(Tamil)—In the 16th year of the reign of the emperor of the whole world Šrî-Pôšala vîra-Râmanâ-Dêvar —

(From the date specified), we — the inhabitants of Periya-nâdu in Têkkal-nâdu and the superintendents of the nâdu vêlär Mayilândai and Šembidêvar — exempted from taxes all the [former] gifts of land to temples — *dêivadânam*, *tiruvîdaryâttam* and *pallichandam* — and to bhattas, the *batta-vu utti* —, and, for the success of the arm and sword of Irâmanâ-Dêvar, granted as a *sarva-mânya* certain lands, to provide for offerings of rice, sandal and temple repairs , to the inhabitants of Têkkal-nâdu and the *Mâhésuras*, who should supply the above and enjoy the lands This grant is to last as long as the moon and the sun (Usual final imprecatory sentence )

## 46

*Date 1508 A D*

May it be prosperous (On the date specified), for the Dêva of the Têkal-śîme, the temple priest Nayanârâyya ? received a grant of land in connection with the Timmasamudra (Much of the inscription is effaced The name of Gôpa-Râya occurs ) Written by Nandi Kempanna

## 47

*Date 1757 A D*

Be it well (On the date specified), in Kempina Tambi-Setti's connection, Viranna had the town gate set up

## 49

*Date ? about 1325 A D*

(This inscription is mostly defaced )

(Tamil) — One of the generals of vîra-Vallâla-Dêvar and the officer Ponnaya seem to have made a grant for some purpose (Usual final imprecatory sentence.)

## 51

*Date 1535 A. D*

Be it well (On the date specified), when the râjâdhirâja râja-paramâśvara vîra-pratâpa Achyuta-Râya-mahârâya

## 52

*Date about 920 A D*

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, a

refuge of Padmaga (or Lakshmi), Ayyapa-Dêva was ruling the kingdom of the world — Ereyappa's enemy Navilûr Sîtiyapêndran-aiasa having come and attacked him, he attacked and slew him, and stopping and breaking his opponents, they fought fiercely and died, ? roaring their loudest

## 53

*Date about 1293 A.D.*

(Tamil)—These wet lands are to continue without obstruction as the property of . . . Thus is the grant made to Âvudaiyâr by Tâmarai . . . palavan. This is under the protection of Mahêsvara

## 54

*Date 1600 A.D.*

(Telugu)—Be it well (On the date specified), Gô Immadi-Tammaya-gauni-ayyavâru caused to be . . . the Râjaka-agrahâra

## 57

*Date 1578 A.D.*

Obeisance to Šambhu etc Be it well. (On the date specified), when the mahârâjâdhîrâja râja-paramêsvara vîra-pratâpa Tîrumala-Dêva-Râya-mahâ-râyarayya, seated on the jewel throne in Chandragiri, was ruling the empire of the world — of the fourth gôtra, the Yalahakka-nâd-prabhu Nañje-Gauda's grandson, Kempa-Nañje-Gauda's son, Hiliya-Kempe-Gauda caused to be written and given to Tîrumalayya (descent etc given) a šâsana of a grant of land as follows — In our dominion the Bengalûr-śîme, in the Voratûr-hôbalî, the 3 villages of Voratûr, Soruhuniši and Hâruvahallî,— at the auspicious time of the eclipse of the sun, in the presence of the god Gangâdhareśvara in Kakud-giri, considered to be the southern Vârânaši, as an offering to Paramêsvara,— have we granted, free of all imposts, (with all rights as usual) Of the 8 parts of Voratûr and Soruhuniši villages, forming 64 shares, 32 are the proprietor's portion and the remaining 32 shares and the Hâruvahallî village are granted to you in sole enjoyment. Grant repeated three times. Usual final verses

## 59

*Date 1052 A.D.*

(The left side of the stone is gone, and meaning doubtful)

(On the date specified), . . . named Chora . . saying that Nukkiyûr Mâraya was the Tuṅgilûr ? cook, Mânarati Battarâjêndra. . . .

## 60

Date ? about 1300 A.D.

(Tamil)—I, Ivvār, younger sister of Attiyāndai, [who was the ? wife of] the mahā-mandalēśvara, lord of Tīrupuwanamallapūra, granted, as a pious gift, certain lands (specified) (Usual final imprecatory sentence)

## 61

Date 1346 A.D.

(The last portion of the inscription is mostly gone)

(Tamil)—During the reign of the mahā-mandalēśvara, subduer of hostile kings, champion over kings who break their word, śrī-vīra-Ariyappa-udaiyavai—

(On the date specified), the mahā-mandalēśvara Ariya Vallappa-denṇāyakka, having received 110 *pon* for the two villages Toiu and dalanpalli of Māśandī-nādu, at 80 for the former and 30 for the latter, from Vallappa, granted him ? the right to collect certain taxes (named) in the lands of those two villages, including the wells underground and the trees overground, and excluding gifts to temples (*dēvadānam* and *tiruvīdayāttam*)

## 62

Date 1542 A.D.

May it be prosperous Be it well. (On the date specified), when the mahārājādhīrāja rāja-paramēśvara, chief lord of the eastern southern and western oceans, pratāpa-Venkata-Rāya-mahārāya was ruling the kingdom of the world —for the god Allālanātha of Māsitti, the pēthe Rāma-Nāyaka's son Varada-Nāyaka granted a dharma-śāsana The Mukkari village of the Tēkal fort in Vandinakayya-nād, with its four boundaries, at the auspicious time of the eclipse of the sun, in order that dharma may be to Tirumala-Rāya-Vodeyar, have we granted for the god Allālanātha Imprecation

## 63

Date about 950 A.D.

Be it well. When Dilīpayya was ruling the kingdom of the world —Ayappa-Dēva having received Dadiga

## 64

Date 1338 A.D.

(Most of the inscription is gone)

(Tamil)—(From the date specified), Pamma , son of the *mahā-prasāyitta* . , made a grant to some one of certain lands

## 65

Date about 1338 A.D

(This is only a fragment)

(Tamil)—pratâpa-śrî According to the order of Pammayana,  
? his younger brother

## 66

Date 1338 A.D

(Tamil)—(On the date specified), Pammaya-nâyakka, son of the *mahâ-prasâyitta* Irâma-nâyakka, made a grant of certain lands to some one and had a stone set up with the grant engraved on it

(Usual final imprecatory sentence )

## 67

Date 1301 A.D

(Tamil)—(On the date specified), the pratâpa-chakravatti śrî-Pôšala vîra-Ballâla-Dêvar granted, with pouring of water, certain lands (specified) together with certain taxes (named), as a *sarva-mânya*, for the god Tîruvîrâmîśvaram-udaiya-nâyanâr of Kundâni in . nâdu (Usual final imprecatory sentence )

This is under the protection of Mâhêśvaras

## 68

Date about 1330 A.D

(Tamil)—(From the date specified), I, the *mahâ-prasâyitta* râyana, ? along with the inhabitants of Periya-nâdu, the gâmîndas and the officer Vayanya, [granted], for the success of the arm and sword of Vallâla-Dêvar, the wet and dry lands with their four boundaries belonging to the village of Toralpalli in Mâšandi-nâdu to Šingar and

## 69

Date 2 about 1760 A.D

Kodige granted to Râjaśrî Lachirâma-Jamedâr, of 2 kandugas Imprecations against Hindus and Musalmâns.

## 71

Date 1301 A.D.

(Tamil)—The pratâpa-chakravatti śrî-Hoysala-vîra - Vallâla - Dêva - araśar addresses the following petition to the heads of *mathas* and *sthânas* in the temples

situated in the Kundâni kingdom, Virivi-nâdu, Murašu-nâdu, Mâšandi-nâdu, Šokkanâyan-parru and all other [nâdus] —

(From the date specified), we have granted, with pouring of water, [? the taxes on] the dry and wet lands in the *dêva-dâna* of the god Tirukkandîśvaram-udaiya-nâyanâr Be it well Parichchhâdi-kandî-iśvaraṁ

For the benefit of ourselves and our kingdom, be pleased to see that the worship, offerings of rice, enjoyments and temple repairs are adequately provided for and pray for our prosperity

## 72

Date ? 425 A D

Be it well Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky

A sun illuminating the clear firmament of the Jâhnavî (or Ganga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kânvâyana sa-gôtra, was śrimat Koiganivarma-dharma-mahâdhîrâjah

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrimân Mâdhavavarma-dharma-mahâdhîrâjah

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, distinguished for wealth (gained) from the use of the bow, was śrimad Harivarma-mahâdhîrâjah.

His son, devoted to the worship of gurus, cows and Brâhmans, meditating on the feet of Nâlâyâna, was śrimad Vishṇugôpa-mahâdhîrâjah.

His son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, reviver of many thousand donations and sacrifices for long ceased festivals of the gods and Brâhman endowments, his sharp sword beloved by the demons whose lips were shrivelled with thirst, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrimat Mâdhavavarma-dharma-mahâdhîrâjâh.

By his son, who had obtained the honours of the kingdom on the couch of the lap of his divine mother, the circle of hostile kings smitten through by the brightness of his own valour, rivalling Âkhandala (Ind.a) as the home of courage, heroism, fortitude and fame, without a second in managing elephants, riding horses, and in the use of the bow, to the lines of bees the eyes of women a constant attraction, for protecting his subjects well prepared,—what more?—by the Yudhishtira of this Kali age,—by śrīmat Kongunivarma-dharma-mahâdhîrâja, for his own welfare, in the first year of his increasing fortune, the month Phâlguna, the bright fortnight, the 5th tithi,—on the advice of his preceptor the *parama-Aṛhata* (or devoted Jaina) Vijayakūtti, whose fame (*kṛtti*) had pervaded all regions,—to the Uranûr Arhad temple established by Chandranandi and others of the Mûla-sangha was given the Vennelkaranî village in the Kôlikunda-vishaya,—and to the Pêñûr Èvâni-adigal's Arhad temple one-fourth of the *kârshâpana*<sup>1)</sup> (or money) of the outside customs—with pouring of water in the manner of *dêvabhôgas* (or temple endowments).

Usual imprecatory verses As directed by the mahârâja's mouth, by Mâri-shêna the carpenter were the *tâmra-pattikâ* (or copper plates) engraved.

### 73

Date about 370 A D

Be it well Obeisance to Sarvajña (or the Omniscient) Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky

A sun illumining the clear firmament of the Jâhnavî (or Ganga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kânvâyana sa-gôtra, was śrīmat Kongunivarma-dharma-mahâdhîrâjah

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrîman Mâdhavavarma-dharma-mahâdhîrâjah

His son uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, was śrîmad Harivarma-mahâdhîrâjah

<sup>1)</sup> *Karshâpana*—copper coins of 80 *atalis* weight, belonging to the earliest native coinage (See Rapson's *Indian Coins*, in Dr. Bühler's *Grundriss*)

His son, devoted to the worship of gurus, cows and Brâhmans, meditating on the feet of Nârâyana, was śîimad Vishnugôpa-mahâdhûrâja

By his son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, his sharp sword beloved by the demons whose lips were shrivelled with thirst,—by śîimat Mâdhavavarma-mahâdhûrâja, for his own welfare, in the 13th year of his increasing fortune, the month Phâlguna, the bright fortnight, the 5th tithi,—on the advice of the sun illuminating the sky of the Vîra-dêva śâsana (or doctrine of Mahâvîra, the Jain doctrine), the âchâryya Vîra-dêva, proficient in his own doctrine and in other dogmas,—for the Arhad temple established by the Mûla-sangha in the Perbbolal village of the Mudukottûrvishaya, was given with pouring of water land (specified) under the big tank, and the Kumârapura village,—the whole free of all imposts

Whoso through avarice or indifference seizes this, is guilty of the five great sins Moreover as to this are the šlôkas delivered by Manu,—usual imprecatory verses

## 74

*Date ? about 750 A D*

When Kongani was ruling the kingdom of the world.—. gave  
Imprecation

## 75

*Date 1566 A D*

(On the date specified), when the mahârâjâdhîraja râja-paramâeshvara Dêva-Râya-mahârâya was ruling the kingdom —.

## 76

*Date 1762 A D*

of Venkatâshvara Be it well (On the date specified), Gôpâl-Singh's grandson, Râmachandra's son, Hridaya-Râma,—as advised by the svâmi, — for the Bauâgîs and Brâhmans who were constantly coming, to provide for their daily expenses, granted the Tambihalli village, a mauje belonging to the Lakkûr-taraf, in the Havêli-sammat of the Hosakôte-paragâna Boundaries, as settled in 1760.

## 78

Date 2 1302 A.D

(Tamil) I, Nallândai, *alias* Kômuttan, granted (from the year named), for the health of the sacred body of the mahâ-mandalêśvara Tribhuvanamalla-puravâdirâyar, *alias* Kâmattâluvâr, certain lands (specified) to 7 Biâhmans (named)

(Usual final imprecatory sentence)

## 79

Date 1367 A.D

(Tamil) — While the mahâ-mandalêśvara, subduer of hostile kings, champion over kings who break their word, śrî-vîra-Pukkanna-udaiyar was ruling the earth from his camp at Mulavây —

. ya-dhannâyakkar, Dugganna and the inhabitants of Erumarai-nâdu [made some grant].

## 80

Date 1762 A.D

Obeisance to Ganâdhîpatî Obeisance to Šambhu etc (On the date specified), Hridaya-Râma Jamâdâr (descent as in No 76 above), for the service of the god Śankara-Nârâyana of Mâlur, granted the Varadandahalli village, belonging to the Mâlûr hôbali of the Havêli-taraf of the Hosakôte-paragana Boundaries.

## 81

Date 1760 A.D

Venkatêśvara-svâmi Be it well (On the date specified), at the time of the eclipse of the moon,—of the Bhâradvâja-gôtra, a moon to the ocean the Chayisa-kula, Gôpâla-Singh's grandson, Râmachandra's son, Hridaya-Râma Jamâdâr, made to Venkatâchârya (descent given) a grant of land (specified) in Varadandahalli (situated as in No. 80 above) and under the tank of the kasaba,—with all rights (specified) This, may you, your sons and posterity enjoy in peace, and grant your blessing to me. Usual final verses

## 82

Date 1341 A.D

(Tamil) — While (with usual Hoysala titles, to which the new one—having a pillar of victory at Sêtû — *Sêtû-mûla-jaya-stambha* — is added) śrî-Poyâla vîra-Vallâla-Dêvar was pleased to rule the earth in peace —

Taluvachchitta-Vittappanavar, one of the ministers at the gate of the great minister Dâti-Šingaya-dennâyakar's younger brother Vallappa-dennâyakar, and Nadappar, granted (from the date specified) certain lands (specified), as a *sarva-mânya*, for as long as the moon and the sun endure, to Turavar-nâyan, the superintendent of Pullayûr-nâdu, and gave the grant engraved on stone and copper

### 83

*Date 1307 A.D.*

(Tamil) — While ſri-Pôſala-vîra-Vallâla-Dêvar was pleased to rule the earth —

(On the date specified), we — Pramânanan, the responsible officer of this nâdu in Tirumârai-parru of Mêla-mukku in Mâsandî-nâdu of Nigarili-Šôlamandalam, Villa-gâmundar, the superintendent of vîra-Vallâla-Dêvai-nâdu, Kôvândai, the subordinate officer of this nâdu, and ſeveral others (named) —

### 87

*Date ? 1406 A.D.*

Be it well (From the date specified, which is altogether wrong), by order of the mahârâjâdhîrâja râja-paramêšvara vîra-pratâpa-Bukka-Râya's son pratâpa-Harihara-Râya,—the minister Yalarasa-Odeyar granted to Virappa of Hattiyûr in Hulliyûr-nâd, the Toravasamudra village in Hullûr-nâd, as a *dayvîya-kodagi*, free of all imposts Imprecation

### 90

*Date ? 1720 A.D.*

(In the year specified), Mâlûr Timmâjî-Râja Hampa-Râya . . . the vîrakal cave.

### 94

*Date about 950 A.D.*

Be it well Kannara's Java (or Yama), Volana having risen up and fought and slain, and captured the fort of Chikkaûr, . . . the Sivaûr gâuñda . . . Pulinallûr Nijarâvayya's son Mudayya, in order to stop the army, entered . . . and piercing through, died His praise The writing of Saralâchâri's son Kovah.

## 96

Date about 750 A D

Be it well In Prithivî-Koñgonî Muttarasa Šrîpurusha-mahâjâ'a's time,—  
Nellivâra Kalakanna smote and drove away Kalkanga, and Gañji-nâd Kalidôre  
Gombakkî-arasu received vûr. Imprecation <sup>1)</sup>

## 98

Date 1288 A D

(Tamil)—(From the date specified), in the 3[4]th year of the reign of Pôša[la]v-Irâmanâ-Dêvar— I, Madurânta-Šôla Viruvi-nâd-âlvar, [alias] Pâlândai-nâyan, granted certain lands (specified) for a perpetual lamp and for morning offerings of rice for the god Gangêśvara[m]-udaiyâr The charity of Pâlândai-nâyan

## 99

Date 1293 A D

(The meaning of the last portion of this inscription is not clear )

(Tamil)—In the 38th year of the reign of the emperor of the whole world, šrî-Poyšala vîra-Râmanâ-Dêvar —

I, Âl-udaiyâr, son of Tâmarai-kilâr Ambalavar, granted (in the month named), for the god Gangiśuram-udaiya-nâyanâr of Madaivilâgam [in] Mâli-yur, certain lands (specified) below the tank [named] Ponnambalapputtêri,— which, having <sup>2</sup> stopped the leak with sand, I built,—excluding my former gifts to temples and Brâhmans — *tiruvidayyâttam*, *madapuram*, *Pillanyâr-nilam* and *batta-virutti*— below the said tank

## 100

Date 1301 A D

(Tamil)—The pratâpa-chakravatti Poyšala-Villâla-Dêvan addresses the following petition to the heads of *mathas* and *sthâmkas* in the temples situated in the Hesar-Kundâni kingdom, Virivi-nâdu, Mâshandi-nâdu, Muraša-nâdu, Šokkanâyan-parru, Pennaiyândârmada-nâdu, Aimbulugûr-nâdu, Elavûr-nâdu, Kuvalâla-nâdu, Kaivâra-nâdu, Ilaiyâkka-nâdu and all other nâdus —

(From the date specified), we have remitted all kinds of taxes (several named) hitherto paid in the gifts to temples — *dêva-dânam*, *tiruvidayyâttam*, *madapuram* and *pallichchandam* — of our kingdom, and granted, with pouring

<sup>1)</sup> The inscription is very indistinct, except at the beginning

of water, such and such ? *vibharas* for such and such gods, to provide for worship, offerings of rice, enjoyments and temple repasts

Be pleased to see that adequate provision is made for the above items (repeated) for the respective gods, and live happily praying for the prosperity of ourselves and our kingdom

## 101

*Date 1112 A D*

(Tamil) — In the 431<sup>d</sup> year of the reign of Kôv-Iâjakêsañpanmai, *alias* the emperor śrî-Kulöttunga-Śôla-Dêva, who — while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him — rightfully wore the excellent crown of jewels caused the wheel of his authority to roll over all regions, so that the Minavar (Pândyas) lost their position, the Villavar (Cheras) became disconcerted, and the other kings retreated with disgrace, performed the anointment of victory, and was graciously seated on the throne of heroes along with his queen Avani-mulud-udaiyâl —

I, Râjarâjan Kulöttunga-Śôlan, *[alias]* Kulöttunga-Śôla Atimûrkachchen-girai, granted, as a *dêva-dâna*, for the god Gangaigondiśvara-m-udaiya Mahâ-dêvar of Mâliyûti in Kuiugundâdachchi-nâdu of Vîkkirama-Śôla-mandalam, certain lands (specified) together with all kinds of taxes (some named), along with the one *vêl* of land, granted as a *dêva-dâna*, to provide for ? offerings of rice for the same god, by Râjarâjan Piñân, *alias* Râjendra-Śôla Atimûrkachchenguñai, lord of Kulalûti, *alias* Jayavaianallûti, in Anikêshari-vala-nâdu

He who, without carrying on this charity, destroys it, shall incur the sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin) in the sea-girt earth I will unhesitatingly place on my head the feet of him who protects [this] charity This is placed under the protection of Mâhêshvaras



## SIDLAGHATTA TALUQ.

1

Date ? 1423 A. D

Be it well (On the date specified, which is quite wrong), the mahârâjâ-dhîrâja râja-paramêśvara, master of the eastern southern western and nothern oceans, vîva-pratâpa-Vijaya-Râya-mahârâya

2

Date ? about 1580 A. D

(The first part is gone) (On a date specified —the year gone), the mahâ-mandalêśvara, champion over the mustaches of the world, Kathârî-Sâlva, the protecting jewel of the three kingdoms—Kâinâtaka, Telugâna and Drâvîda, slaughterer of all the hostile kings, putter down of the pride of Arata-Râya<sup>1)</sup>,—Sadâśiva-mahârâya when ruling the kingdom of the world, having favoured to Mûrti-Râya's (son) Râjaya, for the office of Nâyaka, Annapana-halli, . . . in Ballada-sthala. . .

3

Date ? 1784 A. D

(In the year specified), Hajarat Mir Jâtundi Sâhib granted to Mâli-nâyaka land (specified) in Jangamakôte as a *netra-kodige* Whoso, Hindu or Musalmân, fails to (maintain) this, is ? a traitor to his god

4

Date ? about 1120 A. D

(This inscription, which is only a fragment, appears to be similar in contents to No 9 )

(Tamil)—Some one versed in pure Tamil and of great fame, a descendant of the Âttiraiya (Âtrêya) family<sup>2)</sup>, seems to have helped in the construction of the temple of Šômîchchara and to have granted to the temple a flower-garden situated below Karkkai

<sup>1)</sup> No name is given, but the preceding epithets are made to appear as those of Sadâśiva-Râya

<sup>2)</sup> See No 9 below.

## 5

Date 1609 A D

May it be prosperous Be it well. (On the date specified), when the mahârâjâdhîrâja râja-paramêsvara vîra-Venkatapati-mahâîâya was ruling the kingdom of the world — Sugatûr Immadi-Tammaya-Gauda's son Mummadî-Tammaya-Gauda granted to Dêvanâîâdhyâ of the Sôsali guru's matha this Busanahalli, free of all imposts, as an offering to Šîva

## 8a

Date ? about 1120 A D

(Tamil)—The truthful crest-jewel of Brâhmans, begotten by Šâmaya of great fame, the leader of the family lotus faultless

## 8b

Date 1120 A D

(Tamil) — [The Šaka year 10]42

[In the 2nd year of the reign of] the emperor of the three worlds ūri-Râjarâjan ūri-Vikkîama-Šôla-Dêva, . . . the goddesses of Fortune, Victory and Speech wedded [him] . . . the just and erudite Brâhmans of sweet speech at Arumoldêva-chatuî vêdi-mangalam, the ancient city of the south otherwise called Adhichchattira-pundavarttanam, situated in Kaivâra-nâdu,

## 8c

Date ? about 1120 A D

(Tamil)—In the 2nd year of Vâdi Muttaya . . . , in Šittasa where learned Brâhmans flourished Nigâili-Šôla not transgressing the path of Manu

## 9

Date 1120 A D

(The meaning of portions of this inscription is not clear)

(Tamil)—Be it well. The Šaka year 1042

In the 2nd year of the reign of the king of Pûli<sup>1)</sup>, the head of the family of Chôlas (*Kôliyar*<sup>2)</sup> *kula-pati*), ūri-Vikkîama-Šôla-Deva, alias ūri-Râjayar,

<sup>1)</sup> The name of one of the 12 districts around the Tamil country *Puli-vêndan* is any king of the Pândyan dynasty, and *Puliyar* is any prince of the Chêra dynasty

<sup>2)</sup> The Chôlas, from Kôli, the capital of the Chôlas, so called from the story of a cock there attacking an elephant

who — while the goddess of fortune wedded him, while his fame increased and while the people of the earth praised him — destroyed the cruel Kali and swayed the sceptre, —

The renowned Udayamāttānda-Brahma-māriyāyan, *alias* Kuvalaiya-tantūan, — who was the head of Nallūr, a town praised by many, with his residence in Arumolidēva-chchatu-pēdi-mangalam . . . , who was the chief of the Āttūaiyār (Ātriēyas), so liberal as to give away great treasures in an instant, who was begotten by Vichchamai — her hair decorated with flowers — the senior wife of Pappanappeiūnāl Šāmundaiyān . . . , who was well versed in pure Tamil, who was praised by the whole world, and who was [as liberal as a] rain-cloud to mendicants who came to him from all quarters, — caused to be constructed, in the name of his elder brother Šelumaiai-Vānan, the wearer of garlands fragrant with honey, the temple of Šōmīchchāra, the holy god with golden matted hair . . . praised by the celestials, in [the village of] Šūguttū, where damsels learn dancing, Pāgattū, which abounds with halls, palaces, mandapas, lofty pinnacles and gates, situated in Kaivāra-nādu, surrounded by paddy-fields, of Nigarili Šōla-mandalam . . . , had the consecration ceremony conducted to the sound of musical instruments, presented a sacred footstool made of pure gold, caused to be set up the image of Šiva with Pārvati so that it might be worshipped by all the world

got various kinds of flower-plants (many named) ? planted, had a pond built to the west of the temple for the use of the priests, after having fetched water and earth from the Ganges which abides on the head of the rider on the red-eyed bull (*i.e.*, Šiva), and having purchased, after making full payment in gold, the wet and dry lands within the four boundaries of the village of Pašuvūr from certain Brāhmans, granted, for the prosperity of his line, as a dēra-dāna, to the joy of the Tamil people, certain lands (specified in each case) for the gods [Šiva], Ganapati and Šūriya-dēvar, to provide for the requirements of the temple . . . for as long as the moon and the sun exist and for ever. May he prosper in this world

Whoso obstructs this charity shall be deemed [equal to] the great sinner who has killed at Vānarāshi both a tawny cow and its calf.

people of the sea-girt earth I will unhesitatingly place on my head the feet of him who protects the charity

Land has been given by Sagara and many other kings, whosoever was at any time the land, his was then the fruit He who confiscates land given by himself or by another is born a worm in ordure for sixty thousand years

## 10

Date 1522 A.D.

Be it well. (On the date specified), when the mahârâjâdhîrâja râja-paramêshvara vîra-pratâpa Kîshna-Dêva-mahârâya . was ruling the kingdom of the world — Hosabana-Nâyaka's . Krishna-Nayaka, in the Nallûr-śîme which was favoured to us by Krishna-Râya-mahârâya, the Vodahalli village belonging to Mandabêli-sthala, have we granted to . for the god . , at the time of the eclipse of the moon Usual imprecatory verses

## 11

Date about 770 A.D.

Duggamâra's army his son Ranamêru . ascended the road to fortune (or died)

## 12

Date ? about 800 A.D.

.. for Mâniga Basunni, ornament of . , this memorial stone of his valour was set up by Kottali Suddam-vadeyar

## 14

Date 1602 A.D.

(In the year specified), Sugatûr Immadi Tammaya-Gaudayya, the cowherd Hiriyâ Chennaiya having exerted himself at the time of need and died, granted land (specified) for his children Imprecation

## 15

Date 1528 A.D.

May it be prosperous Be it well (On the date specified), when the mahârâjâdhîrâja râja-paramêshvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world — Râmâ-bhatta's granted Kâmanahalli belonging to Aramala-sthala in the Kôlâla-śîme, attached to the Bélûr-châvadi, which Achyuta-Râya had favoured to him for the office of Nâyaka,— to Akkîmangala Tammappa-Gauda as a gaudike-dandige-umbalu, free of all imposts Imprecation

## 16

Date ? 1120 A.D

(Tamil)—The members of the assembly favoured certain lands (specified) to the goldsmith Šavaiyâśāī, *alias* Vilāmangalavan Pâlan Pamban, of Šuguttûī, *alias* Arumolidêva-chchatuppêdi-mangalam, in Kaivâla-nâdu of Nigarili-Šôlamandalam, as a *kudanga* to be exclusively enjoyed by him

Those who destroy this [charity] shall be deemed [equal to] the great sinners who have killed at Vanarâši both a tawny cow and its calf

## 18

Date about 1530 A.D

when the mahârâjâdhîâja râja-paramêśvara vîra-pratâpa vîra-Achyuta-Dêva-Râya-mahârâya was ruling the kingdom of the world — of the Kâsyapa-gôtra and Sûrya-vamsha, Tiuda Bhêbhâra-mahâpâtîe Sômaśîla-dênu Râhuta-râya-mahâpâtre granted for the god Sômêśvara of Vadighalli, the Chokkanahalli village of Mandibele-sthala in the Nallûr-śîme which Achyuta-Râya had favoured to him as an *umbali*

## 22

Date 1531 A.D

Be it well (On the date specified), in the same reign as in No 18 above, Garbhasaru-mahâpâtîe, the agent of the same Râhuta-râya-mahâayya granted to Vêlûr Bairapa-gauda's son Timmapa the Basavâpattana village as an *umbali-mânya* for the *sante* (or weekly fair). Imprecations

## 25

Date ? about 1260 A.D

(The first part of this inscription is gone.)

(Tamil)—Some one makes a grant of land for the god śvaram-udaiya-nâyanâr (Usual final imprecatory sentence)

## 26

Date 1341 A.D

(Tamil)—(On the date specified), we, the inhabitants of the nâdu including Pâppi-śiyar, the superintendent of Ambadakki-nâdu, and others (three named),

granted, with pouring of water, to Tēvappērumāl-tādar and Pe dar, the village of Attigapalli in Ambadakki-nādu with the wet and dry lands with their four boundaries belonging to it, which had formerly been given by Ankenāyakkar, son of Šipati-nāyakkar, who was the son of the mahā-sāmantādhipati Mañje-nāyakkar—to his younger brother Vettappan, giving it the name of Vettappan-Attigapalli

This is to continue as long as the moon and the sun (Usual final imprecatory sentence )

## 27

Date ? 1308 A D

(Tamil) — This is the ? medam planted (on the date specified) by Śingāndai, son of Duttarāditta Annan-ankakīra Rāja-Nāīāyana-Bīahmādūāya Śelvāndai Ponneya-nāyakkan

## 28

Date 1203 A D

(Tamil) — (On the date specified), , having returned after attacking the horse, attained to the heaven of heroes

## 30

Date 1118 A D

(The last portion of this inscription is unintelligible )

(Tamil) — In the 49th year of the reign of Kōv-Irājakēśarivaimar, alias the emperor śrī-Kulottunga-Šōla-Dēvar—. . . Kaivāra-nādu caused to unite after cutting . Kurapūr . . . .

## 31

Date ? 1640 A D

Be it well (On the date specified), when the mandalēśvara rājādhīrāja paramēśvara vīra-pratāpa Venkaṭapati-Dēva was ruling the kingdom of the world — the protector of his family (*avara varga-pālakar*), the Āvati-nād-prabhu Baire-Gauda's son Immadī-Baire-Gauda granted the Būdihāl village belonging to his Vadigehalli-sthala, to the Sivāchāra-guru Linga-chakri.....

**32***Date ? about 870 A.D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, Nolambâdhîrâja was ruling the kingdom of the world — Kakkara having penetrated to Madalûr and carried off the cows, Tingani-Mâra's (son) Mêli, separating and stopping many in Tingani village, used his dagger, slew many, and ascended to *saggu*. For him the Seventy-four granted 5 ploughs of land and 5 ploughs of waste Imprecations

Ânandûr Mudâchâri made this

**33***Date ? about 880 A.D.*

Be it well. When, entitled to the band of five chief instruments, Pallava Nolambâdhîrâja was ruling the kingdom of the world — some one was killed in fighting ? for the cows

**34***Date ? about 900 A.D.*

Be it well. Kandamma-bhatta, the ruler of Âneûr, in the ruin of Âneûr, falling upon the enemy               slew               and died

**35***Date ? 1548 A.D.*

Be it well. (On the date specified), when the mahârâjâdhîrâja râja-paramâshvara vîra-pratâpa vîra-Sadâśîva-Dêva-mahârâya was ruling the kingdom of the world — to Aliya (or son-in-law) Lingarâjaya-Nâyaka (some village was granted)

**36***Date ? 1312 A.D.*

(Tamil) — While śrî-Vîra-Vallâla-Poyšala mânîkka-Brahmâdirâyar was pleased to rule ? Kaivâra-nâdu of Nigarili-Šôla-mandalam —

When Uttama-Šôla-Gangar and Šannai-nâd-âlvan Kûtta, having, on account of Amaraiya, led an expedition against Vainârvana-chchettî, alias Maniyândân, were fighting at Ânaiyûl, Ŝânayan, ? an old servant of Brahmâdirâyar and the elder brother of Kalîyaśinaivan, fell, near to the wife of Vainârvana-chchettî in his presence.

A grant of land (specified) is made for him, to continue for as long as the moon and the sun exist (Usual final imprecatory sentence) The younger brother Kalîyaśinaivan caused a *kal-nâdu* to be made for Śânava. The land is common to both

## 37

*Date ? 1550 A D*

(In the year specified), the mahâ-mandalêśvara Kaibâra Râja-Dêva-mahâarasu gave to Tingani Chavodeya-gauda land (specified) as a *hodage-mânya* for the tank Imprecation

## 39

*Date ? about 900 A D*

Be it well. When Mayînde Dharmmarâsi-Râja was ruling the kingdom of the world —Vinamangala Emma, on the cows being carried off, attacked and slew many, died and ascended to *sagga*

## 40

*Date ? 1648 A D*

To Śivarâja-vodeyar, (in the year specified), Mummadî Nâyaka's son Timma-Râya . Imprecation

## 47

*Date ? 1662 A D*

(In the year specified), during the government of ? Enkôja-Râja —the havâldâr of Rahaduṅga, Bâranâji-Râja, granted a *nettara-hodige* for Simangala Chikka-Dêva's son Timmapa

## 49

*Date ? 1637 A D*

(In the year specified), the Śrimanta, the Dêšakulakaiāni Śâmanna, granted a *mânya* in the land of Hasugûr Imprecation

## 51

*Date ? 1585 A D*

(Telugu)—Obeisance to Râmânuja May it be prosperous.

Be it well (On the date specified), when the râjâdhîrâja râja-paramêśvara

vīra-pītāpa Śrī-Rauga-Rāya-ayya was ruling the kingdom of the world,— and Sugatūr Tammappa-Gauni-ayya was ruling a righteous kingdom,— Mālūr Śīte-gauda made grants (specified) for the god Hanumanta Imprecations

**52***Date 1543 A.D.*

(Telugu)—Beginning as in No 51 above When,— Venkatapati-Rāya mahārāya was ruling the kingdom of the world —and Sugatūr Timmapa Gauni's son Immadi-Sanna-Gauni was holding the . . ., Paranda Bira gauda

**53***Date 1698 A.D.*

May it be prosperous śīti-Gopāla Invocation of the Boar Be it well (On the date specified), at the lotus feet of the god Madana-Gopāla-svāmī, your principal servant, of the fourth gōtra, the great Āvati-nād-prabhu Mudu-Bayūra-Gauda's grandson, Immadi-Sona-Bayūra-Gauda's lawful wife Sampamma's son Gopāla-Gauda made a grant of the Madlūr and Mēlūr villages, belonging to the Vodigēnahallī-hōbali of the Dēvanāpura kingdom, for the offerings and festivals (specified) of the god Gopāla

**56***Date 1698 A.D.*

Corresponds with No. 53 above, adding Avirahalli for a palanquin, umbrella and torch bearers.

**57***Date 1698 A.D.*

Corresponds with No 53 and 56 above, adding other villages for the priests. If they fail, others to be substituted

**58***Date ? about 900 A.D.*

Be it well Pusugūr Maramānātha when Viyāṇṇa carried off the cows, recovering the cows, fought and went to svargga.

## 59

Date about 900 A D

Be it well When Nolamba was king —and Biahmasiva-bhatara was ruling Pusugûr;—Sâyila Kôjayya Kolara's son-in-law, Siimêi captured the cows, fought and died

## 64

Date 1546 A D

Obeisance to Ganâdhîpati May it be prosperous

Be it well When, (with usual titles), Sadâśiva-Râya-mahârâya was ruling the kingdom of the earth —

## 66

Date 1080 A D

(Tamil)—In the 11th year of the reign of Kôv-Iràjakêśaripanmar, alias śrî-Kulöttunga-Šôla-Dêvar, who—while the goddess of Fame became conspicuous, while the goddess of Victory desired him, while the goddess of the Earth became bright and while the goddess of Fortune wedded him—brightly wore the excellent crown of jewels, caused the wheel of his authority to roll over all regions, so that the Mînavai (Pândyas) became disconcerted, the Villavar (Chêras) lost their position, and Vîkkalan and Śinganan plunged into the western ocean, performed the anointment of victory, and was graciously seated on the throne of heroes along with his queen Puvana-mulud-udaiyâl—

We, Šangaiyan and Bašavaian of Arpalam in Kalavâra-nâdu of Nigarili-Šôla-mandalam, granted, with pouring of water, certain lands (specified), as tax-free property, to Tîgûrpâlakâmanan of Aipalam

Râja-mânîkka-vêlân, alias Pâlan Mâchchan Nâgan, fell while taking the ? waist-cloth . This is the stone set up by his son Irugan Râja-mânîkka-vêlân This is the stone set up by Râjarâja-vêlân and three others (named)

## 67

Date 1346 A D

(Tamil)—(On the date specified), we, the inhabitants of Ambadakkî-nâdu, including Pâppi-šiyar and six others (named), and the mâ-śâmantâdîpatî Mañjaya-nâyakka's son Ankaya-nâyakkar, granted, with pouring of water, all the wet and dry lands with their four boundaries belonging to Ânur of this nâdu, as a sarva-mânya, together with all kinds of taxes (several named),

to Kadali-dêvai, in order to provide for the worship and offerings of rice in the temple of Irâjêndra-Šôla-Tekkišvai-am-udaîya-nâyanâr at Šengai, and gave the grant engraved on stone

This is the signature of the nâdu — Šettîšvara-dêvai This is the signature of Nilappan, the accountant of the nâdu Then follow signatures of a few more persons (Usual final imprecatory sentence)

## 68

*Date ? about 1080 A D*

(This inscription is mostly gone)

(Tamil) — Šingaya, his son Vašavaya and his son Pâ seem to have made some grant of land for the god Tekka . Mahâdêvai

## 69

*Date ? about 1080 A D*

(This inscription is also mostly gone)

(Tamil) — Râjarâja-vêlai . fell . . Kalavâia-[nâdu] of Vijaiya-Râjêndra-mandalam

## 70

*Date ? about 1100 A D*

(This is only a fragment)

(Tamil) — On the 10th solar day of . year . . as tax-free property . .

## 71

*Date 1347 A D*

(Tamil) — (On the date specified), we, the inhabitants of Ambadakki-nâdu, including Pâppi-šiyar and three others (named), and the *ma-śâmantâdipati* Mañjaya-nâyakka's son Ankaya-nâyakkar, granted to Kétti-šiyar, son of Vayiri-šiyar, as a *hudangar*, exempt from taxes, all the wet and dry lands with their four boundaries belonging to Dâšaiyanpalli of this nâdu, excluding former gifts of land, and set up a stone with the grant engraved on it.

This is the signature of the nâdu — Šettîšvara-dêvar This is the signature of Nâyakkar — śri-Allâlanâta This is the signature of Âneyappan Âdîmûlam This is the signature of Nilappan, the accountant of the nâdu.

## 72

Date 1713 A.D.

Obeisance to Ganâdhîpati May the dust from the feet of Šambhu, the seed-plot for the creation of the universe, ever grant us prosperity Be it well May the Sun and others be propitious to us who are doing this deed at an auspicious conjunction according to the *pañchâṅga* (or almanac),—by the Brahma reckoning, in the 28th *yuga*, of the 7th manvantara, in the Ādi-Varâha-kalpa, of Brahma's 2nd *parâddha* (On the date specified), of the Āsvalâyana-sûtîa and Bhâradvâja-gôtra, versed in the meaning of all the śâstras and the vêdas a purôhita living in Gañjagunta, Kîshna-pandita's great-grandson,—Subbâ-pandita's grandson,—born to Venkatakrishna-śâstî by his lawful wife Akkâmbâ, the youngest of four sons (named),—Râmakrishna-śâstri, a skilful poet, had the mantapa of the Chandramaulîśa temple made, for the purpose of permanently obtaining pleasure, salvation and wealth

In it were Durgâ, Ganêša, Chandikêśvara, Bhârava, Vîabhadra and Nandiśvara, along with Chandraśekhaia set up by Râmachandra-pandita

Those who serve Chandramauli will be blessed with increase of family and permanent wealth in the house, and at last they will live for ever at the feet of Šambhu, as surely as the sun and moon exist and the vêdas are true. Prosperity to the Chandramaulîśvara temple by Râmakrishna-śâstri

## 73

Date 2 1053 A.D.

(On the date specified),—Be it well When the mahâ-manda-lêśvarâdhîpati, ? Okkattu-ganda-Nârâyana, the dandanâyaka Mâchimayya, the Râjarâja-Brahma-mârâya, was ruling the . rpa Thousand in peace and wisdom, in the residence of Vallur,—. kere-gâvunda of the Koyyakoru-nâd Three Hundred in the Mahâlâjavâdi [Six] Thousand, set up the image stone, (and paid) the smith's price

(Some gauda's son fell, ? at Vallur and the king being pleased, granted for him certain land on a channel )

Usual final verses. The writer of this was Kali Dêmayya

## 75

Date 2 1500 A.D.

(In the year specified), all the Brâhmans of the sarvamânya-agrahâra Kundalagurige, otherwise called Râmasamudra, granted *kodige* land (specified) to Bagturahalli Tamma-gauda.

To this the Virûpâksha-linga is witness

## 79

Date 1523 A D

(In the year specified), by order of the mahâlâjâdhîrâja râja-paramêshvara Kîishna-Dêva-Râya-mahâlâya,—Kîishnama-Nâyaka caused this dharma-śâsana to be set up In the Kundalagurîki village of the Mâlalûr-sthala, belonging to Nallûr-nâd, whosoever makes a marriage, there is no tax Thus, in presence of the nâd-gaundas, was this dharma-śâsana set up Imprecation

## 82

Date about 1108 A D

(Tamil)—Kannara-śetti's son was Mârama-śetti His son was Jâgi-śetti, whose son was Šôla-śetti His son again was Kêtta-śetti, whose son was Pâlaiya, *alias* Gangaigonda-Šôla-kkâmundan We—Šâmundaiyan, Gangaigonda-Šôla-kkâmundan and Kettayan, *alias* Kulottunga-Šôla-kkâmundan—the sons of the above Pâlaiya, set up [this stone], on account of our younger brother Vimaiya-gâmundan, who died of wounds received while boar hunting, in front of the gate of the temple of Gangaigonda-Šôla-išvaram-udaiya Mâdêvar, which our father had caused to be erected

We granted, with pouring of water, certain lands (specified), as a *kudangar*, to Ochchikondân Kâvaiyâšâri for doing this [stone] work He set up [the stone to last] as long as the earth lasts after we have passed away May it be well.

## 83

Date 1108 A D

(Parts of this inscription are defaced)

(Tamil)—In the 3[9]th year of the reign of Kôv-Irâjakêśarivanmar, *alias* the emperor Šiû-Kulottunga-Šôla-Dêvar, who etc.<sup>1)</sup>...  
Koyyakurai-nâdu in Mélai-Mârâyapâdi of Šôla-mandalam which included Iraṭṭapâdi, <sup>2)</sup> erected a *mandapam* in front of the temple of Gangaigonda-Šôla-išvaram-udaiya-dêvar We—Šâmundaiyan, *alias* Gangaigonda-Šôla-kkâmundan, and Kêtian, *alias* Kulottunga-Šôla-gâmundan, sons of Kettian Pâlaiyan, *alias* Gaṅgaigonda-Šôla-gâmundan, and our sons Periya (senior) Pâlaiyan and Širiyâ (junior) Pâlaiyan—granted, as a *dêva-dâna*, for the god Gangaigonda-Šôla-išvaram-udaiya Mâdêvar, one oil mill for a perpetual lamp and certain lands (specified) for offerings of rice

<sup>1)</sup> The historical introduction of this inscription is identical with that of Mâlûr No 101

**85***Date ? 1595 A D*

(Telugu)—(In the year specified), the mahâ-mandalâśvara Pedda-Tirumala-Dêva-mahârâja's agent Bukarapaya, in the presence of Annaya <sup>2)</sup> made a grant for the goddess... .

**86***Date 1607 A D*

(Telugu)—Be it well (On the date specified), for the illuminations of the god Hanumanta in front of the Burudakunte fort gate .

**88***Date 1570 A D*

(Telugu)—Obeisance to Śambhu etc Be it well (On the date specified), the râjâdhînâja râja-paiamâśvâra vîra-pratâpa vîra-Sadâśiva-Râya-Dêva-mahârâya made a grant

**91***Date 1102 A D*

(Tamil)—In the 33rd year of the reign of Kô-Râjakâśarivarmar, *alias* the emperor śrî-Kulöttunga-Chôla-Dêvar, who etc.<sup>1)</sup>—

I, Iraiyan-duttar-gandan, *alias* Vîra-Râjendra-mandalâditta-śetti, sold, of my own accord, after receiving full payment in gold, and made over, with exemption from taxes, to Virakkilân Kamban Tîru-chChirrambalam-udaiyan, *alias* Vayirâga-râjan, of Peruvanjiyûr-chchavukkam in Velimânnallûri-nâdu of Úrukkâttu-kkottam in Jayangonda-Śôla-mandalam, certain lands (specified, with details of boundaries) including the temple, with its precincts and surrounding halls, of śrî-Kulöttunga-Śôla-nânâ-dêshi-Tiruvinnagai-âlvân, set up by him as . . . Irađu-mârâya, at Vêmanga , *alias* Râjendra-Śôlappêttai, of Koyyakkurai-nâdu in Mêlai-Mârâyapâdi of Śôla-mandalam which included Irattapâdi I and my descendants pledge ourselves not to take. . .

. . . the pûjâri Kuravaśari-tTiruvarangamânan and his descendants, the servants performing various duties in the temple, the dancing girls, the Brâhmans who have come from foreign places, the servants . . . and others, and not to obstruct . . . . I swear by Tîru (Lakshmi) I swear by Avani-mulud-udaiyâr (the queen) Should we, instead of thus carrying on this charity, think of doing anything else with regard to it, we

<sup>1)</sup> The historical part of this inscription is identical with that of Mâlur No. 101.

shall incur the sin of those who have caused suffering between the Ganges and the Kumari, and the sin committed by hunters who rob [people] in the wilderness. Moreover, those who cause obstruction to the charities instituted by the ? builder of this temple shall incur the above mentioned sins.

Then follows a grant of some lands (specified) and a flower-garden

## 92

*Date 1072 A D*

(This inscription is gone in parts and appears to be incomplete)

(Tamil)—In the 3rd year of the reign of Kôv-Irâjakêśaripanmar, *alias* śrî-Râjêndra-Šôla-Dêvar, who etc<sup>1)</sup>—

The officer Râjamânîkka-mûvênda-vêlâr, being seated in front of the temple of Tîlu-Mûlastânam-udaiyâr Mahâdêvar at Attâninallûr, *alias* Vêmapangal, in Mêlai-Mârâyapâdi of Šôla-mandalam which included Irattapâdi, was examining the affairs of the temple . . . Malaiyanan Mudigonda-Šôla-gâmundan's son was Tâlayan, *alias* Râjarâja-gâmundan, whose son was Malaiyanan, *alias* Vijaya-Râjêndra-kKooyaikkurai-nâd-âlvân

## 93

*Date ? about 1286 A D*

(Tamil)—During the rule of Dêvândi [in] Mêl-Mârâyapâdi of Šôla-mandalam which included Irattapâdi, Ŝunaiya-kônar's son Vayira-kkônar fell in battle when Turaiyarašan attacked [the village of] Tâlivangimadu On his death, Šôla-kônar's son Kašava-kkônar fell defending the village For these, Kašavândân, son of Vayira-kkônar, of the oilmonger caste, of Kânamânedi-mandalam, got this made

## 94

*Date ? 1434 A D*

Obeisance to Ganâdhîpati, Sarasvatî, and Râmachandra. Obeisance to Śambhu, etc

This is the šâsana of the râjâdhîrâja, protector of the ocean-girdled earth, in war Târaka's enemy (Shanmukha),—Dêva-Râja

May he who only in face is an elephant (Ganêsha), whose merciful eye causes the deeds of men to bear fruit like rice-fields under a river, protect you May he who in Boar form raised up the earth from the ocean, and with his shining tusk

<sup>1)</sup> The historical part of this inscription is identical with that of Kôlár No 108 and Mulbâgal No 49a

traced out in the sky the plan of the universe which Brahma was preparing to create,—giant you good fortune into your hand

There is the crest-jewel of Śambhu, born as the son of the ocean, the dispenser of life-giving herbs to the women of the great Indra's city (meaning Chandra, the moon) From him was the Yadu-vamśa which grew greater at each *parva* or auspicious conjunction (otherwise was a bamboo-*vamsa*—growing bigger from shoots at each joint), and with the jewels of kings illuminated the points of the compass In it was Bukka-bhūpāla, who made playthings of his enemies, and was a support for the vine of his fame Averse from partiality, he so ruled the earth that she lost desire for (other) emperors The chief of the meritorious became his son, his fame like a shining gallant, Hauharēśvara The streams which accompanied his gifts made good its name to the Tungabhadrā, outdoing other rivers fed only in the rainy season Having wed the earth, split open the breasts of his enemies, subdued all quarters by his valour, and slain those who despise Brahma, with his bow as his minister, uprooting all the thorns (of enemies) in the world, the first in valour, he eclipsed the fame of Prīthu To the neglected collection of the vēdas he was born as a tree of plenty, and the ox of merit was enabled to stand firm again on four legs The clusters of jewels displayed in his fortunate capital appeared like the flowers in spring, while the hot breath of the hostile kings in prison caused perpetual summer The black tints of musk resembled the clouds (of the rainy season), the brightness of the moon faces of the women was the moonlight of autumn and the camphor the clouds of dust (of the winter) His son was Dēva-Rāja, whose valour was spread from Sētu to Kailāsa On his preparing for war all the hostile kings fled to the forests, thus driving the wild animals into the city When with a command superior to that of Sugrīva this king was ruling, (the word) *chōra* (thief) was used only in connection with *bhakta* (cooked rice) in the language of the South His valour drove his enemies to become ascetics, wearing top-knots on the head, dwelling in the woods, living upon alms, forsaking all pleasures, clad in garments of bark, and neglecting the body By his wife Hēmāmbikā he had a son Vijaya-bhūpati, the fruit of the merit of all his ancestors In his arms was the earth, in his tongue Sarasvatī, in his mind the gods, in his ignorance strange women His other half was Nāranā Dēvī, a combination of all beauty and a model for the creation of other women She by this king had a son Dēva-Rāya, the cause of good fortune to the Lakshmi the Karnāta kingdom The earth was never left without the sons of the sea (the tree of plenty etc)<sup>1)</sup>, the globe which is supported by seven mountain chains and by eight regent elephants he bore up on his arm as if a ball of musk

<sup>1)</sup> Here and in preceding verses the meanings are dependent on puns.

This king (with titles), protecting the earth, was dwelling in Vijaya-nagara whose fame extended to the seven seas His further praises. A grant was made to a purôhita, whose descent etc are here written

(Telugu)—Be it well (On the date specified)<sup>1)</sup>, when (with usual titles) Dêva-Râya-mahârâya was ruling the empire of the world under his sole umbrella,—at the time of an eclipse of the sun, Timma-Râja (descent etc stated) made a grant in front of the king to Chokkanna-bhatta-joyisa (descent etc stated) by a copper śâsana, of the Mallasamudra village in the Burudu-kunte-sthala of the Mukkunda-ventha, belonging to the Sâdalî throne (*pîthikâ*) with all rights,—the land dues in three other villages (named)—dues from the crops in 14 other villages, and the purôhita's office in 4 agrahâias and 33 villages Usual final verses, and boundaries

## 95

Date 1792 A.D.

Be it well (On the date specified), the great Âvati-nâd piabhu, Doddaballe-Gavuda's grandson, Channanappayya's son, Râmasvâmi, granted to Râmâ-śâstrî (descent etc given)—from love to the lotus feet of the god Nandîśvara, with the witness of Hañhara and the others,—land (specified) in Nâgarakatte near the Sâdalî village, with all rights śrî-Nandîśa.

## 96

Date 1547 A.D.

A grant in the time of Sadâśiva-Râya (greater part defaced)

## 98

Date ? about 1360 A.D.

(Nâgarî characters)

Muppa-mahîpati, a mine of good qualities, Malla-bhûpa's son, Sômanarêśvara's grandson, the aged Mâdhava's elder brother, Râmâmbâ's son—made for his friend Sadêśvara-Śivâchârya this full well for the great *abhishêka* of Śambhu

## 99

Date ? 1359 A.D.

(Nâgarî characters)

The same person, as in No 98 above, made a sin-destroying Śiva temple, with a big Nandi,—and (in the year specified) by the same Muppa-narapâla was the Mallikârjuna Śiva set up Usual final verses

<sup>1)</sup> The date is altogether wrong No Ângîrasa occurs in this reign, but Ânanda=1856 expired

## 100

*Date 2 1521 A. D*

(Telugu)—May it be prosperous (In the year specified), Ganga-Râya-Dêva-mahârâya-aya granted, to the puppet player Paruvati Purânam Vîrapa's son Kîshtapa, Upakuntipale belonging to Sâdali, free of all imposts . . .

## 101

*Date about 900 A. D*

Be it well When Mayinda with his whole force rose against Mahârâjanâd,—Ereyammaasa's house-son (*mane-makkal*) Allaggi's (son) Païamêndi, without in the big Kaligge plain, made a stand in Vommâñchôru, stabbed , slew many, and died,—Païamêndi and Sâdêva his younger brother, both Their elder sister set up *tôlu-hal* for them

## 102, 103

*Date about 900 A. D*

Similar memorials on the same occasion

## 104

*Date 1532 A. D*

(Telugu)—May it be prosperous Be it well (On the date specified) when Achyuta-Râya-mahârâya was ruling the empire of the world — we, agents for his affairs, his servant Tîppa-Nâyaka's sons Mudureya, Kotte Channama and Timmaya, holding the *pârupatya* of the Buudakunte-śîme under him,—for the merit of our lord Narasimha-Nâyaka's son Narasapa-Nâyaka,—have built in the Ânemadagu village, within the temple of Chennakeśavarâya of the .. pête, a stone mantapa, and dedicated it to that god

## 109

*Date ? about 1290 A. D*

(This inscription has neither beginning nor end)

(Tamil)—The names of a number of persons and details of the shares apparently of land granted to them.

## 110

Date 1278 A.D.<sup>1)</sup>

(Tamil) — The Brahma-Kshatriya Gangapperūmāl-dēvar's son the Ganda-pandāra lla-ganda Kūttādun-dēvan, [alias] Māman-ankakāiā-tTuttarāditta Irāja-Nārāyana-Brahmādīnājan Kāriya-Gōpālan, the chief of , who — while his wealth and victory went forth to all regions and while the great sought his company — destroyed his trembling foes and ruled in such a way that the ancient path of rectitude, unfailing promise and protection of the earth surrounded by the wavy sea became exclusively his own, having (in the year named), with a devotedness which was respected even by those whose only wealth was penance, praised and worshipped with tender buds, fragrant water, flowers and *mantras* the sacred feet of the god Irāmīśvāram-udaiya-nāyanār, granted, as a Śiva-purā, all the wet and dry lands with their four boundaries belonging to Irāmīśvara-Śiva-puram

Those who violate this shall enter the hell which is entered by those who have killed a tawny cow on the banks of the Ganges

## 111

Date ? about 1288 A.D.

(This inscription has no beginning and is gone in parts)

(Tamil) — I, Vīra-Rāghava-dēvan, the mandalika of Koyyakuiai-nādu, the [strong-] armed Vīra-Nārāyana, the Gāṅga-kKumāra, unfailing promise and protection of the earth surrounded by the wavy sea became exclusively his own, gave certain lands (specified) for the same god, for as long as the moon and the sun endure (Usual final imprecatory sentence)

## 112

Date 1378 A.D.

Be it well (On the date specified), when the mahā-mandalēśvara, champion over the three kings, vīra-Bukkanna-Vodeyar's son Hariyappa-Vodeyar was ruling the kingdom of the world — And, the champion over Khantikāra-Rāya Nārānna-Vodeyar's son Dēpanna-Vodeyar was ruling the kingdom of the world, — a fair was established in the Rāmēśvāra village of Sādali-nād, as follows.— Be it well. Adorned with all titles and true names of all people in the world, the Sādali-nād gaudas (named), the five Settis of Sere, and all the elders of the Sālumūle, having set up the *baisanige*, made the following

<sup>1)</sup> The Kali year 4872 is given as corresponding to the cycle year Bahudhānya But Bahudhānya = Kali 4880

regulations — Grain entering the fair wholesale, free of all dues for one year: after that the following dues to be levied,—according to the custom of Sâdâli, the royal due 1, the lordship due 1, the five Settis' due 1, for *munda-guddas* 1,—these five dues may Dêpanna-Vodeyai levy and live in comfort as long as sun and moon endure

## 113

*Date 2 1588 A D*

(Telugu) — (In the year specified), Nâgi-nayudu's (son) Mallapa granted to... Viraya a *kâlachi-mânya* of. . . Imprecation

This becomes his property from the date of the grant, and will descend to his posterity



## CHIK-BALLAPUR TALUQ.

1

*Date ? about 1600 A D*

Behold, Bande Banchâlapa had the stone upper story built, and giving many gifts to Chikkanna, made him happy May he and his children be prosperous

2

*Date ? about 1600 A D*

The Mañchenabale Dêvâṅga, Dodda Mudanna, had the stone well built, and giving many gifts of cloths to Chikkanna, made him happy May he and his children be in prosperity.

3

*Date 953 A D*

Be it well (On the date specified), when yarasa received the kingdom,—. Âladâvuna's wife Âlvabbe had this tank built .. the king's kodande will be given to the tank whoever rules Imprecation

4

*Date 1510 A D*

May it be unobstructed May it be prosperous

When, the donor of the golden horse, the golden womb, the golden elephant chariot, the five ploughs, that king Krishna-Râya was ruling, putting to shame by his policy Nrîga and others . . . and multiplying wealth to the needy, his fame was shining from the eastern to the western mountains and from Hêmâchala to Sêtû — (on the date specified), on the bank of the Tuṅgabhadrâ, in the presence of the god Virûpâksha,—to (with praises) Šantâna,—the charioteer (*sârathi*) named Timma granted the marriage tax of those born in the Gôpa-kula (or cowherd class) in , Gûti, the Kanda-nâd kingdom, Ghantikôta, Siddâvata, the Siddapura-śîme, the Nâgamangala-śîme belonging to Chînteseri kingdom, the great Mulavâyi kingdom, Jayadurgi, . free of all imposts. (Apparently repeated in Telugu )

7

*Date ? about 1700 A D.*

A *yantra-kal* containing *mantras* or charms, apparently against cattle disease.

**8***Date 2 1314 A D*

Be it well (On the date specified), the pratâpa-chakravarti Hoysana bhujabala vîra-Ballâla-Dêva's (*rest illegible*)

**9***Date 2 1730 A D*

(In the year specified), Mîr Laliya caused to be written and given to the people of Taiulemmadahalli a *sanad* as follows —Whereas you have expended money from your own hands and built a pond (*katte*) at Kavurahalli belonging to Hârubandehalli, a *hukum-nâma* has been issued to the local authorities to grant to you a *dasaranda* of one-fourth of the cultivable rice land under the tank, to be enjoyed to posterity Imprecations

**10***Date 1 1385 A D*

(In the year specified), the champion over Khantikâra-Râya, Nâgañna-Vodeyar's son Dêvanna-Vodeyar made a grant of Muttûr for the offerings, decorations and illuminations of the god Varadarâja of Kandâvara Imprecation

**11***Date 2 1686 A D*

Be it well (On the date specified)<sup>1)</sup>, when the râjâdhi etc<sup>2)</sup> Venkatêśa was ruling the earth.—in the presence of the god Ranganâtha of Anakanûr, for daily feeding those of the Râmânuja kûta, Parâśara-bhatta gave to five gurus (named) land (specified) at Anakanûr, excluding a certain portion belonging to two parties Travellers from other parts to be fed

**13***Date 1027 A D*

Be it well (On the date specified), when the lord who took Gange and the East country, Râjêndra-Chôla was ruling the kingdom of the world.—to the Aiapamma tank excavated by Mâgunda and Mâgave's (son) Palage-Setti's son Tû , — Sakayya had a sluice made, and had the Sirivur rest-house built

<sup>1)</sup> The number of the year corresponds with Kshaya, but Jaya is given, perhaps as being a more auspicious name.      <sup>2)</sup> So in the original.

14

*Date about 1300 A.D.*

Be it well Dweller in Nandîśvara's Kailâsapura, glory of the Nripatunga-kula, lord of Nandagîrî, Byembî-Dêva's son . (on the date specified) made a grant of the customs of Yerabakôte

16

Date 1289 A.D.

(This inscription is mostly defaced.)

(Tamil)— . . . . . We, the authorities of the temple of the god of Tiru-Nandi, *alias* the Southern Kailâsa, in the Kalavâra-nâdu of Nîgarili-Šôla-mandalam, . . . . .

17

*Date about 1135 A.D.*

(Tamil)—I, the mahâ-mandalikêśvara, capturer of Talaikkâdu, the strong-armed Vîra-Ganga Poyšala, alias Vitti-araiša, having conquered Kongu and planted a pillar of victory, ? redeemed, from my residence at Koppam in Talai-kkâdu, Nedumanûr and its hamlets, which were a dêvadâna of the god Tiru-Nandîśvararam-udaiya Mahâdêvar, situated in Kuyîlpôgam, the northern division of Šaṇnai-nâdu in Vikkîrama-Šôla-mandalam, and granted a šdsana to the above effect . . . to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue . . . .

I, Karikâma, *alias* Râjarâja, *alias* Vâlava-râja, terrible to titled kings, having drawn up and shewn the *śâsana* to Pôšala-Dêvar, *alias* Vitti-arašan, ? signed it

18

Date 2 1333 A.D.

(Tamil) — I, the customs-officer<sup>1)</sup> Śavandayan . . . of Kalavâra-nâdu in Nîgarili-Śôla-mandalam, remitted (on the date specified) certain taxes (named) in the villages granted as a dêvadâna by the mahâ-mandalêśvara, Tribhuvana-malla, lord of Nandigiri, ornament of the Gaṅga family, . . . . Dushtar-âditta  
ganda Annan-ankakâra Kumâra-Śikka-dêva . . . . .

<sup>1)</sup> The Kannada form *śunkada* is used.

## 19

Date 1033 A D

(The meaning of this inscription is not quite clear)

(Tamil) — In the 22nd year of the reign of Kô-pParakeśarivarman, alias śrî-Irâjêndra-Śôla-Dêvai,—

On Irâjêndra-Śôla-Brahma-mâiyai the merchant Viralaiyan, having received gold from the oil-mongers,—Śamaiya-śenâpati-chchettiyâi, who came saying that he was a Konga, having granted Kandapuram. Alui

and provided for food and cloth for the warriors,—we, the followers of Irâjêndra-Śôlappeiu-nuivî-śamaiyam, assembled at Periya-Nandi in Kalavâra-nâdu, having built a sluice of suitable size to the west of the outer gate of Periya-Nandi and converted the land into a flower-garden, made a grant of it, with exemption from taxes, subject to certain conditions (mentioned, but not quite intelligible) and gave the grant engraved on stone

## 20

Date 1301 A D <sup>1)</sup>

(Tamil) — The pratâpa-chakravatti śrî-Hoysala-vîra-Vallala-Dêvar intimates the following to the heads of *mathas* and *sthânas* in the temples situated in the Hesar-Kundâni kingdom, Vîrivî-nâdu, Muraśa-nâdu, Mâsandî-nâdu, Veppûr, Erumaiyai-nâdu, Ilaippakkâ-nâdu, Kalavâra-nâdu, Ambadakkî, Nondanguli, Kaivâla-nâdu, Kuvalâla-nâdu, Têkkal-nâdu, Aimbuluga-nâdu, Elavûr-nâdu, Eyi-nâdu, Tagadai-nâdu, Puiamalai-nâdu alias Adigaimâ-nâdu, Paiyyûrppairu, Pennaiyândâr-madam, Pulliyûr-nâdu and all other nâdus —

(On the date specified), we have remitted all kinds of taxes (many named) in the gifts to temples etc,—*dêva-dânam*, *tiruvinday-âttam*, *madappuram* and *pallichchandam*—of our kingdom and granted, with pouring of water, certain *vibhavas* for the respective gods, to provide for worship, offerings of rice enjoyments and temple repairs

Accordingly, the heads of *mathas* and *sthânas* in the temple of the god of Tiru-Nandiśvaram-udaiya-nâyanâr, as well as the *dêva-dâna* villages of the same god, make adequate provision for the worship, offerings of rice, enjoyments and temple repairs of the god, and live happily, praying for the prosperity of ourselves and our kingdom

<sup>1)</sup> The Kali year given as corresponding to the Śaka year 1224 is 4479 It ought to be 4408.

This charity is under the protection of the king, of the inhabitants of the nādu and of the Māhēśvaras. May there be prosperity. (Usual final imprecatory sentence)

## 21

Date 1049 A D

(Tamil)—In the 32nd year of the reign of Kōv-Irājākēśarīvanmar, *alias* Šū-Rājādhirāja-Dēvar of bright intellect, who, while the moon waxed with added beauty, was born to render conspicuous the ancient race of the hot-rayed god (*i.e.* the sun), who caused his umbrella, planted under the shadow of [? his father's] white umbrella, to cast its shade over the entire kingdom of his father who conquered with his army Gangai of the prosperous north, Ilangai of the south, Mahōdai of the west, and Kadāram of the east, who swayed his sceptre over every region, who cut off on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mānābhāraṇan, the renowned king of the South (Pāndya), who sent the king of Vēnādu to heaven, who killed the king of Kalingam ? on the battle-field, who caused to be destroyed the ships at Kāndalū-Šālai on the sea-coast, and who acquired great fame under the praiseworthy name of Jayangonda-Šolan—

The officer Vīra-Vīchchādi-a-mūvēnda-vēlāi, *alias* Māttūr-udaiyār Šatti , gave, for the god Mahā-Nandīśvaram-udaiyā Mahādēvar, on the Nandi hill in Kaṭavāra-nādu of Nigāili-Šōla-mandalam, a plate of gold, weighing, by the standard of the city, 2½ kalañju and 1 mañjādi, as an ornament to be worn by the god for as long as the moon and the sun exist

## 22

Date ? about 1049 A D

(This inscription is gone in parts and has no beginning )

(Tamil)— . . . .. Ponnaiyan, Pālaiyan, Rājādhirāja-vēlāi and other inhabitants of the village received 2 kāšu from under the condition that they should supply 3 nāli of ghee every month, for as long as the moon and the sun endure, from the interest on the sum Maniyan Vaśavayan, *alias* Rājādhīrāja-chChōla-gāmundan of Širiya-Nandi and other inhabitants of the village received from under the condition that from the interest on the sum they should supply 4 nāli and 1 urī of ghee every month for as long as the moon and the sun exist

Malaian Šāmundan, *alias* Pandita-āśāri, the carpenter of Periya-Nandi, engraved ..... On the inhabitants of both the villages requesting me to

wrote this grant on stone, I—Kêśavaṇ Kolakkāvan, *alias* Tengangudi-kKalumalam-udaiyān of Tiru-kKalumala-nâdu in Rajēndra-Śinga-vala-nâdu of Śôla-mandalam—wrote this This is my writing Those who destroy this shall incur the sin committed by those who reside between the Ganges and the Kumâri

## 23

Date ? about 1033 A D

(This inscription is gone in parts and has no beginning)

(Tamil)— Mâchchaya-gâmundan, Irayaman,  
Ponnayan and other inhabitants of the village of Peru-Nandi made a grant of lands  
(specified) for the god Mâ-Nandi-Íśvaram-udaiyar of the same village  
Witnesses to the grant—Irâjaiâja-gâmunda's son Śâmunda, Vâna-gâmunda of  
Śiu-Nandi, Mayaman of Kottanûr, Kannayan of Velakunai and some others  
I, , the superintendent of this nâdu, This is  
my writing The engraving of .gaiâsâi of this village

## 24

Date 1092 A D

(Tamil)—In the 23rd year of the reign of Kôv-Irajakêśarivanmar, *alias*  
the emperor śri-Kulöttunga-Śôla-Dêvar, who etc,<sup>1)</sup>—

Tirumâi Madurântakan, *alias* Sénâpati Gângêya-râjan, the headman of  
Śembiyân Tingâdu-pâkkam in Tamatû-nâdu of kâttu-kkottam in Jayan-  
gonda-Śôla-mandalam, gave, for the god Tiru-Nandisvaram-udaiya Mahâdêvar  
of Kalavâra-nâdu in Nigarîlî-Śôla-mandalam, one plate, weighing, by the  
standard of the city, 8 *kalañgu* and 1 *kumi* of gold which was superior in  
fineness to the gold coin named after Madurântakan ... This is  
under the protection of Mahéśvaras

## 25

Date 1113 A D

(Tamil)—In the 44th year of the reign of Kôv-Irâjakêśarivanmar, *alias*  
the emperor śri-Kulöttunga-Śôla-Dêvar, who—with valour alone for his com-  
panion and liberality alone for his ornament—swayed the sceptre and de-  
stroyed the dark Kali, and who, while the goddess of fame became conspicuous  
etc<sup>2)</sup>—

<sup>1)</sup> The historical part of this inscription is identical with that of Sidlaghatta No 66

<sup>2)</sup> The historical part from this point is identical with that of Mâlur No 101

With the consent of Jayangonda-vēlān of Periya-Nandi, Vīra Rāja-śekāian, alias Mālava-iājan, terrible to titled kings, the *pati-pāda-mūla-pattudar pāñchāchāriya pūjāris* of the temple of Tīru-Nandīśvāram-udaiya Mahādēva in Kalavāta-nādu of Nigarīli-Śōla-mandalam and others — Kandan , having paid in the ? *maniyāram* of the above god *kalañju* of gold of the fineness of the gold coin named after Madurāntakan, purchased some wet lands below the tank of Peiyya-Nandi (Then follow details of the boundaries and extent of the lands bought)

## 26

*Date about 880 A.D*

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambādhūrāja was ruling the kingdom of the world.— Dharmaśakti-pandita, Kīrāmaya-gāmunda and others (named) being the chief, assembled, and Aññūrvāchāriya's son Paliyana having built a tower to the temple of Nandi, he received land (as follows)

## 27

*Date 1575 A.D*

May it be prosperous Be it well (On the date specified), when the rājādhīrāja paramēśvara vīra-pratāpa Śrī-Ranga-Dēva-mahārāya was ruling the empire of the world.— the great Āvati-nād prabhu Moleya Bayiraya-Gavuda's son Bayiraya-Gavuda's younger brother Māraya-Gavuda made a grant for the god Śrikantēśvara in order that merit might be to his father Moleya Bayiraya-Gavuda, his mother Hiriya-Bāyi, and his forefathers Imprecations

## 28

*Date 1574 A.D*

Be it well. (On the date specified), when the rājādhīrāja rāja-paramēśvara vīra-pratāpa Śrī-Ranga-Dēva-mahārāya was ruling the empire of the world — the great Āvati-nād prabhu, Moleya Bayiraya-Gavuda's son Bayiraya-Gavuda's younger brother Māraya-Gavuda (*rest illegible*)

## 29

*Date ? about 750 A.D*

Be it well Success through the adorable Vṛishabha, the most excellent of the holy Jinas.

In former times, in the Dvâpara-yuga of the Kali-avasarpîni,—by Râmasvâmi, the *mâhârâtha* son of Daśaratha, sun in the sky of the Solar race,—(to wit) by Purushottama, who for the purpose of bringing the world into good order destined to be incarnated as a man,—was this chaitya-bhavana of the adorable Arhata, the lofty one, the omniscient, established. Afterwards, by the mother of the Pândavas, Kuntî-Dêvi, was it rebuilt anew

To the ornament to the Earth goddess, a path to the attainment of *surgga* and *môksha*, like the jewel in the head of (the serpent) Dharañendra who bears up the world, the best of mountains, purified by the presence of the Jinêndra-chaitya, a supreme *tirtha* (or sacred bathing place), having caves suited for the residence of groups of great rishis intent upon the performance of penance, by name Šrikunda (*stops here*)<sup>1)</sup>

## 30

*Date 1536 A D*

Be it well (On the date specified), Pâdumkappa Piatâpa-Anantaya's son Yammarasa having served the feet of the Išvara of Nandigiri, will now be serving in the presence of the god as long as sun and moon endure.

## 31

*Date ? about 1500 A D*

Simmôji Baichu's son Bayiru made the door

## 32

*Date 1680 A D*

Obeisance to Nandišvara In the east of the Karnâtaka country is the mountain named Nandi, very lofty and impenetrable, with only one path, filled with *champaka*, *aśvattha*, *nâranga* and *tamâla* (trees)<sup>2)</sup>. At the very top the huge cliff is adorned with a temple. In the Ballâpura kingdom this great mountain was made a hill-fort, being reckoned a secure protection from the fear of enemies. In order to seize the hill-fort, a Mlêñchha came with a great force, but at length was beaten off greatly distressed

(On the date specified), Šiva-châtrapati's son Šambhôji-râṭ is ruling here in peace. And the *durgâdhikârî* (or governor of hill-forts) Bâlaji Krishna, governing the Jagadêva hill-forts, here, in pursuance of Raghuñâtha-pandita's orders, took over the command (or possession) of this fine hill-fort.

<sup>1)</sup> By understanding the opening word *svasti* to connect here, the inscription might possibly be considered complete

<sup>2)</sup> Champaka (*Michelia champaca*), asvattha (*Ficus religiosa*), nâranga (orange or citron), tamâla (*Xanthochymus pictorius*), a variety of *honge*, the Indian beech

**33***Date ? about 1150 A.D.*

On this hill Saturday worship (*Sanivâra-pûrṇe*) should be performed

**34***Date ? about 1150 A.D.*

The mahâ-mandalâśvara, born in the Chôla-vamša, distinguished by the Narasimha seal, Burudapampe Nala-Tîumalaiasa's son Tîrumalarasa-Dêva Chôla-mahâ-arasu's title (or crest) — Gajasiṁha (elephant lion)<sup>1)</sup>

**35***Date about 1150 A.D.*

Ôm Obeisance to Šîva A resident of Šîparvata, Mahâ-paraśu mahâ-dandulî took shelter here and stayed in the cave — Kalatti Kâlilamatti-guru's disciple

**36***Date about 1100 A.D.*

Ôm. Obeisance to Šîva (In the year specified) some Mahant from the Konga kingdom came and stayed here Written by ū-*Vasva*

**37***Date ? about 1100 A.D.*

Sidiyûr Tammaya's younger brother, by mutual consent, had this well made.

**38***Date 1396 A.D.*

Be it well (On the date specified), Kannanappa-Râya's son Dêvayya had the building and door of the god Vîrabhadra made, to continue as long as sun, moon and stars endure Fortune

**39***Date about 1425 A.D.*

Timmaya — The five Nandis — Brahmagiri, Divigiri, Nandigiri,

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<sup>1)</sup> Here is drawn a lion with the proboscis of an elephant

## 40

Date ? 1428 A.D

The Nandi-mandala, five leagues in extent, provided for the *agama* worship of—filled with all auspicious qualities, ever served by all things moveable and immoveable, by Kushmândas, Brahma, Vishnu, Indra and others, dwelling in the southern Kailâsa along with the manifest Pârvatî, in the form of Para-Brahma,—Pañcha-Nandîśvara-svâmi, having been favoured to me, all prosperity has been granted Our family god being Bhanava's father, he is our house-god, he himself being the husband of Karagadamma, we have no other god (To show) that in governing this kingdom, we are making all gifts for his worship, festivals, and observances, and that it has not been interrupted,— (on the date specified)<sup>1)</sup>—in Kailâsa, ever in the Šîva temple in the presence of Pârvatî, is the guru named Skanda, proficient in the Šaiva ūstras, who was brought by the chief of the gods to the Pañcha-Nandi-sthala, to regulate the worship, born in the line of the great Agastya, one of the seven rishis—To the great-grandson of Gaura-guru, who was ever engaged in the *agama* worship, Skanda-guru's grandson, Nandîśa-guru's son, Nandîśvara-guru,—the great Mari Baile-Gauda's great-grandson, Mâie-Gauda's grandson, the great Âvati-nâd-prabhu Dodda-Baile-Gauda's son,—a full moon to the ocean the Ahavati-vamša, obtainer of a boon from Dêvi, Kâlepura Baire-bbûpâla, made a grant of the Kuduvati village belonging to Kârepura, to the south of the Nandi mountain,—after the Šivalâtri-pûjâ, doing worship to the âchârya, as a gift to Nandîśvara All the crops and revenue of this village you will enjoy, and presenting to the god from time to time the articles we have given, remain at peace, you, your son and posterity Thus is the copper ūsana written and given Usual final verses This *dâna-patna* was engraved by Amritapuram Angâchâri

## 41

Date ? 1330 A.D

(Tamil)—(On the date specified) I, the mahâ-mândali[ka], Tribhuvanamalla, lord of Nandigiri, Annan-ankakâra, Vembî-Dêvan, gave, as an irrevocable gift for as long as the grass [grows on earth], and the earth, the rocks and the Kâvêri endure, to Šambu-baṭtar Allâla-dêvar, of the Kašyapa-gôtia, of Pu in Tondai-mandalam, the tank which he built at his own expense at Kuduvattipulam This ūsana I gave, pledging myself to leave the tank in the possession of him and his descendants (Final imprecatory sentence Then follow boundaries of the tank) Thus have I irrevocably made the gift with pouring of water.

<sup>1)</sup> Given as Šaka 1350, Dhâtu, but Dhâtu=1378 and 1350=Kilaka

**42***Date ? 1558 A.D.*

Be it well (On the date specified), after Teppada Nâganna-Vodeyar's son Dêvanna had ruled,—to the north of the temple,—of the Vaišya-kula, Nagara Dêvi-śetti's son . . . , as a work of dharma, erected a *dipamâle-kambha* in front of the god Varadarâja of Bânasandapura

**43***Date 1380 A.D.*

Be it well (On the date specified), when Nâganna-Vodeyar was in . . . ruling an increasing kingdom — as the dharma of Dêvappa,— 's son Chinamalu erected a *dipamâle-kambha*

**44***Date about 1100 A.D.*

Be it well The servant of the hundred and eight, . . . died among the cows

**45***Date 977 A.D.*

Be it well (On the date specified), entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, . . . Nolambâdhîrâja made a grant on account of ? some tank.

**46***Date ? 1794 A.D.*

Between Yalavahalli and Dodda-Maralli, on the road going to Ballâri and Channapattana, (in the year specified), Pokanâti Jôgi-Basapa had a mantapa made, a draw-well, a grove, and under the trees a trough at which 6 cows could drink, 3 stone supports (for loads), and made over the works in the presence of the god Nandîśvara To this Hari and Hara are witness.

**48***Date ? 1714 A.D.*

(Telugu)—(In the year specified), Komâra Modalapayya . . . built the two temples of Hanumanta and Akka of Kottanûr, and made for them a grant of land (specified) Imprecations.

**50***Date 1546 A.D.*

(Telugu) — Be it well (On the date specified), when the rājādhīrāja rāja-paramēśvara Sadāśiva-Rāya was ruling the kingdom of the world:—

**51***Date ? 1459 A.D.*

(On the date specified), when the great minister Mangapa-dannāyaka's son Sidaya Chadaṇaka-Vodeyar was ruling a secure kingdom — to the mahā-mandalalēśvara Yājarasa-dēva-Vodeyar Poiarasa's son Virarasa,—Debbūr Buvaya-Nāyaka gave

**53***Date 1516 A.D.*

(On the date specified), . Havalı Baire Sonaya (? made a grant).

**54***Date ? 1646 A.D.*

(In the year specified), to , son of the Gauda of Mahāpattana, the Balā-pura kings gave to the south for the *pārapatya* .. a *surugu-mānyu* of land (specified). And he made a gift of his pond

**63***Date 1371 A.D.*

Be it well (On the date specified), when the mahā-mandalalēśvara, master of the eastern and western oceans, vīra-Bukkanna-Vodeyar was ruling the kingdom of the world,— And, the champion over Kantikāra-Rāya, Nāganṇa-Vodeyar was ruling the Sādalī kingdom,— the Kāvēri-vallabha, plunderer of the Chōla camp, (with other epithets), Pogarūr Pōche-Nāyaka's sons Hiriya-Chili-Nāyaka and Chika-Chili-Nāyaka made Periyasamudra in the name of their mother Periyava-Nāyakīti,— and granted 4 carts for the families (specified) which built it — and from the newly formed fields they will enjoy three *pala*, free of all imposts, and pay tax to the palace on all above three *pala*,— and we grant as a *kattu-kodage* rice-land (specified) Whenever new fields are formed, three parts . . will belong to those who built the tank, as long as sun

and moon endure And on the same date, at the time of the eclipse of the moon, Chīlī-Nāyaka in Periyasamudra — in order that merit might be to his father Pōchi-Nāyaka and his mother Periyava-Nāyakītī, — granted lands (specified) to Brāhmans (named)

Imprecations Written (or engraved) by Dēvōja's son Bīrōja

## 64

*Date ? 1326 A.D.*

(On the date specified), Kēśava-Rāvaya made a grant to Rukadēva of Nāyanna's house Imprecation



## GORIBIDNUR TALUQ.

### 2

*Date 1402 A.D.*

(Nâgarî characters)

A duplicate of No 56 below, but printed from a copy furnished by the people, which is full of mistakes.

### 3

*Date 1665 A.D.*

Obeisance to Ganêša and to Sarasvatî Invocation of the Boar

Be it well (On the date specified), at the time of the eclipse of the sun,— when the râjâdhîrâja râja-paramâśvara vîra-pratâpa vîra-Śrî-Ranga-Dêva-mahârâ-yaraiya, seated on the throne in Chandragiri-durga, was ruling the empire.— the mahâ-nâyakâchârya, a Bhîma in fighting in caves, tsonor of slanderers, Kêyûr Chaudappa - Vodeyar's great grandson, Timma - nâyaka's grandson Narasappa - Vodeyar's son, Immadî - Narasappa - Vodeyar gave to Chikkaiya (descent etc stated) a grant of villages as follows, in order that his fathers might attain to the world of merit — Siddâpura in Karigiridurga-sthala of Koramugala-nâd belonging to the Penugonde thone, and Kâlénahalli in Sirivara-sthala belonging to Gûlûr, with all usual rights Imprecations

### 4

*Date about 920 A.D.*

Be it well Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, śrîman Nolambâdhîrâja Ayyapa-Dêva's son An̄niga Bîra-Nolamba — Be it well The glory of the Ganga-kula, praised in all the world, crest-jewel of princes, supreme lord of Kôlâla-puia, śrîmat Pilduvipati's son, Nanniya-Gaṅga's champion, named Annî, having joined Bîra-Nolamba, and driven away the Śântara king,— Nolamba being angry, crossing over Isapura on the Ghâts, . . . elephant.. in the battle Ganga overthrew Śântara, took both his head and his shield, made them over to his ruler, and died. Bîra-Nolamba being pleased, granted for him Piriyâ Bidurûr as a *kalndd*, to continue as long as Ganga's children's children.

## 5

*Date about 900 A D*

Be it well When Nolambâdhîrâja was ruling the kingdom of the world — land (specified) in Tumanna was granted as Brahmadâya Imprecation

## 6

*Date 1388 A D*

The giver of long life and health, the physician for family cares, the guru of the world, the remover of mental and bodily ills,—do I reverence— possessed of mighty power—Śîva

Be it well. (On the date specified), when the master of the eastern and western oceans, râjâdhîrâja râja-paramêśvara vîra-Haihara-Râya's son pratâpa Bukka-Râya was in the Penugonde city, ruling a peaceful kingdom — in order that all the subjects might be in happiness,—water being the life of all living beings,—vîra-pratâpa Bukka-Râya in his court gave an order to the emperor (or master) of ten sciences, the hydraulic engineer (*jala-sûtra*) Singâya-bhatta, that he must bring the Henne river to Penugonde,—and that Singâya-bhatta conducting a channel to the Siruveia tank, gave to the channel the name Pratâpa-Bukka-Râya-mandala channel, and had this śâsana written.

As long as Mêru and the earth, as long as sun and moon, so long, Pratâpa-Bukka-bhûpâla, may you remain a râja, blameless one

In the science of hydraulics, in divination or telling omens from sounds (of birds, lizards, etc.), in medical treatment with mercury (or ? perhaps alchemy), in speaking the truth,—Rudraya's (son) Singâri, what learned man is there in the world equal to you ?

Obeisance to Râmachandra. He in whose hairs are the clouds, all whose limbs are the rivers (or currents) in the seas, in whose belly are the four oceans,—to that spirit of the waters, obeisance. Great good fortune

## 7

*Date 1430 A D*

Obeisance to . . . (On the date specified), the Huduti blacksmith Bommôja's son Śâmôja set up the god Tirumala's pillar

## 9

*Date 1409 A D*

Obeisance to Ganâdhîpati. (On the date specified), the *svârasâna* (? lintel) of the gateway was made by Sanna-Timma-vôja's son . . . and . . .'s son

Śivamôja      The work of *dharuma* of the assembly (*kûta*) of the Ayyas  
of Kurubûr, *drâdhyas* (or priests) to Râja-Râjéndra-Chôla    (*Rest illegible*)

**10***Date 1848 A D*

Obeisance to the guru and Ganâdhîpati. śrî-Râma Be it well. (On the date specified = 1845 A D), a few of the faithful took it in hand to build a new temple of fine stone-work for the god Râma in the Hidimbâpura village,— and completed the work (on the date specified)

**11***Date about 920 A D.*

When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, 's son Viranolamba was ruling the kingdom of the world — Iribudalaya

*(Rest illegible)***13***Date ? about 1000 A D*

Be it well When śî-Perumâla-Râja Dêva was ruling the Kallahalli Three Hundred,—and Ereyamarasa was ruling Bennattûr,— Bhûphumu having built a tank, approving thereof, land (specified) was given. Imprecation

**14***Date ? 1644 A D*

The pillar of the god Kaduri Nârasimha was erected, (in the year specified) as the service of . 's daughter, the Basavî Rade la.

**15***Date ? 1666 A D*

(In the year specified), Chigatigere Vodôra-aya's wife Lakkamma had this well built

**16***Date 1333 A D*

Be it well (On the date specified), when the pratâpa-chakravartti Hoysala vîra-Ballâla-Dêvarasa's minister, Aliya (or son-in-law) Mâchiya-dannâyaka's

son Gangi-Dêva-dannâyaka was in the residence of Penugonde, ruling the kingdom in peace and wisdom — to Indeya Sântîvara-dêva's son Bommi-dêva have we given Maruvokagonka, which is Ballâlapura, in the Hauhe-Hosûrnâd, for as long as sun and moon endure, free of all imposts Imprecation

## 17

*Date 1432 A D*

May it be prosperous Obeisance to Šambhu etc.

Be it well (On the date specified), when the mahâ-mandalêšvara, the mahâ-râjâdhîrâja paramêšvara vîra-Dêva-Râya-mahârâya was ruling a secure kingdom — he remitted for the sake of *dharma* the marriage tax of all classes in Ballâlapura. Imprecations

## 18

*Date ? 1546 A D*

May it be prosperous (In the year specified), Nârâyanâ-gauda's son Hill-Timmappa had the *vîrakal* temple built

## 19

*Date 1545 A D.*

Be it well (On the date specified),— in order that merit might be to Sadâšiva-Râya,— the Kandâchâra-nâyaka Timmappa-ayya made over the grants for gods and grants for Brâhmans in Kurugôdu,— that merit might be to his father and mother. Imprecation.

## 20

*Date 1592 A D*

(Telugu) — (In the year specified), the râjâdhîrâja paramêšvara vîra-pratâpa Veñkaṭapati-Râya's son-in-law. . . (having granted) to me the Marupadugu village . . (for) the tank . . Imprecations

## 21

*Date 1549 A D*

Be it well (On the date specified), when . . vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world —

(*Rest illegible.*)

## 22

Date 2 1454 A D

(Brass sâsana (full of mistakes).

(Telugu) — Obeisance to Šambhu etc , and other praises

(On the date specified)<sup>1)</sup>, in order to visit vîra-piatâpa vîra-Bukka-bhûpati-Râyal, Dêva-Râyal, and Gundama-Râyal,—the seven sons, Šankaiagonda Timma-gôdu and others (named), of Vulela-Râya, king of Mânakapatna in Kon-thala-dêša, riding in palanquins,—with 12000 adherents, 100 horsemen, 50 foot-soldiers, 4 howdah-bearing elephants, 7 herds of cows, 7 carts, and one cart full of money,—went Vijayanagara — and having an audience of the king, he was very pleased, and on their presenting the cart-load of money, conferred on them the following honours,—horse, umbrella, châmara, bhûnapende, and 3 howdah elephants To this effect there is a stone inscription set up in the Virûpâksha-Sômêšvara temple

And receiving by the king's order a hare to be offered up for success, they went to a place where amid a large assemblage (described) they founded the village named Kurudi, giving the officiating priest a horse and 20 varahas, as inscribed on a stone in the *gaudu-mânyâ* field. And in the treasury of their palace they placed 7 vessels full of money on the south-east, with golden images and bronze sacrificial instruments Also made grants of lands The money spent on the village was 10080 Râmatenki varahas, 2000 Lakshmîpati varahas, and 10050 Puttalikas

By order of Bukka-Râyal, Gundama-Râyal and Ambhôja-Râyal this brass inscription was engraved by Vîrâchâri of Budagal-nâd, and made over to Timma-gôdu. Imprecations

## 23

Date 1402 A D

(Nâgari characters )

Corresponds with No. 56 below, down to the date, except that some verses from Bukka to Vijaya-bhûpati are omitted

(On the date specified), Dêva-Râya-mahîpati made to a Brâhman named Subbanârya (descent etc stated) a grant of the Brahmapalli village, situated to the east of the Pinâkini (river), in the Ghanagiri country, with all usual rights Its boundaries in the language of the country. Usual final verses.

<sup>1)</sup> The original has the Šaka year 1212, Bhâva,—but these do not agree, and the references and other indications make Šaka 1367 expired, the more likely date.

**25***Date 1584 A D*

Be it well (On the date specified), Šrī-Ranga-Râya granted to Tîrumale Penugonde the Upparahalli village as a sarvamânya agraḥâra And for the offerings to — in order that merit may be to our father Hîriya Bôrappa-gauda and to our guru,— we have given this with all ceremony, as an agraḥâra. Imprecation

**26***Date 1584 A D*

Similar to the above.

**27***Date ? 1609 A D*

(In the year specified), the râjâdhîrâja râja-paramêśvara vîra-pratâpa vîra-Venkatapati-Dêva-mahârâya's agent Hadapa Venkatappa-Nâyaka's son Hadapa Pâpi-Nâyaka's agent Giriya japa, granted to the Upparahalli gauda Si ... (in the presence of) the people of Vakahalli, a sâsana-vôle as follows,—the land (specified) under the Sudekunte to the west of this Basavanahalli is granted to you as a mânaya, to be enjoyed by you, your sons and grandsons

**28***Date 1510 A D*

(Nâgari characters)

May it be prosperous. Be it well (On the date specified), at the time of the eclipse, when the mahârâjâdhîrâja râja-paramêśvara vîra-pratâpa Krishna-Râya-mahârâya was ruling the kingdom of the world — a grant was made (*particulars effaced*)

**32***Date about 1550 A D*

Obeisance to Râmânuja To the âchârya who was the establisher of the path of the vêdas, the Âlvâr Tîrumale Penugonde Narasimha-Tâtâchâryayya,— with the permission of Râma-Râja,— Sona-gauda granted Arikunda as a sarvamânya

**36***Date ? 1523 A D*

Be it well (On the date specified), as *dharma* to Mâlapa Nâyaka-aya of the mahârâja-paramêsvaîa Kîshna-Râya-mahârâya's court,—the minister Sarvarasaya had the temple of the god Sômêsvaîa of Halukûr rebuilt with stone work

**37***Date 1887 A D*

For the *dharmasthâna* of the god Channa-Sômêsvaîa of Alakûr, the Vira-Šaîya, Gubbî Rudrâ's son Tôtadhârya is the agent and was appointed (on the date specified—given in both the Šâlivâhana and Christian eras)

**38***Date 1504 A D*

Šrî-Sômêsvaîa (On the date specified), at the time of the eclipse of the moon,—in .. Vodeyar had the temple of the god Sômêsvaîa made, with tower and enclosure wall, and provided for car, offerings, decorations, festivals and other services, and linga worship,—which being informed to Nañja-Râya, that Nañjai-Râya informed vîra-pratâpa Narasiṅga-Râya, who thereupon made a grant of Halukûr for Sômêsvaîa Usual final verses

**40***Date ? about 1200 A D.*

(On the date specified, details gone), when the pratâpa-chakravartti Hoy-sana-bhujabala vîra-Ballâla-Dêvarasa was ruling the kingdom in peace and wisdom:—(stops here)

**41***Date 1180 A D*

Be it well In the mahâ-mandalêsvaîa, the capturer of Talekâdu Kongu Nangali Banavâsi Halasige Hânungal and Uchchangî, Hoysala vîra-Ballâla-Dêva's reign (or kingdom), (in the year specified), when the great minister, the šrikarana-heggade Yereyanna and the dandanâyaka Bila-Gôyindâasa marched to the Ummađi war,—Pochiya-Kerîya-nâyaka gave his head, and received as *netra-patta* the Nâgâchârî tank, granted in the presence of the Brâhmans of Kûdalûr, and the Nânâ-Dêśis of the town, to be enjoyed by his children's children, as long as sun and moon endure. Imprecations.

## 42

Date 2 1649 A D

(In the year specified), to the dêšamukhi of Hosûl-sammat, the dêšapânde dêši-kaiani Sahigonda-Nâyaka, was written and given a paper (*kagada*) as follows — You having built anew the fort of Erapanahalli, otherwise called Kondâpura, belonging to the Hosûr-śîme, and brought people and filled it with population,—the extent of this expenditure becoming known to the palace, we grant to you as a *kattu-kodagi-mânya* the land (specified) near this village, to be enjoyed by you, your son and posterity

## 43

Date 1793 A D.

Obeisance to Šambhu etc Be it well (On the date specified), to the Halakûr jabagîrdâr Mîr Ahmad Sâhib's son Mîr Husêñ Sâhib, the râjamânya Kalidurga ūbhêdâr Mîr Alî Beg Sâhib caused to be written and given a *kattu-kodagi-mânya* (as follows)<sup>1)</sup>,—you having built around the fort to the north-west of the Dêvarahalli village, there is granted to you—(rest illegible)

## 44

Date 1798 A D

By order of Hajarat Tipu-Sultân Pâchâ,—Be it well (On the date specified), the Mâkalidurga Amaladâr Ahmad Usmân Sâhêb caused to be written and given to Halukûı Mîr Husêñ Sâhêb a *kere-kattu-kodagi šâsana* as follows — For the tank that you have had newly constructed at the Dyâvarahalli village of the Huladakere-hôbalî, belonging to the Mâkalidurga-śîme, by order of the Presence, there is granted to you land (specified) in Timmanahalli to the north of this Dyâvarahalli, and at its hamlet Chandrahalli

## 45

Date 2 1635 A D

(Telugu)—May it be prosperous Be it well (On the date specified), when the mahârâya [? Venkatapati]-Dêva-Râya .. was in Vijayanagara—(rest illegible)

<sup>1)</sup>This is a curious instance of a grant by a Muhammadan to a Muhammadan made with the ordinary idolatrous invocations of Hindu grants

## 46

Date ? 1370 A D

Obeisance to Ganâdhîpati    Obeisance to Šambhu etc    Praise of Ganêša  
and the Boar

There is, brother of the *kaustubha* gem and the *kâma-dhênu*, Ramâ's younger brother,—the lord of rays (the moon), born from the milk ocean In his line was born the king Yadu, by Vâsudêva of whose family the earth was protected In that family was Bukka, whose queen was Mâyambikâ, in whose family (omitting laudations) arose the king Sangama His queen was Mâlambikâ Then sons were Harihara, Kampa, Bukka, Mârapa and Muddapa Of the five, Bukka was the most celebrated The Kalingas were broken through his valour, the Vangas had their limbs cut off and their eyes twisted, the Ândhras ran into holes, the faces of the Tuîushkas shrivelled up, the Pândya kings fled

When, (with usual titles), Bukka-Râya, seated on the jewel throne in the city named Vidyâ made by Vidyâanya, making the sixteen gifts, he caused the tree of *dharma* to flourish (On the date specified<sup>1)</sup>), in the presence of the god Virûpâksha in the Pampâ-kshetra on the bank of the Tuîgabhadrâ, he gave to Sôma (descent etc. stated), who was versed in the meaning of the eighteen purânas, a poet in eight languages,—Peñchukaldinne, otherwise named Bukkarâjapura, on the bank of the Pinâkinî, (boundary villages), in the Penna-mâganî of the Kôdûn-tala in the Guttiduîga kingdom, with all usual rights Boundaries And the great poet Nâchana-Sôma blessed the king that he might live for ever

And he made it into 110 shares, and keeping 36 for himself as manager, gave the rest to Brâhmans, the principal one receiving 28. Boundaries in the language of the country

This sâsana of Bukka-Râjêndra was made by Kôtidêvârâdhyâchârya's son Mallenârâdhyâ And the carpenter, the sâsanâchârya Nâgi-dêva, engraved it Usual final verses

(signed) śri-Virûpâksha.

## 47

Date 762 A D

Be it well Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky

<sup>1)</sup> This is given as the Šaka year *râsa bhu nayana indu* (=1216), the year Târana But this does not fall within Bukka's reign, during which there was no Târana Hence Sâdhârana, Šaka 1292 expired, has been conjecturally taken

A sun illumining the clear firmament of the Jâhnavî (or Ganga)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down in battle the hosts of his cruel enemies, of the Kânvâyanagôtra,— was śîimat Konganivarmma dharmma-mahâdhîrâjah

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*),— was śîmân Mâdhava-mahâdhîrâjah

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans,— was śîmad Harivarmma-mahâdhîrâjah

His son, devoted to the worship of the twice-born, gurus and gods, meditating on the feet of Nârâyana, was śîmân Vishnugôpa-mahâdhîrâjah

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk,— was śîmân Mâdhava-mahâdhîrâjah

His son, the beloved sister's son of Krishnavarmma-mahâdhîrâjah,— who was the sun in the firmament of the Kadamba-kula,— his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned,— was śîmân Kongam-mahâdhîrâjah, named Avinîta

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andarî, Âlattûr, Porularê, Pennagara and other places, author of a commentary on fifteen *sarggas* of the *Kirâtârjunîya*,— was named Durvinîta

His son, the lotuses whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, — was named Mushkara

His son, of pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies,— had the famous name Śrîvikrama

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,

having gained the three objects of worldly pursuit, of victorious life and daily increasing glory,—was named Bhûvikrama Who, moreover, had conquered the Pallavêndra king in terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons, called the Râja-Šrivallabha, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him the self-chosen lord of Lakshmi,—was named Nava-Kâma, beloved by the good (*sishtha-priyah*), his fame in destroying the hosts of his enemies being the theme of songs

Of that Kongani-mahârâja, whose other name was Šivamâra, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings, who had fixed his faith on Nârâyana, raging with fury in the front of war, horrid with the assault of horses, heroes, men and elephants, terrific in anger (or Bhîmakôpah), no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world, laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or Râjakêsari) Moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings,—ever victorious is the Râja Šripurusha, a head-jewel among princes To women, a Kâma (god of love), in the use of the bow, the son of Daśaratha (Râma), in valour, the son of Jamadagni (Paraśurâma), in great wealth, Balâri (Indra), in great glory, Ravi (the sun), in government by himself, Dhanêsha (Kubera); of a mighty and splendid energy, the benefactor of all things living, whom the poets daily praise as the creator Brahma

By him, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—by Šripurusha, the first so named, Prithuvî-Kongani-mahârâja,—by him, observing that all the living world is as unstable as a bubble,—eighty-four beyond six hundred Šaka years having passed,—living in Mânyapura, in his victorious camp,—in the month Vaiśâkha, at the time of an eclipse of the moon, under the constellation Viśâkhâ, on Friday,—to the son of Maraśarmma of the Kâsyapa-gôtra, living in Tôlûr, Mâdhavaśarmma, versed in the Vâjasanêya (or white Yajur) vêda,—was given in the four villages named Elam-Gûdalûr, Mariyâchi-Gûdalûr, Paruvî and Šripura,—in each village, rice land for sowing 12 khaṇḍikas; a

house-site for sowing only 4 kudaba, village waste for 30 kudaba, garden land for sowing 2 khandikas, and field for sowing 30 khandikas of millet and other crops, together with forest. The whole of this is given free from all imposts, with pouring of water.

Witnesses to this gift,—the existing officials of the Ninety-six Thousand district.

And as to this are the *ślokas* delivered by Manu — Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years. To make a grant oneself is very easy, to maintain another's difficult, but of giving or maintaining, the maintaining is better than giving. By many kings has the earth been enjoyed, Sagara and others, whosesoever was at any time the land, his was then the fruit. A Brâhman's property is a terrible poison call not poison poison, poison kills a single person, but a Brâhman's property (if taken away) kills sons and grandsons.

Whoso preserves this will gain merit    Written by Viśvakarmma

## 48

*Date about 640 A. D*

Be it well. Of the Mânavya-gôtra, sons of Hâritî, nourished by the group of mothers, worshippers of the feet of Svâmi Mahâsêna, were the Châlukyas,—a glory to which race the regular successors of a prosperous kingdom, purified by the final ablutions after the horse-sacrifice, was he who had the renowned name Polikêsi, with the second name Rana-Vikrama.

After that was the conqueror of Harshavarddhana, Satyâśraya. On the application of his beloved daughter, in her own language (*sva-bhâshayâ*) called Ambera,—on the full-moon day of Mahâ Mâgha,—in the Sangama-tîrtha,—at an eclipse of the moon, with a gold coin and water, was given—to thirteen of the Âtrîya-gôtra, five of the Kauśika-gôtra, three of the Kâshyapa-gôtîra, three of the Kaundinya-gôtra, three of the Kauśika-gôtra, two of the Sâvarṇika-gôtra, one of the Bhâradvâja-gôtra, one of the Śaunaka-gôtra,—to these great Brâhmans, versed in the vêdas, devoted to the six rites, thirty-one Brâhmans, the village named in its own language (*sva-bhâshayâ*) Periyâla, (situated) in the Konikal district.

The verses spoken by Manu are quoted as examples — By many kings has the earth been enjoyed, Sagara and others, whosesoever was at the time the land, his was then the fruit. Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years.

ମୁକ୍ତିଲ୍ଲିପିନ୍ଦାରୁଷଳ ଉଚ୍ଚି ଏହି କିମ୍ବା ଉଚ୍ଚି ପାତ୍ର ରଖ  
 ପରଦୈନ ନେବେ କିମ୍ବା ଉଚ୍ଚି ପାତ୍ର ରଖିଲା ଏହି କିମ୍ବା  
 ଅଛି କିମ୍ବା ଉଚ୍ଚି ପାତ୍ର ରଖିଲା ଏହି କିମ୍ବା  
 କିମ୍ବା ଏହି କିମ୍ବା ଉଚ୍ଚି ପାତ୍ର ରଖିଲା ଏହି କିମ୍ବା  
 ଏହି କିମ୍ବା ଏହି କିମ୍ବା ଉଚ୍ଚି ପାତ୍ର ରଖିଲା ଏହି କିମ୍ବା

నికంయః కుర్వన్తు ॥ తాషచర్యన్తున్తి కుర్విల్లియ  
 స్తుతియస్తుత్యాప్తమ్ బ్రహ్మాశ్చిర్విల్లి కుర్వ  
 ణత్తి ॥ తాషచర్యన్తున్తి స్తుత్యాప్తమ్ బ్రహ్మాశ్చిర్విల్లి  
 స్తుతి ॥ బ్రహ్మాశ్చిర్విల్లి స్తుత్యాప్తమ్ బ్రహ్మాశ్చిర్విల్లి  
 గ్రహితుంచితుః ॥ ర్మాశ్చిర్విల్లి గ్రహితుంచితుః ॥ ర్మాశ్చిర్విల్లి

କେନ୍ତିଳାତୁ ଶ୍ରୀପୂଜୁ: ଲାକଣ୍ଠିର ରିତି ହେଉଥାଏ  
ଶ୍ରୀଦାତୁର୍ଗର୍ଭାନ୍ତିକୁପର୍ବତୀ: ଏକମୁଖ୍ୟାଧ୍ୟାତ୍ମିକ  
ପ୍ରତିଷ୍ଠାନୀତିତୁ: ● ପିତ୍ତିକଷାପିତ୍ତିତୁ: ଯନ୍ତ୍ରିନିରତିତୁ: ଏହାରେ  
ଅନ୍ୟାନ୍ୟାଧୀନିତୁ: ରୋକିଷ୍ଣିଧୀନିପୁନପରିଦ୍ୱାରା  
ନିର୍ମାଣପରିପୂର୍ଣ୍ଣକରିବାରେ ହୁଏ ।

ପାତ୍ରନିକ୍ଷେତ୍ରରୁରୁକ୍ତି. ରଣନି ମୁଦ୍ରା ରୂପୀ:  
 ଯ ସୁଯୁଷ୍ମାଯୁଦ୍ଧରୁକ୍ତି: ତୁମୁକୁ କହ ବାଲ  
 ଶୁଦ୍ଧିରୁକ୍ତିରୁକ୍ତି. ଜାହାନରୁକ୍ତି ରୂ  
 ପୁରୁଷରୁକ୍ତିରୁକ୍ତି କି କିମ୍ବା ଦେମକୁଟିରୁକ୍ତି:



## 49

*Date 2 about 1300 A D*

Be it well When the pratāpa-chakravarṭī Hoysana vīra-Ballala-Dēvarasa was in Hosavidi, ruling the kingdom in peace and wisdom —  
(est illegible)

## 50

*Date 1446 A D*

Be it well In the empire of the rajādhirāja rāja paramēśvara vīra-pratāpa Deva-Rāya-mahārāya —(on the date specified), the great (stops here)

## 51

*Date 2 about 1200 A D*

Be it well When the pratāpa-chakravarṭī Hoysana vīra Ballāla-Dēvarasa was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom — the maha-sāmantadhipati Appagalli Palyeya Nayaka's son Kallaya-Nayaka (made a grant) of Malalū in Haruhe-Hosaūr-nād which he was governing (est illegible)

## 52

*Date 1565 A D*

May it be prosperous Be it well (On the date specified), at the time of an eclipse of the moon,— when the mahādājādhirāja rāja paramēśvara vīra-pratāpa Sadāśiva-Rāya-mahārāya was ruling the empire of the world — by his command, and by order of Tirumala-Rajaya,— the great Āvati nād prabhu Sonapa-Gauda-ayya,— in order that unfading merit might be to Sadaśiva-Rāya-mahārāya, to Tirumala Rajaya and to their sons, and that the world of unfading merit might be gained by his own mother and father,— in order that the offerings and illuminations, caī and other festivals and ceremonies of the god Chenna-Kēśava of Mudigere in Hosaūr-nād, master of the four quarters and the fifty-six countries, might continue to be performed as long as sun and moon endure, made a grant of the Mudigere village, and presented it at the feet of the god Imprecations

Local rent free grants to remain according to former custom Usual final verses

## 53

*Date 1482 A D*

Be it well (On the date specified), in Penugonde minister Mallarasa's *umbali* the Kâdalaunni village, on the occasion of his coming there when hunting, he bought from      's son, the adhikari Narana-dêvu land (specified), and had the *kalasa*, *dipamâle* stone pillar, and the pond (of the temple), which were in ruins, repaired And the Brâhmans and gaudas obtaining at the hands of Mallarasa-Vodeyai rent-free land to provide for the offerings of the god                  gave to the tank another name of Mallasamudra

## 54

*Date 2 815 A D*

[Šiva]mâra-Permânadî (in the year specified) granted as *umbali*

## 55

*Date about 1150 A D*

(Tamil)—Be it well When the mâ-mandaléśvara, Tribhuvanamalla, capturer of Talaikkâdu, bhujabala Vira-Ganga Poyšala Nârasimha-Dêva was ruling the kingdom of the world —

## 56

*Date 1402 A D*

(Nâgari characters)

Corresponds with Mulbagal No 60, down to Bukka,—

By whom even the kingdom of Sâluva-Nrisimha was made vain <sup>1)</sup> To him by Svarnâmbikâ was born the son Hariharêśvara, who made the sixteen great gifts, the fame of which the fourteen worlds were not sufficient to contain His son was Pratâpa-Deva-Râya, who offering up his enemies as the *samîdh* in the sacrifice of the battle-field, took in wedlock the hand of the goddess of victory By Gaurâmbikâ he had the son Vijaya bhûpati His wife (with praises) bore the son Dêva-Râya The streams poured forth with the gifts bestowed at his coronation-anointing so anointed the earth that she became the Dêvî (or anointed queen)

<sup>1)</sup> In the various corresponding inscriptions the expression is *sthîrî kîta* made firm, but in this and Nos 2 and 28 above, the expression is *khîlî kîta* which seems clearly to be a mistake, though so in the original.

When (with usual titles), in Vijayangiri on the bank of the Tungabhadra, on the throne inherited from his father, he was protecting this earth, the foremost of those famed for merit, Deva Raya mahipati, in the presence of (the god) Viupaksha on the bank of the Tungabhdra, (on the date specified), granted the Kadalavemi village in the Ghanagiri country, on the Pinakini (river), bounded (as specified), to the Brahmins, with all usual rights, free of all imposts. The names and shares of the Brahmins are here written (List follows of 48 shares). The boundaries, in the language of the country. Usual final verses.

(signed) Šri-Viupaksha

### 57

Date c 1109 A D

(Tamil) — While the mahâ-mandalêsvara, ? binder (*hatti*) of Chôla-mîrâja, Nulamba Udayaditta-Deva was ruling the earth —

(In the year named), when Vittyanan, the general of Poyšala Dêvai, having attacked the village of Nugapatti in Irumadi-nâdu, was marching past it, Vira Pânar âdittan Valigôlar-âdittan, the supreme lord of Paavalapuram, lord of Nandigiri, Duttar-okkettu gandan, pursuing after, killed horses and men Echchaiaša, son of Šinjaiāša, who was the son of Šomaraša, went to heaven Pulla-dêvai, son of Echchaiaša, set up this pillar of victory

### 58

Date about 1408 A D

Be it well The obtainee of the great śuddha Šaivagamachâra, of the Kaušika-gôtra, Višvâmitra-pravara, Šiva-gôchâra, Yajuš-sakhe and Bahudhvayutsutra, the chief man— *âradhya* to Raja Rujendra-Chôla,— Pommana âradhyâ's son Šivamûrti-ayya had this sâsana made — Benakanavamma-ayya, at Pûmanna-âradhyâ's (? hands)

### 59

Date 1408 A D

Obeisance to Ganadhipati Obeisance to Šambhu etc

Be it well (On the date specified),— in order that merit might be to vira-Harihara-Raja, and to the Brâhmans of Gulaguñjhalli and others named, as well as a god of dignity to all, the of Biru, after dividing (their lands), from their self-acquired property had temples built, and obtaining from Vâianâsi a bâna-linga, set up the gods Višvesvara and Lakshmi-Narâyana, and

causing worship (as specified) to be performed to those gods, presented for them various gifts of land (specified), to be divided equally between the gods

And the care of the Viśveśvara temple, sending for Śivamūti-ayya, son of the *avādhyā* to Rāja-Rājēndra Chōla, of the Kuṭubur-chitramūngalā, (gotra etc as in No 58 above) Pummannāyা we have given to his charge And the Lakshmi Narājanī temple we have given to the charge of Kañchisamudra Nalarī dēva's son Keśavanātha dēva These two priests will share equally in the lands, and carry on the worship of the gods

And to the stone-mason who built these temples, Tipājlī's son Muddōja, we have given the Banneya kula rice-field, for as long as sun and moon endure Imprecations

## 61

*Date 1532 A D*

May it be prosperous Be it well (On the date specified),—as *dharma* to vīra-pratāpa Achyuta-Deva maharāya,—Rayasa-aiya's son Marasaiya, in order to provide for offerings (specified) to the god Kesava of Penugonde, and for a Brahman *chatra*, made a grant of Bommasumudri and the villages belonging to it Imprecations

## 62

*Date 1382 A D*

Be it well (On the date specified), Kenkele Tipārasa granted land (specified) to the Kadabur astrologer Vīra pandita

## 66

*Date ? about 1700 A D*

Duplicate of a receipt for 65 ga paid for a house to four persons (named), the original receipt being lost

## 67

*Date ? about 1550 A D*

(Nāgarī characters)

May it be prosperous The proprietor of Voddenahalli, otherwise named Rāmachandriapura, a sarvamānya agīahāra, is Konda-dikṣhita

## 68

*Date 1392 A D*

Rāmanātha is the only refuge Be it well (On the date specified), when the mahā-mandalēśvara, subduer of hostile kings, champion over kings who

break their word, the rājādbhiṣṭa rāja-puruṣameśvara virū-pratiṣṭri Hālinhūrā Rāya's son pratapa-Bukka-Rāya was in the residence of Penugonde, ruling the kingdom in peace and wisdom — to his father-in-law Mallā-Odeyarī have we given Nagalagele as a      *nde vrithi*

And that Malla-Odeyarī having given it to his house      Kādū-devarasa, that Kādū-dēvarasū had the temple of the god Rūma and a stone sluice to the south of the Hāniyakere made, of which this is the śisurū

## 69

*Date about 900 A D*

Imprecation Be it well Of Mayindāma Chola-mahārāja's house, Malegula having received      , granted 30 kolagū of rice land for three temples

## 70

*Date about 900 A D*

Be it well Chandayya (' fell wounded)

## 71

*Date about 900 A D*

Be it well When the Meda kulu parameśvara      in Erigallu Muttūr,— Bhūpāditya, ? putting on his armour,

## 72

*Date about 900 A D*

Be it well Chōla-mahārāja's ayya, Ayyana

## 73

*Date about 900 A D*

Be it well To Chola-mahārāja, Chateyaparasa's      having been given,— the Rāmadi ? watchman, Mindapōdi Pillaya, sacrificed his head

## 74

*Date about 900 A D*

Kannakuli-arasa's ? army

## 75

*Date about 900 A D*

Be it well Chōla-mahārāja's servant Dadiyan Dādigā, marching upon Mahēndra      army

## 76

*Date about 750 A D*

Be it well When Choliga Muttaiṣri was ruling the Ra di Six Hundred,—and Aianandaīasa (or Nāndaiasa) was ruling the Rāmadi-nādu Three Hundred of Rāma, known as Choka's friend,—his son Donnamara, joining with Chōla Nachcheya, put to flight a force of twelve, and obtaining the permission of Rattavādi, went in front penetrated the troops of horse, slew and entered svargga, gaining glory

## 77

*Date 1505 A D*

(Nāgarī characters)

Obeisance to Sambhu etc Invocation of the Boar Praise of Ganeśa

The giver of welfare to all the world, amusing himself with sporting in (the acts of) creation and preservation, without an equal, the companion of fortune, is there ever a glorious one called Biahma Through his desire expressed by bahusyām (I will be many),—from his lotus navel was born Svabhū (Brahma) From Aja was Atri-muni, from Atī Indu, from Indu Budha, from Budha Pururava, from him Āyu, from Āyu the king Nahusha From him was Yayāti, from him Turvasu, whose line was spread in the Kuru-deśa Certain kings born in it came to Kishkindha in order to do homage to Sītā-Rāma, the best of Raghu's race, who was worshipped by Sugrīva Seeing the beauty of the country, those kings took up their abode in the neighbourhood of Hemakūta, purified from inner darkness by the stream of the Tungabhadra

Among them, moon to the ocean the Tuluva-vamśa, of great valour, was the king Dilipa celebrated From him, the husband of Dēvaki, was born the king Iśvara (Omitting laudations) from him was the king Naīasa In Vidyā-nagarī, formerly made by Vidyāranya, seated on the jewel throne, he was ruling the whole kingdom Having conquered Gajapati-Rāya, he won by his valour the title *Gajapati Rāyēbha-ganda bhērunda* (ganda bhērunda to the elephant Gajapati-Raya) Having conquered the mighty fierce Turushka king in battle, he gained the title *dushta rān-mriga-sardalā* (a tiger to the deers evil kings), and other titles Having defeated the Madhurā king Māna-bhūpa in battle, he forced the Pāndya, Chōla, Chēra and other kings to pay tribute Moreover, in Śrīranga, Hastiśaila, Garudagiri, Kumbhagōna, Vrishādri, Śriśaila, Ramasētu, the great Harihara, Sangama, Nandi-tīrtha, Gōkarna, Kila-hasti, Iśvara-asadas, and in the temple of Viśupāksha, did he make the sixteen great gifts described in holy verse By Tippāji and Nāgamāmbā respectively he had the sons vīra-Nrisimhēndra and Kīshna Rāya

Of them, vira-Nîsimhendrâ obtained his father's kingdom His praises In Kâñchi, Šîrianga, Šeshachala, Garudagiri, Gôkarna, Šrinigendrâ, Alunaśikhârî, and the temple of Virupakshî, did he make the brahmânda, stava-mêru, tridasa taru-latâ, kâma-dhênu, and other great gifts again and again The Anga, Vanga, Kalingâ and other kings waited on him as servants, holding the châmaras and other royal insignia

(With usual titles), this vira-Nîsimhendrâ, (on the date specified) after setting up the god Lakshmi Nîsimha, on the bank of the Tungâbhadrâ adorned by Hemakuta, in the presence of the god Virupakshî, to many Brahmans of various gotras etc gave the Nalabandehâlli village, otherwise called Narasimhpuram, with its hamlet Gungulluvâyi, belonging to Mîdigcî, attached to Bati-nîgala in the Ghanaśailipuri kingdom (bounded as specified), with all usual rights, as an agîahara of 15 shares (List of donees) Boundaries in the Kuñata language

Usual final impetratory verses

This sâsanî of vira-Nîsimhendrâ was composed by Narasimbharya, and engraved by the carpenter Janârdana

(signed) śrî-Virupâksha

## 78

Date about 1495 A.D.

May it be prosperous The maha mandalesvara, champion over the mustaches of the world, Kathârî Saluva, Saluva Immadi-Narasinga Râya-maharâya's treasurer Dêvappa-Nâyaka's son Balanatha,—to Kaya Nañjinathadikshita's son Nârasimha-dikshita,—in order that dharma may be to the king and to Narasinga-Nâyaka,—made Kempa halli into the Narasâmbu agra-hâra, and in the presence of the god Vâranâsi Bhîmêśvara on the bank of the Tungabhadrâ, gave it over, free of all imposts

## 80

Date 1493 A.D.

May it be prosperous Be it well (On the date specified), at the time of an eclipse of the moon,—at the lotus feet of the gods Vâta Keśava and Hanumanta,—the mahâ-mandalâśvâra, champion over the mustaches of the world, Kathârî Saluva, Saluva-Immadi-Narasinga-Râya-mahârâya's servant Kasaveya-Nayaka made a grant as follows —for the anointing and festivals of the god, we have granted the Nandiyakunte-śîme in Vâta,—in order that dharma may be to Immadi-Narasinga-Râya-mahârâya,—with all rights (specified), to continue as long as sun and moon

**81***Date ? 1552 A D*

May it be prosperous Be it well (On the date specified), by order of the maha-âjâdhîrâja iṣṭa-paramâśvara vîra-piatâpa Sadasiâ-Raya-maharâya,—  
the maha-mandalâsvâra, maha-arasu (made some grant) Imprecation

**84***Date 1422 A D*

May it be prosperous Be it well (On the date specified), the worshipper  
of the feet of the god eśvara, Timârasa-setti's son Beli setti's son Bommi-  
setti, had the anointing performed for the god

**85***Date about 920 A D*

Be it well Appiya-setti's son Nagajñvammâ's Palega,—in the  
reign of Bira-Nolamba,—when the cows were carried off, fought and died

**86***Date about 920 A D*

Be it well Šî-setti's elder brother Nolamba—in the reign of Bira-  
Nolamba, when the cows were carried off, fought and died The memorial stone  
of Nolamba who slew

**87***Date about 920 A D*

Bet it well Vikkapa-ganda,—in the reign of Bira-Nolamba,—



## BAGEPALLI TALUQ

### 4

Date 1537 A D

(Telugu)—May it be prosperous Be it well (On the date specified), when the mahārajadhirāja rājaparameśvara vīra-pratapa Achyuta-Rāyamihāraya was ruling the kingdom of the world —to Achyutariya Mallapanna, four persons (named) granted the Vīrapakshipurī village, otherwise called Nandicheruvu, in the Buradakunte sime of the Karakuriki sthāna in the Penugonda kingdom, which had come to them by gift from Bīkshāva Tippānnyagar, (grant repeated three times),—with all usual rights Witnesses

### 5

Date 1537 A D

(Telugu)—On the same date, Achyutariaya Mallapanna made over the village to the god Vīreśvara of Lepākshi in the Penugonda-śime, —in order that merit might be to Achyuta-mahārāya Usual final verses

### 6

Date 1033 A D

(This inscription has neither beginning nor end)

(Tamil)—In the 22nd year of the reign of Kōppaikeśaripanmar, *alias* Šrī-Rajendri-Šola-Dēvar, who etc<sup>1)</sup>— Nu-lambapādi, *alias* Nigarili-[Šola-mandalam]

### 7

Date ? about 1033 A D

(The first part of this inscription is gone)

(Tamil)— Taśaī-ppanman Kāttaman of the Kūdal Twelve in Irumadi nādu included in Rājendra-Šola-vala-nādu, *alias* of Šola mandalam, made a grant of certain lands (specified) which he had received as a *kudangai* from Irumidi Šola-rajai, the chief of the Irumadi-nādu Three-hundred, for having constructed a tank and built a sluice in Tasai in which he was a landholder, as well as of certain other lands (specified), for the god Mahadevar of the village He who destroys this shall incur the heinous sin

<sup>1)</sup> The historical part of this inscription is identical with that of Kolar No 109 a

of having destroyed tawny cows and Varanavasi (Benares), also the heinous sin committed by those who reside between the Ganges and the Kumari

At his request I, Mugalayûr-udaiany Ševidan Šattisâttan, a Vellala of Šembur, *alias* Šundara-Šôla-Nallûn, in Šembûr-nâdu of Šembûr-kottam in Jayangonda-Šola-mandalam, wrote this This is my writing

## 8

*Date about 1030 A D*

(Contains only a fragment of the historical introduction given in Kolar No 109 a)  
(Tamil) — Râjêndra-Chôla's time

## 10

*Date 1397 A D*

(Telugu) Be it well (On the date specified), the mahâ-mandalêšvara râjâdhîrâja râja-parumešvara via-Bukka maharâja's daughter Virupa-Devi's daughter Jommâ-Devi directed a channel to be made in front of Tirumani village belonging to Kai ikuuki-sthala in the Penugonda kingdom,—and sending for her minister Bomma raja's son Naga râja, and her great uncle's son Mâyi-Nâyini,—and saying to them 'You must make this channel', — they sent for the late Vôja's sons Peda-Bayna-Vôja and Pina-Bayna-Vôja, and gave them the contract And they dug a channel from before Peda-Nandisuyûnu and carrying it on below, led it so as to fill the tank And they agreed for 130 Singaya gadyana, and certain land (specified) at the sluice, a horse and bracelets,—on condition that these should be returned if water did not flow in the channel from Annadânamuchadi to Immadiyuru And having performed the proper ceremonies, they caused the water to flow in the channel, on which the above gifts were given to them, and also a dasavanda, free of all imposts, under the Tirumani tank (Rest illegible)

## 11

*Date 1393 A D*

(Telugu)—May it be prosperous (In the year specified), the mahârâjâdhîrâja Immadi-Kadamba-Raya-Vodeya ayya gave to Dinapuri Chinnappa-raddi a kapu mânya (specified) under the Tirumani tank

## 14

*Date 1573 A D*

(Telugu)—May it be prosperous Be it well (On the date specified), by permission of the mahâ nâyakâchârya Gabi-Nâyini and Basava Nayini,—

Garuda-Nâyini and Devata-Nâyini for the offerings of the god Mandem Chenniâya of Bûtaganapalli, the Bojalapalli village, otherwise named Chenna samudra Imprecations

## 15

Date 1392 A D

May it be prosperous The śasana of the god of gods Gadidî Śînivasa, worthy to be borne on their heads by the chief of gods and demons

When the maha mandaleśvara râjadhâraja raja-pârimeśvara, master of the eastern southern and western oceans, vîra-Hîrîhîra-mahîrîya was on the heroic throne of empire —during the administration of Teppadâ Nâgannodeyar, his grandson Tirumalanatha granted a dhaimâ śasana for the stone temple erected in Gaddâ, belonging to him, for the god Tîrumala set up in Tîrumalapura, as follows —(On the date specified), to the three stone-masons (named) he gave Bommanakote to the south of Gadidâ, with all usual rights (specified), in the presence of the god Tîruvengalanâtha

Usual final verses

## 16

Date 1391 A D

(On the date specified) in the same reign as above,—during the administration of the great minister Mangappa-dannâyaka,—when Teppadâ Nâgannu's kingdom was established, at the time of the setting up of the god Gadidî Śînivasa, in the presence of the god Tîruvengalanâtha, Teppada Nâgannu's grandson Tirumalanatha made to the Brahmins who had built Tîrumalapura as an agrahâra, and were performing the service of the god—the villages of Malapagalakunta and Tammapâlakunta, dividing them into 22 shares (Details of the donees and boundaries) Usual final verses

## 17

Date 1418 A D

(Telugu)—May it be prosperous (In the year specified), the performer of the *vajapêya*, *sarvatômukha* and *prativasanta* sacrifices, Sarvakratu Sômanâtha dîkshita, set up the *yûpa-stambha* for the *sarvaprishtha* and *âptôiyâma* (sacrifices)

## 18

Date 1418 A D

(Telugu)—The same person granted Mangasamudra and Oddapalli as an agrahâra of 120 shares He was of the Kašyapa-gotra, Rik šakhâ, the son of Dêvaru sômayâji

**19***Date about 1418 A D*

For the Mangasamudra agrahāya, Naīasinga-Dēva caused in enclosure  
wall to be made

**20***Date ? 1605 A D*

(Telugu) — (On the date specified), when piṭṭāpa Venkatapati-Rāya,  
seated on the jewel throne, in Velampalli Immadi-Kaduappā-  
Nayini made some grant Imprecations

**21***Date ? about 1200 A D*

(This inscription is mostly gone)

(Tamil) — Seems to record the grant of some lands to Brāhmans (Usual  
final imprecatory sentence)

**22***Date 1736 A D*

(Telugu) — Be it well (On the date specified), the mahā-nāyakāchārya  
Guramma Nayini and others (named), caused to be written and given to  
Lāyamantāpa's son Venkatapati a stone śāsana for the creation of a tank, as  
follows — On your constructing a new tank for Balireddipalli in the Penu-  
mala-sthala belonging to our Nāyakship, we grant to you, free of all imposts,  
lands foimed under the tank (as specified), to be enjoyed in permanence

**23***Date 1824 A D*

(Telugu) — Be it well (On the date specified), to the Bāgepalli blacksmith  
Gangappa and Balamma's son Kuntlūrappa, the Reddis and karanas of this  
place caused to be written and given a deed of gift as follows — On your  
building up the cave in this Gadida Mukonda, and setting up Iṣvara in the  
cave, — we grant to you lands (specified) under the Bāgepalli tank in the  
hōbali

**25***Date 1533 A D*

(Telugu) — May it be prosperous Be it well (On the date specified),  
when the rājādhīrāja raja-parameśvara vira-pratāpa Achyuta-Rāya-mahārāya

was ruling the kingdom of the world — giving to Gadidā another name of Krishnaiyāyasamudra, at the feet of the god Tiruvengalālāthā, Chandarām Tippasayya's son Kondumālāsu presented it as an agrahāra

## 28

*Date 1633 A D*

(Telugu)—Be it well (On the date specified), the maha nāyakachārya Gumma-Nāyini and others (named), with the Guyalūr Rādi *lavaṇa*, made a grant of land (specified) to Guyalūr Magāla Nārāpa and Chnāpa Imprecation

## 30

*Date 1544 A D*

May it be prosperous Be it well (On the date specified), by order of the mīhañjādhināja rāja-pāramēsvara vīra pītīpī Sadāśiva-Raya,—the maha-mandaleśvara Rāma Rajayya Dēva-mahā-urāsu granted to vīśisana (as follows) —The tax formerly paid to us ? from the carpenters we have granted to you, free of all imposts Imprecations

(signed) sri Virupāksha

## 31

*Date 1738 A D*

(Telugu)—For the daily and seasonal festivals, the support of the *archaka*, and all other requirements of the master of myriads of worlds, the god Parusha Venkiteśvara,— Be it well (On the date specified), to—devoted to *yajana* and the six rites, of the Parāśāra-gōtra Bōdhayana-sūtra and Yajuś-śākhā, proficient in the Pañcharātiāgama-śāstra, Tiruchānūr Tiruvengalāchārya's grandson, Rāmāchārya's son, Krishnamāchārya,—the maha nāyaka-chārya, purifier of the Achyuta-gōtra, of the Nārāyaṇa sūtra and Dhanuś-śākhā, Gummī-Nāyini Timmi-Nāyini's grandson, Kadirappa-Nāyini's son, Nārasimha-Nāyini,—granted the Pōtuladoddī village, in the Guyalūr-sthala belonging to our Nāyakship, with all rights,—and also the land formerly belonging to it below the Moratupalli tank,—as a sarvamānya,—obtaining orders also from the Rānuvarī (? army officer) on Rāmanidurga for the writing of this śāsana

(signed) śrī Nārasimha

## 32

*Date 1770 4 D*

(Telugu)—Obeisance to Śambhu etc Be it well (On the date specified), the Itikedurga tāluk jahagīdār Isumāl sahēb and Tālu-Umma-sāhēb, with the

Redi *karanas*, caused to be written and given to Vadige Redi Channayya a *dasavanda sasana* as follows,—near to mytra Madappagaripalli, included in Marigānikuntla, you having spent your own money and repaid 1 pond and 3 wells, in the wet land under these containing the names of the reddi, karana and iyagars, we grant you a *daśavanda* (as specified), to be enjoyed to posterity Sarabbu Pedanna obtained this copper *sāsana*

## 33

*Date 1406 A D*

(On the date specified), when Déva-Rāya-Vodeyai was in the Sira kingdom,—and Lakhumanna was ruling Itigekote,—Kannari-dēva's (son) Malapa hvd Lakhumanna's gate, pond, and stairs built Fortune to them

## 35

*Date ? about 1250 A D*

Be it well of all worlds, self-contained heroes, the earth and the sky, making the sun and the moon, wearing the constellations as a garland, the falling thunderbolt they catch like a ball, the seven oceans they step over, the mountain chains they leap over epidemics they fight with so as not to come, Java (Yama)'s panting they , death they seize, the head of they turn, the attendants of Kulika they pursue after, simple terrors to all the world, having the form of Rudia, like Nandi and Mahākāla, or Viābhadrā and the other *pramatha ganas*, having their heads at the feet of the faithful, having their heads pure warriors, cutters down of enemies, guardians of intelligence, like vira-bratis they bathe in the ocean borne up by the serpent-adorned (Śiva), run-away cattle they trace, surround themselves with garlands of entrails they worship with their heads cut off, they play on their arms as on the vine, like Ravaṇas of the Kali-yuga, — praising the feet of these innumerable ganas, devoted to works of merit, (was)—Be it well The great minister saivādhikārī, mahā-pasāyita, supreme favourite, Lankara Hiriya Lankā patta-sāhami, Iugōna Déva's *karakaru* (with other epithets)

## 36

*Date 1753 A D*

(Telugu)—Obeisance to Śambhu etc Praise of the Boar Be it well (On the date specified), I, the great Āvatā-nād piabhu Chana-Banē-Gavuni's grandson, Muddu-Nārāyanasvāmī's son, Rangappayya Gavuni granted to Chalamayya (descent stated) a *sāsana* of a grant of land as follows — You having long

been dependent on me, and having represented that you had not enough for your livelihood, and at the time of the birth of my son, when making the sixteen great gifts, having brought the same to my mind,—I grant to you Honnampalle, a *maya* of kasaba Māragānikuntla, belonging to Udayabhānu-chakra vartti durga, otherwise called my Itikeduiga (Boundaries and other details) Imprecations

## 37

Date 1539 A D

(Telugu)—Be it well (On the date specified), for the supreme lord of the fourteen worlds, treasury of the ocean of love, master of a myriad worlds, chief god of gods, Māragānikuntla Tūvengalanātha,—when the maharājādhīraja rāja paramēśvara vira-pratāpa Achyuta-Dēva māhārāya was ruling the kingdom of the world —Bhandaram Apasaya's sons Timmiasayya and Kondippayya made a grant of Māragānikunta, with its hamlets, in the Guyyalur sime attached to Penugonda belonging to their Nayakship,—in order that merit might be to Achyuta-Deva-mahārāya Grant repeated three times Imprecations

## 38

Date 1592 A D

(Telugu)—May it be prosperous Be it well (On the date specified), the rājadhirāja rāja paramēśvara vira-pratāpa Venkata-Dēva-mahārāya,—on the application of Mandi-Nayini and Vasanti-Nayaku,—in order that merit might be to Śī Ranga-Raya,—granted to Penugonda Tīrumala-Tatacharya the Mā aganikunta village as a *sarvamanya agrahara*

## 40

Date 1617 A D

(Telugu)—Be it well (On the date specified), when the rājadhirāja rāja-paramēśvara vira pratāpa Ramachandra Raya-Dēva-mahārāya was ruling the kingdom of the world —the great Āvati-nād prabhu Immadi-Havali-Banre-Gauni-ayya granted to Māragānikuntla Chinnapa-Radi a śāsana of a *godagumbal* village, namely, the Godaguchintapalli village, belonging to Māragānikunta within our boundary, with all usual rights Imprecations

## 41

Date 1536 A D

(Telugu)—May it be prosperous Obeisance to Śambhu etc

Be it well (On the date specified), when the mūharâjâdhîrâja râja-parâmêśvara vîra-piatîpa vîra-Achyutâ Dêva-mahaîaya was ruling the kingdom of the world — to Nañja Gavuni, for the god Virêśvara, the maha-nayanâchârya Lakki-Nayaka and Krishnappa-Niyaka (having set up) the linga Pañchamêśvara

## 42

*Date 1771 A.D.*

(Telugu)—May it be prosperous Be it well (On the date specified), the boundaries of Udayabhânudurgga at which stones were set up

## 43

*Date 2 1774 A.D.*

Be it well (In the year specified), Maddikere Âshâdha Nâgarasa's son, the Ndugal karanika Rechappa's younger brother Sovappa's son Malapa,—Kannara dêva s (son) Malapa being the sénabôva in Itigakote,—as a dharma to the heroic retinue,—had the dîpamâle-kambha made for the Mûhâ-Lakshmi temple

## 44

*Date 1773 A.D.*

(Telugu)—May it be unobstructed May it be prosperous

Be it well (On the date specified), Muru Râvu and Udayagni tâluk Ummari-sahêb caused to be written and given to various Reddis (named) a stone šâsana as follows — On your restoring this village for this a dašavanda mânya (as specified) is granted to you, to be enjoyed in permanence Imprecations

## 45

*Date 1775 A.D.*

(Telugu)—May it be unobstructed May it be prosperous

Be it well, (On the date specified), Ajam Ummar-[sâ]bi, killedai of the Udvavahânuduiga foit, and Usmân Khân, subedâi,—according to the order of the Šrimant Raja Šri-Muñâriji Hindu-Râvu Ghôrapade's senâpati-sâheb,—caused to be written and given to the chakkara Maiyappa, dâsari of Pokamâkalakuntapalli in the Mañagânîkuntla tâluk, a dašavanda šâsana as follows — details of the grant (*mostly effaced*)

**46, 48, 49***Date 2 1774 A D*

(Telugu)—Be it well (On the date specified<sup>1)</sup>), the mahâ-nayakâcharya Valapa Bommi-Nâyudu and others (named) granted a *bhdshâ-patâ* fixing the *achchakattu* of the Gangasumudra tank

**50***Date 1760 A D*

(Telugu)—śrî Râma Be it well (On the date specified), the mahâ-nayakacharya Gummi-Nayini and others (named) caused to be written and given to Venkatappa a *chavâtu-śâsana* as follows—Your father Chinnanâ having died in the service of Tumala, we grant for him land (specified) in Kondamâlapalli belonging to Chikavelu village, to be enjoyed to posterity Witnesses

**52, 53***Date 2 1741 A D*

(Telugu)—(In the year specified), the mahâ-nayakâcharya Timmi Nâyini, Kadirappa-Nâyini and Nârasimha-Nâyini's agent, Dalavîyi Na:asumha caused to be written and given to Vustikayula Bayitita a *châvâta-śâsana* as follows—Your father being wounded and having died in the service of our father, we grant for him land (specified)

**54, 55***Date 1760 A D*

(Telugu)—A similar grant by Vasanta-Nayini to Buddula Timmaya

**56***Date 1760 A D*

(Telugu)—A similar grant by the same to Pichchali Muniga

**57***Date 2 1733 A D*

(Telugu)—(In the year specified), Palasamudra Yarraya having died in the service of Tummala, a *nettara-gutî mânâya* was granted for him in Gadampalli

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<sup>1)</sup> Given as Saka 1840, Jaya The number and name of the year do not agree, and the inscriptions are evidently much more modern

**62***Date 2 about 900 A D*

Be it well When, his chest embriced by the Lakshmi of victory gained by conflict in many wars, the Trinētia of champions, the Vaidumba-mahārāja, with the Kiru-doie (or small river) as his boundary, was ruling the kingdom of the world — in the Nolambani-maharāja's Muumalki battle (some one) died (Account of his exploits) For this, Vaidumba-mahārāja made a grant for him of Tummali, free of all imposts Imprecation

**64***Date 1743 A D*

(Telugu)— Be it well (On the date specified), to Gummināyinipālya tāluk Sahana Pāpanna's son Dalavāyi Narasimhana,— having the title head of all the true feudatories, Bhimana, together with the people of Pagonda, Pedda Balāpuīam, Chinna Balāpuram, Kondigiri, Gudibanda, Kaiyālam, Kōlāla, Punganūru, Madalapalli, Gurumkonda, Rachavidi, Birangi, Kottakōta, Tummala, Kadirapanāyinipālya, and other places in the four directions, caused to be written and given a śāsana (?) entitling him to receive the customs dues specified) Imprecation

**66***Date 2 1751 A D*

(Telugu)— śrī-Rāma Be it well (On the date specified), the Ānjanēya temple was caused to be built by Peddabatta Venkata-jōshu Details of the mānya for this temple

**68***Date 1762 A D*

(Telugu)— śrī-Rāma Be it well (On the date specified), the mahānāyināchārya mahārāja Gummi-Nāyini Nārasimha-Nāyini's lawful wife Rāmakka-amma's son Vasantappa-Nāyini's maternal uncle Appanātha's lawful wife Kadiramma's son Dalavāyi Subbapi, in Kalyanagiri, to endure as long as sun and moon, caused to be built in stone on the summit, *gapasdele, satā*, and a fort with bastions

**69***Date 1625 A D*

(Telugu)— Be it well (On the date specified), for the god Prasanna Nandiśvara,— Gummi Nāyini, Kadirappa-Nāyini and Nārasimha-Nāyini's mother Kadiramma, gave Balijapalli, free of all imposts, for as long as the sun and moon endure

## 70

Date 1336 A.D.<sup>1)</sup>

Obeisance to Ganâdhîpuṭi Praises of Śîva, Ganesa, Varuna and Sûrsvatî Usual account of the descent of Yâdu from the moon In his line were many kings, among whom was Bukkan, whose wife was Magambika From them (omitting laudations) was born Sangama, whose wife was Mumumbika, and they had five sons,—Harihaṇa, Kūmpa, Bukkan, Mura, and Mudra The eldest of these became the ruler of the nine continents Having conquered in all points of the compass, he was served by the kings of Anga, Kalinga and other countries And he ruled in Kunjarâkôna-puri (Ânegundi) On one occasion he crossed the Tungabhadra with the intention of hunting, and coming forth with his army, saw the forests to the south And in the forest, that moon to the ocean Sangamîṣa was surprised to see a fierce dog with long teeth, only chewing what had been bitten, and a hue And seeing the god Viṇupaksha along with the goddess Pampâ, he did obeisance to them, and drawing near, paid respect to Vidyâranya, the yati in that temple, and informed him of the above very curious circumstance The yati, acquainted with the three times (past, present and future), smiled and said,—“O king, this place is worthy to be the residence of a family of great kings, this is a specially strong site Make here a city named Vidyâ, equal to Alaka (Kubera’s city), with nine gates, wherein you may reside, like Purandara, in wealth acquired by victory in war on all sides, and hold the world in your serpent-like arms” Thereupon Harihaṇvara, doing according to his direction, was seated on the throne, adorned with the white umbrella, and made the sixteen great gifts, resplendent in the *nagara* (or city) called Vidyâ (or Vidyânagara) of vast dimensions

(On the date specified), during the *phalâbhiseka* festival for Pampa-Virupaksha-Mâheśvara, he formed certain agârahâras And (with praises) to Aie kere Bhaskara’s son Pampâvirupaksha, he gave Yâragudi in Tummadumbla, in the Kondakamala Valluvi śîme, in the Yakuvi-nivîti belonging to the Ghanaśaila-puri kingdom Its boundaries And he gave it the new name of Vidyâranyapura And for the worship of the god Mahesvara of Śîśaila he granted Chitturapalli

By order of the king the śâsana was engraved by the śâsanâchârya Naga dêva

Boundaries in the language of the country (Telugu) Usual final imprecatory verses

(signed) Śrî-Virupâksha

<sup>1)</sup> From its date this inscription would be of special interest if authentic, but it cannot be depended on being printed from a hand copy supplied by the people, no original being forthcoming

**71***Date 2 1636 A D*

(Telugu)—(In the year specified), the mahi-nayakachârya Gummî-Nâyîni Narasimha Nayîni's son Kaduappa-Nayîni granted to Mittemaii Mekala Bommu a *dusavanda* as follows — In Mittemaii sthalâ the Linganu-vadu being breached, and you having repaired and enlarged it, from the wet land under it one fourth part is granted to you as *daśavanda*, to be enjoyed by you and your posterity— except the

**72***Date 1533 A D*

(Telugu)—Obeisance to Narasimha (On the date specified), for the god Kuali Narasimha,—Timmarasayya, in the kingdom belonging to his Nayakship, granted the village, among the villages granted to him by the maharajâdhîrâja râja-parameśvara vira-pratâpa Achyuta-Râya-mahîrâya

**73***Date 2 1671 A D*

(Telugu)—(In the year specified), Gummî-Nâyîni Kaduappa Nâyîni Narasimha-Nâyîni gave to the god Kuntlû Bhairuvêśvara's *archaka* Muddavya a copper śâsana as follows — In regard to the *mânya* belonging to this god in Bâgepalli-sthalâ many troubles having arisen, on our word they have been excused, and orders given to make it free of all imposts Imprecation

**74***Date 1684 A D*

(Telugu)—śrî-Rama Be it well (On the date specified), at the lotus feet of the god Chitigânapalli Jînârdana,—the maha-nayakâchârya Gummî-Nâyîni Kaduappa-Nayîni Peda-Vasantî-Nayîni granted for the daily service a śasana as follows — The tract bounded by the villages (named) have we granted, in which making many tanks, ponds and wells, you will cultivate, free of all imposts, and carry on the service of the god Usual impetratory verses

**75***Date 1617 A D*

(Telugu)—(On the date specified), when the râjâdhîrâja raja parameśvara vira-pratâpa vira-Râma-Dêvî-mahârayalayya was ruling the kingdom of the

world — the maha-nayakacharyya Gummi Nayini Kudirappa Nayini Krishnappa Nayini's agent Chakivala granted this sasana When establishing the Tirumalapurichevu aghāvara, *mânya* lands (specified) were granted for the gods (named)

## 76

*Date 4 1729 A D*

(Telugu)—(In the year specified), Suṅgi Deva-Rumi's son Lakhappa-rahuta built this tank, and gave it the name Lakhisimudi Imprecation

## 77

*Date ? about 900 A D*

Be it well When the Pallava-maiāja was ruling the kingdom of the world —along with Chentalapalli Devinnamma, Chentakapulla Nâchi-kara died

## 78

*Date ? 1719 A D*

(Telugu)—Obeisance to Ganâdhîpati Be it well (On the date specified), the iyots holding land under the Krishnasâgra tank granted to Gummarnayakapalya Sâmba a guinden (specified) Imprecation

## 79

*Date ? about 1250 A D*

(This inscription has no beginning)

(Tamil)—Some land was granted, as a devadâna, below a tank built by ngana, a servant of the mandalika ndi devan, who was the son of Maraśinga, son of Kali-dêvan Kaśavap , who was again the son of Šellua Ganga-dêva (Usual final imprecatory sentence )

## 80

*Date ? about 1250 A D*

(Tamil)—Kaśavappaiya's son Maiaśingan seems to have made a grant of some land to Šômaiyya

## 81

*Date ? about 1250 A D*

(Tamil)—This is only a fragment, it mentions one Ganga-devan, son of ppandi

## CHINTAMANI TALUQ

1

Date 1775 A D

(Telugu) — śrī-Rama Be it well (On the date specified), the mahā naya kāchārya Kottapalya Venkatapa-Nayini Rangappa-Nayini granted to Ranga-Nayini's dalwāyi Appa nāyīdu and a number of others (named) a dasavanda sāsana as follows — Near to Munganapalli belonging to our Nāyakship, you having made the new tank Aīakunta, of the lands below it, we return two parts, and grant is dasavanda one part, to be enjoyed by you to posterity

Witnesses to this—Sun and moon etc Imprecation

2

Date ? 1805 A D

(Telugu) — From Šilagāta to the frontier is 9 Krishnāvija hariddaris, the fields east of Munganapalli, and Buchāpalli in Guirumkondā tāluk, are the boundary Date

3

Date ? about 1288 A D

(This inscription is gone in parts)

(Tamil) — The strong-armed Viśa-Nārāyana, [mandalika of Koyyakūrai-nādu], laganāra devar, seems to have made, with pouring of water, a grant of certain lands (specified), for as long as the moon and the sun endure, to Aiyyar Alagar Šellappillai Nāyan and ten others, having formed the lands into 12½ shares

Usual final imprecatory sentence and Sanskrit verse

4

Date ? 1794 A D

(Telugu) — śrī-Rāma (In the year specified), the mahā-naya-kāchārya Kottipale Venkatapa Nayini Rangappa-Nayini gave to Kondamaila Yeirapa a written order as follows — You having also taken trouble and exerted yourself for our samsthāna, we grant to you Bodigundapalli as an mām, to be enjoyed by you and your posterity The mānyas of the place to continue according to former custom Signature

## 7

*Date ? about 1100 A D*

(Tamil)—Konguraiyan Šoma-dēvan, *alias* Kulottunga Šola Mādamangalam udaiyan, the landlord of Madamangalam in Koygaikkurai-nādu of Melai-Mārājapādi in Irattapādi-konda-Šola-mandalam, built this channel and fort

## 8

*Date ? about 1100 A D*

(Tamil)—Vīma-devan, *alias* Kulottunga-Šola-Mādamangalam-udaiyan, a descendant of Konguraiyan, *alias* Vīmā-gāmundan, who was the landlord of Madamangalam in Koygaikkurai-nādu of Melai-Mārājapādi in Irattapādi konda-Sola-mandalam, built this channel and the fort and temple on this hill

## 9

*Date ? about 1100 A D*

(Tamil)—Konguraiyan Kalavāra-nād-ālavan Virudamāndar kōlan, landlord of Kalavāra nādu in Irattapādi-konda Šola mandalam, gave the name of Vaidumba-gāmundan and granted, with pouring of water, Mādamangalam with permission to display all the suitable insignia, to Virudakāran of Mādamangalam in Koygaikkurai-nādu of Melai-Mārājapādi Thus did Konguraiyan Vaidumba-gāmundan become the happy landlord of Mādamangalam His grandson Arumoli-gāmundan's son Vikkuama Šola-gāmundan built a tank and sluice His son Gangagonda-Šola-Mādamangalam-udaiyan built a tank (named) and sluice, and His son Gengai gonda-Sola-Mādamangalam-udaiyan built the tank Paitēri and its sluice His son Vīma-dēvan, *alias* Kulottunga-Šola-Mādamangalam-udaiyan, caused a tank, named Vīma-kattu after him, and sluice to be built, built the tanks and Nāvalēri with sluices, made the channel in front of Vīma ēri, constructed the fort, temple and pond on this hill, and

## 10

*Date ? about 1100 A D*

(Tamil)—Vīma-devan, *alias* Kulottunga-Šola-Mādamangalam-udaiyan, a descendant of Ma-Bima-gāmundan of Mādamangalam in Koygaikkurai-nādu of Melai-Mārājapādi in Irattapādi-konda-Šola-mandalam, built the fort on this hill, and

## 11

Date ? 1570 A D

(Telugu)— May it be prosperous (In the year specified), the mahâ-nâyakacharya Vôbi-Nâyinî Rama-Nayinî made a grant of Rajupalli in the Kôdkallu ūme, in the presence of Raghupati Imprecation

## 12

Date ? 1568 A D

May it be prosperous (In the year specified), by the mahâ-mandaleśvâra râjadhirâja raja-pârameśvara vîra pratîpa Râya-mahârâya's order, and the great minister Ranappanna-danâyaka's direction,—the maha mandaleśvâra, champion over mustaches, Kathari Sâluva (?Tîmma)-mahârâja and Pedda-Dêva-mahârâja made a grant of Kôdagallu village to the god Kâdua Nâsimha, at the time of the eclipse of the sun,—in order that merit might be to Gupa Râju, Peddaya, and the mahâraja

## 13

Date ? about 1288 A D

(Famil)- I, one of the feudatories of the strong-armed Vîra-Nârayana—the mandalika of Koygaikuru-nâdu—granted, as a *sarvamânya*, certain lands (specified) to Rajakkal-Nâyanâr, who was of the pure Shaiva [philosophy] handed down in uninterrupted succession from Sadâśivî to guru, and who was the family guru to the Chola, Pandya and [Kérala] kings

Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings

## 14

Date ? 1748 A D

(Telugu)— śri-Râma Be it well (On the date specified = 1747 A D), the mahâ-Âvati-nâd-prabhu Venkata-Nâlâyûnapa-Gavuni's agents Sindunimalla Hanîmî-Nâyinî and Konama-Nayinî granted to various persons (named) a *daśavanda* (specified) for clearing out the silt from the big tank of Bôdam-palli in Konakunte And in the following year for repairing the Baru gundi (or sluice) which was breached, they granted another *daśavanda* (specified) The local *mânyas* granted in the year Maṇmatha (? 1715 A D) to continue according to former custom Details of these

## 15

*Date 1292 A D*

(Tamil) — (On the date specified), I, Dēvundi-chchīyan, the strong armed Vira Narayana, the mandalika of Koygaikkuru-nādu, made a grant, with pouring of water, for as long as the moon and the sun endure, of certain lands (specified), [to be enjoyed] as a *madappuram*, to Sadaśiva-deva, the *tanapatu* [in the temple] of the god Muttisvaram-udhiya-nayanar on the hill near puli Prosperity

Rāmabhūdīa again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings

I beg of you, future kings, that you should maintain the land granted to a Brahman Maintaining [a gift] is superior to making a gift

By this [charity], I have amassed the wealth of virtue I have [at the same time] respectfully placed on my head the two feet of him who has made it his duty to maintain this People of all times are the protectors of this

He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years

Usual final imprecatory sentence

## 18

*Date about 1289 A D*

(Tamil) — I, Rāghavī devai, the strong armed Vira-Narayana, the mandalika of Koygaikkuru-nadu, granted, as a pious gift, certain lands (specified) to Šellappillai of the Bhāīadvaja-gōtra

Usual final phrase and imprecatory sentence Final Sanskrit verses

## 19

*Date ? 1290 A D*

(Tamil) — This inscription is fragmentary Some one makes a grant, with pouring of water, to the *mahājanas* of the dry and wet lands with their four boundaries belonging to Še samudiam, alias Vira-Nārāyana chchaturvedi mangalam (Final Sanskrit verse) The grant was made exempt from all taxes (a few named)

## 20

*Date about 1289 A D*

(This inscription is mostly gone)

(Tamil) — [Vira-Rāghava-devan], the Vira Nāīāyana, [Nāle]rkkanda, mandalika of Koygaikkuru-nādu, seems to have made some grant (Final Sanskrit verse, mostly defaced)

**22***Date 1487 A D*

(Telugu)—May it be prosperous (In the year specified), the maha-nâyakâ-chârya Mukonda Kadîri-Vôbali-Nayîni, and Kadirapa-Nayîni granted to the *bhata râja* subjects in their kingdom, the right to certain grain and money Implications

**24***Date 1478 A D*

(Telugu)—May it be prosperous (On the date specified), Nâlapa Nâyîni Chinalaki Nâyîni made a grant of Setikonda for the offerings to the god Thuvengadanatha of Mukonda

**28***Date 1534 A D<sup>1)</sup>*

Obeisance to Šambhu etc Praise of the Boar and Ganêša

Usual account of the rise of the Lunai race, to Yayâti's son Turvasu In his line was Timma-bhûpati Birth of Niśimhendia and Kiishna Râya Then came Achyuta-Raya, who (on the date specified) granted to Chikkayachârya the Mindagal village The śasana was composed by Svayambhu, and engraved by Vîvana's son, the carpenter Viranâchârya Usual final verses

**30***Date 1047 A D*

Be it well In the Šaka year 970, the year Saibbajit,—to the takei of sîmat-Vîra-Pândiya's head, and Sêrama's (the Chêra king's) Sâle, Kôv Iraja kêsaripadma, who was the Udeyâi šrî-Rajâdhîaja-Dêva, the 30th of his reign —

When šrimat dandanayaka-Appimayya, who was the *okkettu* champion, the Narâyana of champions, Chôla's lion, Rajendia Chôla Brahma mîtiaya, ruling the Maîjavâdi Seven Thousand, was in the camp at Vallûi, ruling in peace and wisdom,—on Muñuganamale Muddalasa's son Bañayya, who was Râjendia Chôla-Pompala-mârâya, having a new tank called Pallavakattu constructed in Mindungallu of Koyyakore nâdu, having the sluice fixed, and levelling the ground,—and having the ruin(ed part) of the god Sômâšvara's temple repaired and plastered over,—Appimayya, who was Rajêndra-Chôla-Brahmamârâya, gave for the god Sômâšvara of this village, of the first

<sup>1)</sup> See note to Bagepalli No 70 This present inscription is also from a copy given by the people, there being no original It is full of mistakes in the order of verses etc

at the sluice of the Pallavagitti, according to the Cholan-singam kolaga, a kanduga of rice land. And building a tank called the northern Pompalakattu, and having the sluice fixed, he granted five kolagas of rice land at that tank, for the perpetual lamp one oil-mill in this village, and for the priest ten kolagas of rice land,—as a meritorious gift from the king to the god Sômeśvara.

Whoso runs this work of merit, falls into the sin of destroying cows and Bânaśâsi.

### 31

*Date about 1050 A.D.*

Be it well When the *odeya* of this village, Rajendra Chola-Pompali-maraya, ascended to *sagga*,—his servant Chelvagandu had his head cut off, and died for him a *kodage* of a kanduga will be given

### 32

*Date 1546 A.D.*

(Telugu) — Be it well (On the date specified), the nâyakâchârya Kâdarini Nâmbaya-Nâyini gave to the Jayarâjapura *karana*, Gôvindayi

### 34

*Date 955 A.D.*

Be it well (On the date specified), the Gamunda Sômi-dêva made grants of land (specified) at the Irugasainudra (tank) for the offerings and lights of (the god) Detailed directions as to the ceremonies to be performed

### 36

*Date ? about 885 A.D.*

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambâdhîraja was ruling the kingdom of the world —and Kundayya was ruling the Nekkuudi-nâd,—Kongereya Mu gavunda's son Kovaleya, slaying many in , entered the abode of *svarga*. For him the king made a grant of land (specified) Imprecation

### 37

*Date about 1289 A.D.*

(Tamil) I, Vîra-Râghava , Nâleikkanda, granted certain lands (specified) for the god Bimêšuram-udaiyar

## 38

*Date 1289 A D*

(Tamil)—May high position tend to high character May position tend to prosperity (Usual final Sanskrit verse)

(On the date specified), I, Ilâgîva-devan,—the maha-mandalisvara, the strong-armed Viru-Nârâyana, Aiyyan ankakâra, Nalêrkkanda, the mandalika of Koygaikkuru-nadu—made for my benefit, with pouring of water, the following grant, exempt from taxes, for the evening worship, in my name—Nâlêikkanda, of the god Bhîmîsvâlam udaiya nâyânâi of Kaivaram in Nigaiili-Sola-mandalam —

Among the villages in the districts (named) which came under my rule (in 1280 A D) on my victory in battle over Gangappei umalan Tiru chChirram-balâ-nâla-nâyan Briahmarâya at Ambadakki in Tanda-nâdu and , the village of Peiyannapalli with the wet and dry lands, the trees overground and the wells underground, included within its four boundaries, together with some other wet lands (specified)

This is to continue for as long as the moon and the sun endure I also set up a stone inscription to the above effect He who utters this shall be the perpetrator of the five great sins on the banks of the Ganges and shall be the husband of his own mother (Usual final phrase )

## 39

*Date 2 1407 A D*

May it be prosperous Be it well (On the date specified), when the mahârajadhirâja râja-parameśvara, master of the eastern western northern and southern four oceans, vira-pratâpa Dêva-Râya-maharâya was ruling the kingdom of the world —the Manneya of the Muluvâyi-châvadi, the maha-nâyakâchâryya Magode Singaya-Nayaka's son Vôbayya-Nayaka, for the offerings to the god Gôpinatha of Holeyahalu, granted Vôbasamudra, a hamlet of Gondanahalli belonging to our Nâyakaship,—making it over to the priest Akankam's son Kadârinâtha, of the Maudgalya-gôtra, in the presence of the nâd-gauda and others (named) Imprecation

## 40

*Date 1423 A D*

(In the year specified), for the god Gôpinâtha, Vôbaya-Nâyaka made grants of land (specified) at Nekkundi, and the dues from the fair on loads, oil, and mâsatî And Sabbume-Nâyaka's younger brother granted a garden

## 42

Date 1813 A D

(Telugu) — For the god R̄yঁgôpala, (on the date specified), the Gubbi-subêdâr, Bôre-gavuda, made a grant

## 43

Date 2960 4 D

Be it well (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Bîra-Nolambadhûja, in the enjoyment of peace, putting down the evil and upholding the good, was ruling the kingdom of the world — of the Kanvâyanî gôtîa, Komâramangalam Odeya, Nigumayya's son Kaunayya and Sunkarayya gave to 108 Brâhmans of Kurumbur 15 gadyana of gold, for daily providing one *pânnadî* to any one who stops in the Kurumbur *gutte*, to continue as long as sun and moon endure Witnesses

Written, with the approval of both parties, by the poet (*habbada*) Nagamayya Imprecation

## 44

Date 2960 A D

A similar grant at the same period by the same persons

## 45

Date 1297 A D

(Tamil) — In the 3rd year of the reign of the emperor of the whole world Hôśala Šri-vîra-Vîšvanâ-Dêvar —

I, Mukkana-Kâduvetti Pallavâdittan Sipati-nâyan, son of Kitaiâśvîr of Kurumbur, granted (on the date specified) Kattigaipalli, situated to the east of this village, as a *dêvadâna*, for the god Vijaya-Mâdiśvaram udaiyar This is to continue as long as the moon and the sun endure (Usual final imprecatory sentence)

## 46

Date 2 about 1230 A D

(Tamil) — For the god Vijaya-Mâdiśvaram-udaiyâr of Kurumbur This was written by Perkkadi Ilaiyan in accordance with the order of Mudaliyâr Šî-Nâraśinga-Poyšala-Brahmâdhîrâjar (Usual final imprecatory sentence) Šetti-dêvar, son of Iyâr, granted, as a *devadana*, certain lands (specified),

and made them over to the Śiva Brahmanas (two named), the holders of tax-free land in the village Witnesses—the mandalika of Kuiumbūr, and Peiūmā-Ilugalvā

## 47

*Date 1022 A D*

(Tamil)—In the 11th year of the reign of Kō pParakēśaippānmaī, *alias* Rājendra-Śola-Devaī, who took the Eastern country, Gangai and Kadāram,  
Kuiumbūl gāmundan

## 48

*Date ? about 1250 A D*

Be it well Āneyur Kritigūiarasa's son Piasurasa had this sluice made

## 49

*Date 951 A D*

Be it well (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, the Pallava Rāma, champion in destroying many, of one word, Irīva-Nolambādhīrāja, putting down the evil and upholding the good, was ruling the kingdom of the world — Rājamayya's son Bhīmayya, for (the god) Bhīmēśvara, made a grant,—and Nolamba and Tiruvayya made a grant in Āneyūr,—of land (specified) Imprecation

The writer of this was Gōnachittara Kandayya

## 50

*Date about 950 A D*

Be it well Āneyūr Kandayya, a Java (Yama) to enemies, the Pallava true champion, the Pallava sun, Irīva-Nolamba granted the *pannasu* on the Bhāge 5 ploughs of rice land,—on the application of the five hundred āchāris of Bijaitamangala

## 52

*Date ? about 1297 A D*

(Tamil)—I, Pallava-Nulamba Amāttiyarasar,—the receiver of a boon from [the goddess] Dēvagāmbā, supreme lord of Kāñchi-pura, Mukkana-Kādu-vetti, champion over the three worlds, the sun among the Pallavas, the glory of the Pallava race, ornament of the Pallavas—granted, for as long as the moon and the sun exist, certain lands (specified), as a dēvadāna and as

tax free property, for the god Šola išvam-udviya Mahidevar of Ānayūr in Neikundi-nadu of Nigarili-Šolū-mandalam and to the Šiva Brahmana (named, with his gōtrā) of the temple, respectively He who does not carry out this charity shall go in the sin of having killed a tawny cow between the Ganges and the Kumari (Usual final phrase)

## 53

Date 1337 A D <sup>1)</sup>

(Tamil)—During the rule over the earth of vira-Bhalūla-Devan—

(On the date specified), for victory to the arm of the great minister Dadi Šingeya-dannāyakkar's younger brother Vūlappa-dannayakkai,—the great piāsayitta, dannayakkai, the inhabitants of Periyā nādu in Kaivāra-nādu, Vūlada-Pemmi-śettri's son ttan, Kettu-gāmundan and others, seem to have made a grant to the descendants of guttūn's son vira Pammūnan, who died at Ānuyūr puram in Kaivāra-nādu of Nigarili-Šolū-mandalam

This is to continue as long as the moon and the sun endure He who injures this charity shall incur the sin of having killed a cow on the banks of the Ganges He shall be the paramour of his own mother

The signatures of dannāyakkar and of the inhabitants of Periyā nādu in Kaivāra-nādu

## 54

Date ? 1685 A D

The feet of Tiruvengalanātha are the refuge

Be it well (On the date specified), the mahārajadhiraja rāja-paramēśvara viśva-pratāpa,—worshipper of the lotus feet of the master of the universe and of myriads of worlds, the ancient Purushottama, the god Venkateśvara,—of the Bhōsala vamśa, Šembhōji-Rāja's son Malukōji-Rāja, granted for the god Tiruvengalanātha, free of all imposts, the Āvalambagiri village, belonging to Kaivāra-sthala, in the Kōlāla-śīme, one of the seven nāds attached to the Hosa lu-chāvadi during the government of Šivaji-mahārājādhīrāja,—which the illustrious Chetrapati Šivaji-mahārājādhīrāja had granted to Malukōji-Rāja as a mūrdī —Regulations for the great car festival Apparently also a grant of Kondadarahalli, a hamlet of Āvalambagiri, for some service at Yerukālave Imprecation

<sup>1)</sup> The Saka year given is 1485 and the Kali year 1485—a curious interchange Both the years are clearly wrong, as the inscription is of the time of Ballāla III

## 55

*Date 1533 A D*

(Nagari characters)

May it be prosperous Be it well (On the date specified), when the mahārājādhīrāja rāja paramēśvara vīra-pratāpa Achyuta-Rāya-mahārāya was ruling the kingdom of the world — Sāṇi Padumappa-Nāyaka's son Chinnappa-Nāyaka and others (named) granted, for the of the temple of the god Tiruvengalanātha, a dharma-śāsana as follows,—in the Kōlala-śīme the Sālahalli village, and in Ālavalli the Sumūntahalli village, were granted (with directions which are effaced)

## 56

*Date 1524 A D*

(Nagari characters)

The inscription is much effaced It records grants for the god Tiruvengalanātha by , in order that merit might accrue to Krishna-Dēva-mahārāya

## 57

*Date 1527 A D*

(Nagari characters)

A similar grant, much effaced

## 58

*Date 1551 A D*

Similar to the above

60<sup>1)</sup>*Date 1532 A D*

(This and the following inscription are mostly gone)

(Tamil)—While the maharājādhīrāja rāja-paramēśvara vīra-pratāpa śī-Achyuta-Dēva-Rāya-maharāya was ruling the earth—

(On the date specified), his dependent, Timmapa-nāyaka, son of nāyaka, granted, on the holy day of Gōkula-ashtami, with presentation of gold coins and pouring of water, in the presence of the god Tiruvengalanātha of Ālambagiri, certain lands (specified) with all rights (named) to Giribhatta's

<sup>1)</sup> This and the following inscription are in the Kannada language, though written in Tamil and Grantha characters

son *archak* Timma-bhatta, of the Gautama-gôtra and da-sûtra, a follower of the Yajuśâkhâ. The lands were to be enjoyed by Timma-bhatta and his descendants for as long as the moon and the sun endure.

Of making a gift and maintaining (another's gift), maintaining (another's gift) is superior to making a gift, making a gift secures *sargha*, [but] maintaining (another's gift), the eternal abode

He who confiscates land etc

Land given to a Brâhman is an only sister to all the kings in the world  
neither to be enjoyed nor taken in marriage

Oh king Raghava! I have lived through seven *kalpas*, but have neither seen nor heard of a man who confiscated what had been given by himself.

61

Date ? about 1330 A.D.

(Tamil)—The mahâ mandalêśvara, Tribhuvanamalla, seems to have made a grant of land for the god Tiruvengalanâtha of Âlambagiri, in order that religious merit might accrue to him. This is to last as long as the moon and the sun.

62 a

Date 1519 A D

May it be prosperous Be it well (On the date specified), when the mahârâjâdhîrâja râja paramesvara vira-pratâpa vîra-Krishna-Raya-mahârâya was ruling the kingdom — a grant of a village in the Hosûlu shme seems to have been made by Bôchana-Nâyaka (The inscription is much effaced)

63

Date 2 1720 A D

(Telugu)—srī-Rāma The feet of Venkateśvara are the refuge (In the year specified), Sakunūḍi-Rāya made a grant to Manōḍi-pandita

64

*Date about 1280 A D*

(Tamil)—During the rule over the earth of Dushtarāditya Rāja-Nārāyana  
Brahmādirājan—

Mallikājuna-śetti, having purchased (some land) after making full payment in gold, granted the same as *dēvadana* for the god Mallikājuna-mudaiya nayanar of Murungai-mala:

(Usual final imprecatory sentence)

## 65

*Date 1575 A.D.*

Be it well (On the date specified), in the presence of the river Kāvēri, when the rajādhirāja rāja-paiamēśvara, master of the eastern western southern and northern four oceans, vira-pratipa vira Śrī-Ranga-Raya-mahārāja was ruling the empire of the world — of the fourth gōtra, Sugatūr Dēva-Gauda's grandson, Tammappa-Gauda's son, Tamma Gaudarayya (made some grant, effaced)

## 68

*Date 1378 A.D.*

(In the year specified), at the time when Hariyappa Odeyar was ruling the kingdom — Kākatti Bembalasa's (?) son Yara Nājanāna had the sluice fixed to the Rāyasamudra (tank). To Kākatti Agati Bairōja's son Nādōja for doing the wood and iron work and to those who shared in making the sluice, 5 kolagas of rice land will be given

## 70

*Date 1130 A.D.*

(The first portion of this inscription is gone)

(Tamil)—In the 12th year of the reign of Kō-paiakeśaripanmar, alias the emperor of the three worlds śiśi-Vikkrama-Śōla-Devar, who—

while his sceptre went and swayed over every region, while the cruel Kali disappeared and true virtue flourished, while Kalingam was destroyed and Kadai-mala was ? conquered, and while his single umbrella cast its shade over — caused the wheel of his authority to roll — and was graciously seated on the throne of heroes along with his queen Mukkō-kkilān-adigal —

Iruvan, alias Gangai , son of Ponnambala-kkūttan, alias Gangigonda-Śōla-Brahmamārāyan, the gāmunda of kuni-nādu in Nigarili-Śōla-mandalam,

## 75

*Date 1360 A D*

(Tamil)—During the rule over the earth of the maha-mandaleśvara, destroyer of hostile kings, champion over kings who break their word, śri-vira-Bukkanna-udaiyar—

(On the date specified), we—the mahā-samantādhīpati Sipati-nāyakka's son Śonneya-nayakkar and the inhabitants of Ambadakki-nadu, including the superintendents of the nādu, Papa-chchūyāt, Šokkī-siyāt and others (three named)—granted certain lands (specified), as a *hudangai* exempt from taxes, to Śānāndai, son of sīyāt. This is to continue as long as the moon and the sun endure.

The signature of the inhabitants of the nādu—Śettēśuram-udaiyār

The signature of Nāyakkar—Allalanātān

The writing of Nilappar, the accountant of the nadu

## 76

*Date 1360 A D*

(Tamil)—During the rule of the same king, the same men made on the same date another grant (*details gone*)

## 77

*Date ? about 1000 A D*

Be it well When Pandamayya was in Ālatta,—the son of the Sembu-Dēvānvaya, Mīrāri, on the cows being carried off, died Written by Kalācheri

## 78

*Date 1121 A D*

(The middle portion of this inscription is gone)

(Tamil)—In the 3rd year of the reign of Viikkirama-Šola-Dēvar—

Nattu-Muttaraiyan having gone a hunting  
boar Nattu-Muttaraiyan set up this stone

## 81

*Date 1413 A D*

Be it well (On the date specified), when the mahārājādhīrāja rāja-paramēśvara vira-Harihara-Rāva's son Dēva Rava-mahāraya was ruling the kingdom of the world—the great champion over three kings, Balavānka Ankiya Nāyaka's son Timaya Nāyaka, for the decorations and illuminations of the

god Rama of Vadighalli, made a giant of Kattarikuppe in Ambattakki-nâd belonging to us, with all rights (specified) Imprecations

## 82

Date 1576 A.D

May it be prosperous Be it well (On the date specified), when the mahârâjadhîya raja-parmesvara vira-pratâpa Sadaśiva-Raya-maharâya, seated on the jewel throne, was ruling the kingdom of the world —to the Vadigehalli senabhôva Huiyannarasas son Kempaisayya and to Lak-kodeyar's agent Hanideva was given

## 83

Date 1179 A.D

(This inscription is gone in parts and the meaning of some portions is not clear)

(Tamil)—Be it well Šetti dêvan—whose aim was embraced by the goddess of the red lotus flower (Lakshmi) which was full of honey, who was the son of Vindai (? Durgâ) residing in the forest, who was the champion born in the line of the god of the lotus flower (Brahma) which was not frequented by the flower-seeking bees, who was of the Kaundalya-gôtra, who was [the lord] of Kaivâra-nâdu in which —having entered the paddy fields on all sides, scattered in every grove of the *champaka* trees and associated with spread around and grown high—entered the ponds filled with red lotus flowers, who was holier than the Gangâ which

, who was the son of Angar-mugl-amudan, the lord of champions, who was a Brahman , who cherished the path of Manu on this great earth, who was the Duttaiditta and Durkkula-nakula, and who was the Piramâdiâyan with his fame spread all over the earth which is supported by the serpent —

Šetti-dêvan—built a beautiful stone temple with a *mantapa* in front of it, which was to the liking of the lord of the Silver Mountain (Šiva), who could be seen neither by Vishnu reclining on the banyan leaf nor by the god of the lotus flower (Brahma), at Vidiachchettu, which resembled the sea on account of the joyous buzzing of swarms of bees in the flower-gardens (several flower plants named) and groves around, [set up] the god (on the date and at the auspicious moment specified), while rejoiced, while was seated feet of many Brahmans, while the ascetics the name Šettichcharam, while the holy adored the god, standing in all the eight directions which they illuminated like beautiful lamps, while the earth brought forth plenty, while the great vâdas flourished, while the sky poured down

showers, and while the cruel Kali vanished, gave, with pouring of water, tax-free land to the famous Biâhman, Rajarajî bhîttan, of the Kraûshika-gotra, for conducting the worship of Pašupati (Šiva), engraved [the grant] on stone, conferred the *mâdappattiyam* of the temple on Tillai ppîrîn Aîivâdattây-ândârar of Kongar-Kodimangalam, alias Šolan surrounded by fragrant groves, granted inalienable extensive lands to provide for the playing of musical instruments before the indescribable Para-Šîvi, gave for the rider on the furious bull (Šiva) an ornamental plate weighing 5 kulañju of gold and vessels etc which were of the same? make, weighing 100 *palan* of bell metal, granted the oil of two oil-mills for burning 10 lumps at the three times of the day, and made a grant of certain lands (specified) for the god

After he had made these immense charities — Nûmberumûl, alias Alavîl Aîinian, a Brahman of      dalui, praised by learned men, of sweet speech, a firm devotee of the god who wears the *tulasî* gîland on his breast (Vishnu), and a wise giver of gold, wrote this, after hearing what the mandaliku of the three nâdu, praised by those versed in the three forms of Tamil,

fame talked about in many assemblies, a mine of      , the holy one with a liberal hand, the Duttar-gandan (champion over the wicked), vouchsafed to order

Further, Piramâdirâyan-Šetti of untailing promise, who was as liberal as the rain-cloud, having conferred, with the approval of many holy persons, the title of Irâyašari on Šankaia      ,— who was wise, merciful, rich and famous, and who made faultlessly and symmetrically the image of Aran (Hara), whose feet could not be seen even by the ancient vêdas, and the temple,— also granted certain (specified) lands to him

These charities are to continue as long as the moon and the sun endure

## 84

*Date 1290 A.D.*

(Tamil)— In the 36th year of the reign of (with usual Hoysala titles) ſrî-vîra Râmanâtha-Dêvar—

(On the date specified), the champion over adulterers (*sitagara gandan*), Mallaya-nâyakkan, son of the mandalika of Âvaniya-nâdu, granted certain lands (specified) for the god Šettîsvâram-udaiya-nâyanaî

(Usual final imprecatory sentence) He who levies either of the two taxes (named) in the dêvadâna lands of this god shall be the paramour of his own mother

## 85

*Date ? about 1230 A D*

(Tamil)— va<sup>i</sup>y<sup>ii</sup>-śiyan's son Śanāndai caused to be set up the god Iśv<sup>u</sup>[ra]-dēvar The maker [of the image] was Perumā-ppillai, grandson of Iiāśasāri

## 86

*Date 1403 A D*

Be it well (On the date specified), when the mahā-mandalesvara, subduer of hostile kings, champion over kings who break their word, rājadhīrāja rājaparameśvara vīra pratāpa Harihara-maharāya was ruling the kingdom of the world — his house chief — in order that long life, health and increase of wealth might be to the house minister Varadappa,— set up at an auspicious moment the goddess Durga of the river of Kayivāra, which is Ēkachakra nagara,— and for the offerings to the goddess so set up, granted lands (specified) Imprecations

## 87

*Date 1538 A D*

May it be prosperous Be it well (On the date specified), when (with usual titles) Achyuta-Raya-maharāya on his righteous throne was ruling the kingdom of the world — to Chivanā bhatta's son Rāmā-bhatta — during the management of Dhammathāsēni Jāmarasa's son Bhāskara-dēva,— Śakārasa's son , in the villages belonging to the god Bhīmēśvara, set up by Bhīmasēna in Ēkachakrapura, otherwise called Kayvara, and worshipped in the Dvāpara-yuga, granted certain payments (specified), to provide for the offerings, decorations and festivals of the god Imprecations

This śasana was set up during the management of Viramarasa

## 88

*Date 1294 A D*

(Tamil)— In the 40th year of the reign of (with usual Hoysala titles) Poyśala-vīra-Rāmanāda-Dēvar —

I—the great minister, a Yāma-rāja to mandalikas, the fearless lord, champion over the three kings, Śikka-dēva-dannāyakkar Annāmalai-dēvar—, having instituted, for the benefit of the king's sacred body, a festival on the day of the star under which the king was born in the month of Śittirai, to provide for this festival for as long as the moon and the sun endure, and with

the condition that the balance, after meeting without stint the expenses of the festival, should be devoted to the sacred service of Mudaliyar, granted (on the date specified), with pouring of water, for as long as the moon and the sun exist, certain lands (specified), as a sarva-mânya, including the trees over-ground, the wells underground, water-courses, open grounds etc., together with all kinds of rights and taxes (many named), for the god Bhûmîśvaram-udaiya-nâyanâr of Kaivâra-nadu of Nigâili-Šôla-mandalam Having caused to be planted the sacred trident [of Šîva] in Nayapalli, and having caused [the grant] to be engraved on stone in the *pañchangam*, I granted [the above lands], as tax-free temple property, for the benefit of the king's sacred body and for the success of his arm

If there be any one who violates this charity, he shall not only incur the sin of one who has killed a tawny cow on the banks of the Ganges, but also be a traitor to his master, to his king and to his guru May virtue be victorious This is the signature of Annâmalai-devan

## 89

Date 1344 A D<sup>1)</sup>

(Tamil)—For the success of the sword and arm of the mahâ-mandalâsvâra Ariâra-Râya's son Bukka-Râya ,we, Varandarum-peiumal of and , remitted (from the date specified) certain taxes (named) in the devadana villages (named) of the god Bhûmîśvaram-udaiyar of Kaivaram in Kaivâra nâdu of Nigâili-Šôla-mandalam (Usual final imprecatory sentence)

## 90

Date 1346 A D

(Tamil)—(On the date specified), we—the Annan-ankakâra-tTutta:âditta Râja-Narâyana-Brahmâdnâyâr, alias vâsi-nâyan's son Sûtti-nayan, and ya-nâyakkan's son Šonniya-nâyakkan—remitted, for as long as the moon and the sun endure, all the taxes (several named) in Šalandayanpalli which had continued as a devadâna village of the same god (See previous No) (Usual final imprecatory sentence)

## 91

Date 1284 A D

(Tamil)—In the 30th year of the reign of (with usual Hoysala titles) (Ramanâda-Dêvar] —

<sup>1)</sup> The Kali year corresponding to Tarana is given as 4449 But Tarana=4445

(On the date specified), I, Kadai chchetti, one of his ministers, granted Vaiyūakkur of Kaivāra nadu for the same god (see previous No), after having set up [stones marked with] the trident at the four boundaries and engraved [the grant] on stone in

## 92

*Date 1284 A D*

(Tamil) — (On the date specified), I, Mūman ankakara Dushtarāditya Raja-Nāīāyana-Brahmadhirajan, *alias* Ganga-ppeumal, granted

and caused to be set up [stones marked with] the trident This is the charity of ba-rāyan (Usual final imprecatory sentence)

## 93

*Date ? about 1284 A D*

(The first portion of this inscription is gone)

(Tamil) — granted, having engraved [the grant] on stone and caused to be set up [stones marked with] the trident (Usual final imprecatory sentence)

## 94

*Date 1375 A D*

(Tamil) — While the mahā mandaleśvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, śrī vira-Kampanna-udaiyar's son Jommanna udaiyar was ruling the earth—(On the date specified), the great minister Devanna-udaiyar along with the inhabitants of Kaivāra-nādu, having, in order that religious merit might accrue to his father Iśvara-dēva, instituted a festival for the god Bhimisūtam-udaiya nāyānār of Kaivāram, granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), including the trees overground and the wells underground, together with many taxes (a long list given)—among which may be mentioned Kampanna-udaiyar's present (*kanikkai*), Jommanna-udaiyar's present, the good oil, the good cow, the good bull, the good she-buffalo, and the tax on shoe makers—for defraying the expenses of the above festival

## 95

*Date 1362 A D*

(Telugu) — Be it well (On the date specified), when (with usual titles) vira-Bukkanna Vodeyar's son Kampanna-Vodeyar was ruling the kingdom of the world — Balumanne-Rājalu of his city,—by order of the mahā-mandalēśvara,

guardian of Tumbala, (with various epithets), Salavana-Dêva Nilakki-Raja's son Râchaya Deva-mahâîâja,—with all the fairies and subjects of the great Kayivâia-nâdu, and adorned with all names and titles all of both (sects of) Nânâ Deśis in Pekkundia, and of the eighteen castes, established a fair at Kayvara,—and as *pattana-sâmî* of the fair, appointing Marappa Šettri's younger brother Periya-Nayana, made a grant of land (specified) for him, free of all imposts Implications

## 95a

*Date 1414 A D*

May it be prosperous Be it well (On the date specified), when (with usual titles) Harihara Raya was ruling — a grant for the god Amara Narayana of Ekachakrapura, which is Kayvâia (*much effaced*)

## 96

*Date 1265 A D*

(Tamil)—For the god Amara Narayana-pperumâl, set up by Šelvanda-devâ, I, Raja-Narâyana-Brahmadhîrâjan, alias Ganga-pperumâl, granted (on the date specified) certain lands (specified) for as long as the moon and the sun endure (Usual final implicative sentence) Those that maintain this charity will obtain merit

## 97

*Date 1258 A D*

(Tamil)—(From the date specified), we—the Dushtaraditya Râja-Narayana Brahmadhîrâyas, Ganga-pperumâl-devâ, —devâ and Ainarâsvaramâ—granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), as a *tuvidaryattam*, for the god Amara-Narayana-pperumâl of Kaivâram

## 98

*Date 1285 A D*

(Tamil)—Having seen a *sasana* to the effect that Tanatur with its four boundaries had formerly been granted as a *tuvidaryattam* for the god Amara-Narayana-pperumâl of Kaivâram, I, Maman-ankakaia Dushtarâditya Râja-Narayana-Brahmadhîrâyar, alias Ganga-pperumal, granted (from the date specified), with pouring of water, for as long as the moon and the sun exist, the remaining wet and dry lands with their four boundaries, after excluding the dêvadana of the local god, in my ? share of this village, for the above god

## 99

Date 1286 A D

(Tamil)—(On the date specified), I, Aiyyan-ankakāra Dushtarāditya Rāja-Narayana-Brahmādhūjīr, *alias* Vasudēvar, granted, with pouring of water, as a *tiruvidayāttam*, for the god Amara Nārāyana-pperumāl, the remaining wet and dry lands up to their four boundaries, after excluding the dēvadāna of the local god, in my share of the village of Tanatū May there be prosperity  
(Usual final imprecatory sentence) Harih

## 100

Date 1285 A D

(Tamil)—[In the 31st year of the reign of (with usual Hoysala titles) śri-Rāmanada dēvar]—

I, *perumāl*, one of his ministers, having seen a *sasana* to the effect that [the lands] in Tānatūr of this nādu had been granted as a *turuvidayāttam* for the god Amara-Nārāyana pperumāl of Kaivaram, [granted] (on the date specified) the wet and dry lands in my share of Kondangulippangu

## 101

Date about 1250 A D

(Tamil)—During the rule of Annan-ankakāra-tTuttarāditta Brahmadhirāvar, *alias* Śelva-Ganga-dēvar of Kaivaram in Nigālī-Śola-mandalam—

I, Kumārāndai Tiruvālar, granted for the god Pillaiyālar, set up by me, certain lands (specified, with boundaries) which I had purchased after making full payment in gold (Usual final imprecatory sentence)

I gave the lands for the god Purr-idan-gondar (the god who has taken his abode in the ant-hill), *i.e.*, Subrahmanyā

## 102

Date 1286 A D

(Tamil)—(On the date specified), I, Ayan ankakara Dushtarāditya Rāja-Nārāyana Brahmadhirājar, *alias* Vāsudēvar, granted, with pouring of water, for as long as the moon and the sun endure, for the god Subrahmanyā-dēvar of Kaivaram, the remaining wet and dry lands with their four boundaries and the ponds, after excluding those set apart for the ? repair fund, in the village of Tannāpalli May there be prosperity

## 103

*Date about 1250 A D*

(Tamil)—I, Kumārandai Tiruvālan, one of the Vaiyisīya-Vānīga citizens of Tiruppāśūr in Tondai-mandalam, [the festival] on the day of Pūšam (Pushya-nakshatra) in the month of Tai, for the god Pillaiyār, set up by me, among the Vaiyisīya-Vānīga citizens 3 ulakku for every bullock-load of 1 bag of rice

## 107

*Date about 800 A D*

Śiśi-Prabhūmēru-Pōteva's son Eloya's son Avakhata fell in Aralimullu and went to *siarga*

## 109

*Date ? about 800 A D*

Be it well When the cows of Kolattūr were carried off, Savega Mududa recovered the cows and died For him was granted land (specified)

## 110

*Date ? about 1100 A D*

(Tamil)—This is merely a fragment It contains the two names Rajēndra-Śōla-gāmundan and Maraśingāndai

## 111

*Date ? 1677 A D*

Hazarat Khān-Sāhēb (in the year specified) for having the Perumāchana-halli tank constructed, granted to Krishnappa land (specified) as a *kattukodige*

## 113

*Date ? about 1260 A D*

(The first portion of this inscription is gone)

(Tamil)—We, , granted, as a *kudangai*, to Śavundan Śuravānmalai of Kaivāram, , after excluding tax-free temple lands and lands granted to Brāhmans (*bata-viruthi*) This shall be his property for as long as the moon and the sun endure

## 114

*Date 1393 A D*

Be it well (On the date specified), when (with usual titles) vīra Bukkanna bhūpāla's son vīra-Haihara-Rāya on his secure throne was ruling the kingdom of the world —in order that that king's general, champion over Khantikāra-Rāya, Nāganna-Vodeyār might obtain his desires, and that Depanna-Vodeyar's son Nāganna-Vodeyar might obtain all increase of wealth,—that Naganna-Vodeyar's ministers, of the Śrīvatsa-gotrā, (rest illegible)

## 115

*Date about 750 A D*

Be it well When Śrīpuusha was ruling

## 116

*Date about 890 A D*

Be it well When Mahēndrādhīaja, falling upon Ganga, put him to flight,—Attannaia, placing all the ? wandereis ? crowded into Morappur, died

## 117

*Date 1289 A D*

(Tamil)—In the 35th year of the reign of Poyśala-śrī-vīra-Irāmanā-Devir—(from the date specified), I, Aiyyan-ankakāia-tTuttarāditta IIaja-NārāyanapPirāmādirāyan Ganga-ppeiumal, granted to our *guru* Śakala-Śiva-panditar [the village of] Mādirakkal, as a saiva-mānya I also set up a stone

This is to continue for as long as the moon and the sun exist

## 118

*Date 1010 A D*

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, of one word, boon lord of Kañchī-pura, śriman Nolambādhīraja Chōrayya was ruling the kingdom —Balalchōra Nolamba Šetti, having received Kolatūr *kalnād* from Nanniyabhūpa, his son Jebayya, in the ruin of the Keyamangala village, fought and died The Śaka year 933 Sadhārana was then current, the 27th of Mummadī-Chōla's reign,—when his elder brother set up this stone in Nelligere Nirgunda-setti erected the stone

**119 to 122***Date about 1000 A D*

Memoials to men who died fighting for cows that had been carried off

**123***Date 1010 A D*

Be it well (On the date specified), ? Pādumpr̥yya pierced the horse, and died in the battle For him a grant (specified) was made Imprecation

**124***Date about 890 A D*

Be it well When Nolambidhiraja was ruling the kingdom of the world — some man died in battle, and the Seventy-two made a giant for him Imprecation

**126***Date about 1030 A D*

(Tamil)—This contains only a fragment of the historical introduction given in Kola 109a

Rajēndra-Chōla's time

**126a***Date about 800 A D*

Be it well When ? according to Chola's word,— s son Elattur was ruling,— upon Kañchi, the leader of the army in the war of Kayvāra-nād, Ambala granted land in Bayūmangala Imprecations Kambi Úra wrote it

**126b***Date about 800 A D*

Be it well Vinnu-Gōvarasa, for the son of Duggamāra's army made a grant Imprecations Kambi-Úra wrote it

**128***Date ? 1687 A D*

Virappa of the Basavēśvara-dēva sāmpradaya had this temple built (in the year specified)

**133***Date ? 1708 A D*

(In the year specified), Adina-gauda had the Guttahalli tank made

**134***Date ? about 1500 A D*

Be it well The priest of the god Bhîmêśvara,—sole lord of all worlds, dwelling in Ékachakrapura, the Linga worshipped by the Pândavas — Nâdânda-jya, made a grant for the god

**138***Date about 1030 A D*

(Tamil)—During the rule over the earth of Râjêndra-Šôla-Dêvar—

The Munivai-âditta Malai-Mundai-araišar's son Šelva-araišar, of race, caused to be built Šelva-śamuttiram and had a sluice made to it The lands irrigated by this tank He who destroys this śâsana shall incur the heinous sin of having destroyed tawny cows, Vârana-vâsi and Brâhmans He shall be the [husband] of his own mother

**143***Date ? 956 A D*

(On the date specified), when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, Nolambâdhiraja Nolapayya was ruling the kingdom of the world — Râchâla Pompala Chelva's younger brother Muddayya, son of Lreyamma's archers, recovering the cows, died For him Dilipayya made a grant

**147***Date ? 1657 A D*

(In the year specified), when the mahâ mandaleśvara ? Annadâna Bâdi was ruling the kingdom of the world — Mariappa, son of Dêvanna, son of Muttarasa of Gullahalli in Hoda nâd in his government, had this dîpamâle pillar made, and Mariappa's two sons Dêvanna and Mariappa set it up

**150***Date 1614 A D*

(Telugu)—Be it well (On the date specified), the mahâ-nâyanna Gañgâgûlî Pâpi-Nâyini Chinna-Nâyini granted to Basa-setti's Pôli-setti a kattu-kodage dasavanda

## 151

*Date ? 1570 A D*

(Telugu)—Obeisance to Rāmānuja Be it well (On the date specified), to Gavvipalli in sthala,—which Sadāśiva-mahārāya granted to Sūri-China Tammappa,—giving it another name of Krishnāpura, it was made over to Bhata with all rights (specified) Imprecation

## 152

*Date 1511 A D*

(Telugu)—Be it well (On the date specified), Sankapalli Vengali's son Tipa-Nayini,—in order that *dharma* might be to Viraya dannāyaka-Vodeyar,—made over to Virannodeyai , free of all imposts Imprecation

## 153

*Date about 1000 A D*

Be it well When the capturer of Gange, Rajendra Chēla-Dēva, was ruling the kingdom of the world —on the sun of the Kola-munis, sun of Kayvāra, Chelvarasa's son Male going to *sarga*,—pleased with this *matha* his son Chelvarasa had made, he granted for it land (specified) under the Mangatandali tank Imprecations

## 155

*Date 1616 A D*

(Telugu)—Be it well (On the date specified), when Sugutūr Mummadit-Tammaya-Gauni (was ruling),—Gangi-Nayudu granted for Avagauni-Chinnāgaya a *rakta-godugi*

## 156

*Date ? 1708 A D*

(Telugu)—(In the year specified), Ranga-Rau-ayya's agent Basavayya granted a *mānya* to Tātapa-gauda

## 157

*Date 1442 A D*

(In the year specified), in the time of Dēva Rāya-mahārāya,—and the time of Mulavāgil Mādannāyaka,—Harihara-Rāja-mahā-arasu made a grant of Basava in Mangalabhūri-sthala Imprecation

## 160

*Date 1123 A D*

(Tamil)—In the 5th year of the reign of Kôv Irâjakešaīivanmar<sup>1)</sup>, *alias* the emperor Šri-Vikkrama-Šola-Dêvar, who—while the goddess of fortune wedded him, while the goddess of the earth increased [in size], while the goddess of speech became conspicuous, while the goddess of victory moved abroad, while kings placed on their head his sacred lotus-feet, while Kalingam was destroyed and Kadâl-malai was <sup>2)</sup> conquered, while his sceptre went and swayed over every region, and while the cruel Kali having disappeared, true virtue flourished—caused the wheel of his authority to roll as far as — and was graciously seated on the throne of heroes along with his queen <sup>3)</sup> Pûkkô kîlân-adigal —

saiaišan — son of Šômaiaišan, who was the son of Vašavaraišan, who was again the son of Šômaiaišan, who was the son of Muttiyaraiaišan—the supreme lord of Kañchi-puia, Kaduvetti, the landlord of Pulikurukkî, his land

## 161

*Date 1069 A D*

(Tamil)—In the 6th year of the reign of the refuge of all the world, favourite of earth and fortune, mahâjâjâdhûaja parimêšvara pañama-bhattâiaka, the glory of the Solar race, the best of the Pôla race, destroyer of the Pandya race, a Yama to the race of Âhavamalla, vanquisher five times of Âhavamalla, Rajaśekhara, Râjâśiṇya, Râja-râjendria, Vira-Chôla, Karikâla Chôla, Šri-vira-Râjendria Dêvai —

On the death of Šômaraišan, son of Muttiyaraiaišan, a landholder of Pulikurukkî in Koyyarkurai-nâdu of Mélai-Marâyapadî in Šola-mandalam which included Iiattapâdi, his wife Pillai-Ponnakkam entered the fire

As a charity for their salvation, I, Šômaraišan's son Masaiyan, granted certain lands (specified) for the god Mahadêvar He who destroys this shall incur the sins committed between the Ganges and the Kumâri

## 162

*Date 1124 A D*

(Tamil)—In the 45th year of the reign of Šri-Kulöttunga-Šola-Devar— Kâma-Muttaiaišan, <sup>2)</sup> *alias* Munivar-âdittan, the landlord of Pulikkurichchi in Koyyakkurai-nâdu of Melai Mârâyapadî in Šola-mandalam which included

<sup>1)</sup> He is called Parakesari in other inscriptions

<sup>2)</sup> Mukko in other inscriptions

Irattapadi, fell, piercing a tiger His son Deva-Mutta[raśau] and seem to have made a grant

**163**

*Date ? about 1069 A D*

(This is only a fragment)

(Tamil) — Be it well The refuge of all the world

**165**

*Date 936 A D*

(On the date specified), in Sedagi, Aiamuvara Dēva had made And when Kadaia was ruling in Mātannanū mandala, he granted

**166**

*Date ? about 1100 A D*

Be it well Nirupama-Chōla-mahārāja's house manager (*mane-magatin*) Mārettiga's son Erala made a giant

**168**

*Date ? about 900 A D*

Be it well When Bēlūra's son Mabha smote and departed,—Bēlūra's making , died



## S R I N I V A S P U R T A L U Q

1

*Date 2 1569 A D*

May it be prosperous (In the year specified), Mâappa Nâyaka's son Tipana Nâyaka granted to Bâpanam Timmeya-Nâyaka's son Dêreya Nâyaka a *kattu-kodage* sâsana as follows — Below the tank in the Kôvandam valley of Koranelli, to the east of your Papanahalli, belonging to our office of Nâyaka, we grant you the lands (specified) Tippana Nâyaka's writing

3

*Date 2 about 1250 A D*

(Tamil)—I, of Kulandur, granted certain lands (specified) for the god chchiram-udaiya dêvar of Kulandûr in Puda-nâdu of Nigarili-Šela-mandalam

5

*Date about 780 A D*

Be it well When,—born in the family of Mahâvali, having made Paramêśvara, worshipped by all the three worlds, the lord of gods and demons, his door-keeper,—śri-Mahâvali Bânarasa was ruling the kingdom of the world — Manasûr Arali-Kayne's son Prabhu-Kayne, the spring (season) to valour, the express image of a champion, Vyala Vijyâdhara,—by order of his commander Prabhûmêru,—pursuing the Dâmarigas, smote them And it being no suitable place for a horse, he then dismounted from his horse, and smiting them on foot, made a pile of them, and fell For him was given, as a *bâl-galchu* Kulanellûr free from all imposts Imprecation

6

*Date about 780 A D*

Be it well to him, the king śri-Vikramâditya Jayamêru, having the famous name Bâna-Vijyâdhara from (other) kings —When śri-Mahâvali Bânarasa was ruling the world — Of great beauty, brave as Hanuman, in valour the great Mêru, Pokkiri Voradoga-Râja,—by order of his commander Prabhûmêru,—

GULGANPODE STONE (SP-5)



श्रीकृष्णतुमिति श्रीपूर्वान्तर्मुखा  
अनेकान्तर्मुखान्तर्मुखान्तर्मुखा  
प्रियं देवता श्रीकृष्णतुमिति श्रीपूर्वा  
विवेदवतीत्यप्यप्यत्रिपुरात्  
वर्णाभास्त्राभास्त्राभास्त्राभास्त्राभास्त्रा  
भैस्त्राभैस्त्राभैस्त्राभैस्त्राभैस्त्राभैस्त्रा  
गुणाभास्त्राभास्त्राभास्त्राभास्त्राभास्त्राभास्त्रा  
द्विष्टाभास्त्राभास्त्राभास्त्राभास्त्राभास्त्राभास्त्रा  
प्रियं देवता श्रीकृष्णतुमिति श्रीपूर्वा  
विवेदवतीत्यप्यप्यत्रिपुरात्



the whole of Kâduvatti's force having risen against him in Mayindiuru,— his own army being woisted and very much shaken,— he marched up in front (of the enemy), smote down among the chiefs, put them to flight, and fell His own army, coming back, took up the fight For him, on the birth of a son, was granted for a patrimony Madegulu and Bilâde Imprecation

From this *dharma* will be given to Davana Perundivve five ploughs of rice land, free of imposts

## 7

Date ? 988 A D

Victorious is the Boar, the manifested form of Vishnu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk

Be it well When, his name impressed upon all the world, the best of the many famous doorkeepers (*pratihâras*), the śrî piñthvi-vallabha mahârâja Nolambarasa was ruling the kingdom of the world —(in the year specified)<sup>1)</sup>, Nolamba Jaya-gonda (appears to have granted some place, of which the boundaries are given) This *dharma* of the Bidura-kula, the temple

## 8

Date about 1225 A D

(Tamil)—I, Śanga nâyaga-ittêvan, a leading merchant of the great city of Kâñchi, built a tank and granted it, together with the crops, as a deva-dâna, for as long as the moon and the sun endure, for the god Śittisvaram-udaiyar in the ? capitol (*padai vudu*) of Pulla-deva-mandalikar of Puda-nâdu in Nigarli Śôla-mandalam (Usual final imprecatory sentence )

## 12

Date 1386 A D

Be it well (On the date specified), when the mahâ-mandaleśvara, subduer of hostile kings, champion over kings who break their word, the râjâdhîrâja râja-paramâśvara, master of the eastern southern western and northern four oceans, vira-Hariyanna-Vodeyar's son Immadî Hari Râya was ruling the kingdom of the world — Mâreya Nâyaka made some grants as *kere-kodage* and *kattu-kodage* Existing temple grants to continue according to former custom Imprecations

<sup>1)</sup> The stone being broken, all that appears of the date is 90 in one line and *bbars* in the next, which indicates Sîrvvar, but this does not coincide with any Saka year ending in 90 Saka 910 expired = Sarvvadhbâri, and the *dha* may have been omitted.

This tank was built for 500 honnu The artificers' work was chiefly done by Tillara Bingđja's son Chinnđja

## 14

*Date about 1015 A D*

(The first part is gone)

in the reign of [Râje]ndra-Chôla-Dêva — Be it well Ereyâ-gavunda,— son of Arasigaya-gavunda, who took Belagattûr in Chôriaya-Dêva's war,— when the cows were carried off and the women's waists were unloosed, fought and went to *sarga* Mangapâleya-gâvunda set up this (stone)

## 15

*Date ? 1689 A D*

Be it well (On the date specified, figures gone), the mahârâjadhirâja, the Dêšamukhi Ghana-Šyâma-Râya's gumâsta Narasa made a grant of land (specified) in belonging to Dêšamukhi of the Ambâji-Kôlala-šîme, to Chaladaganahalli Ayge-gauda

## 17

*Date about 1015 A D*

Be it well When, the capturer of Gange, Râjendra-Chôla-Dêva was ruling the kingdom of the world —the champion over those who have crushed many, champion to , wrestler in battle, Nanniya Ganga, —Gattûr Arammarasâ's son Uttama , his son Prabhukârasa, his son Madalasa, his younger brother Machârasâ's son Pudiyanna, granted land (specified) for the god Gangâśvara The *bittu* and *kattu* will belong to the tank Imprecation

## 18

*Date ? 1708 A D*

(Telugu)—(In the year specified), to the puiohita of the place, Subbâ bhattu,—Kari-Mânikya-Nâyini, in the country belonging to us, have granted, at the auspicious time of the Krishnâshthami, a gift of land (specified)

## 19

*Date about 800 A D*

Be it well When Mayindam-arasa was ruling the kingdom of the world — when Mara came rushing upon the nâd, Kiru-Paraviyodeyar, in the

presence of two of Ganga's servants, closing with Mallapari, fought and went to *sagga*. The champion over those who have crushed many, wrestler  
Ānandūr Śrikōtri-āchāri made thus

## 20

*Date about 750 A D*

Be it well When Śrīpurusha-mahārāja was ruling the kingdom of the world — on the cows of Mandu-ūru being carried off, Peiānkhōva fell For him was granted the Paditūpu rice land as a *netta-padi* Impiecation

## 21

*Date about 1225 A D*

(This inscription is gone in parts)

(Tamil)—Pulla-dēva-mandalikan seems to have made a grant of land for the god Nandiśvaram-udaiya-dēvar of Kalliyur in Pudi-nadu of Nigarili-Śola-mandalam

## 22

*Date ? about 1225 A D*

(Tamil)—Śōma[raśan]—son of Kēttaraśan, who was the son of Śōma[ra]-śan, who was again the son of Mumudi-Śola-Gangan, who was the son of Rājēndra Śola-Gangar, who was again the son of Jayangonda-Śola-Gangan—of Kalliyūr in Pudi-nādu of Nigarili-Śola-mandalam, granted certain lands (specified) for the god Mādēvar, and made over the same to the Śiva Brāhmaṇas (named, with their gōtras) of the temple

## 25

*Date about 950 A D*

Be it well When Dilipa-Nolamba was ruling the kingdom of the world — Kondala-gāmunda's daughter Annārī gave to Kādemā-gāmunda the sluice which Annārī had caused to be made

## 26

*Date ? about 900 A D*

Be it well Nandi-Vemman, in the riot of Perbatta , stabbing Aviya-poya, of pure merit, fell

## 27

Date about 870 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya favourite of earth and fortune, glory of the Pallava kula, śrimat Nolambādhīrāja was ruling the kingdom of the world —

Be it well Entitled to the band of five chief instruments, the paramabhattaraka, mahārājadhīrāja paīamēśvara, of the Ātani māta (or creed),

delighting in the penances of the Śiva-śāstra, having the Bhagavat-pāda who came forth from the Pādhivāla village as his sole refuge, śrimat Brahmā-Śivāchāryya — when Bidirūr brought down the greatness of Perbbatta,— Bideyita fought in the war, and died For him the bhatāra gave rice-land (specified) in Ingimame , free of all imposts Imprecation

## 28

Date about 920 A D

(All down one side is effaced)

When ditya śri-[?A]nnayya was ruling the kingdom of the world — some one connected with the ḍhāryya's establishment died in fight and a grant was made for him Imprecation

## 29

Date about 900 A D

Be it well When Ayyapa-Deva was ruling the kingdom — Bhāva, when ruling the kingdom of Śiva penance, on the cows of Perbhata being carried off, died Some grant was made ? for him, and to the servants of the five Mahants This (? was made by) Kunnayya

## 30

Date ? about 800 A D

Be it well Entitled to the band of five chief [instruments], of pure descent, favourite of earth and fortune, Nolamba, the merciful minded Chōlu-Permma-nadigal, and Mayinda,—these three, when ruling with the Kiru-tore (little river) as their boundary — being angry that Kāduvatti had deceived him, Vallevarasa-Dēvaya attacking the eastern guardian Baruma rose upon Pāndiya and penetrated to Paīeyarūr Valleyarasa, being filled with rage at it, waiting until the king had gone and his servants had gone, attacked Āneyūr, shooting (arrows), smote it, destroyed the elephants, and fighting, died For him was given , as a bāl galchu Imprecation

## 31

Date ? about 800 A D

Be it well Aii-Pemarasa made a gift of land (specified) ? to Râma-radi Imprecation

## 35

Date 1732 A D

(Telugu) — (On the date specified), Tadigolla Râmappa-Nâyini Râmanna-Nayini caused to be written and given to Brâhmanapalli Irugaya a *mânya-śâsanu* as follows — Your younger brother Tôtanna having our business in Digavokôta,— in your village

## 36

Date 1288 A D

(Tamil) — In the 34th year of the reign of the emperor of the whole world, śrî Poyšala-vîra-Râmanâda-Dêvar — (From the date specified), I, Këši-araśar of Virchunai, granted to tâdumidannai's son Šama of Kuraneli certain lands (specified, with details of boundaries) as a *batta-virutti* (Usual final imprecatory sentence)

## 37

Date 1713 A D

(Telugu) — śrî-Râma Be it well (On the date specified), purifier of the Achyuta gôtra, the mahâ-nâyakâchârya Tâdigolla Râmappa-Nâyini's grandson, Raghunâtha-Nâyini's son, Râmappa-Nâyini granted to the 25 guru Brahmans of the Mallamâmbâ agrahâra a sâsana of a gift of land as follows — In the Koyyagurikî land of the Gudagiri-śîme of the Pellagonda kingdom,—for Adavi-Chambukurikî, otherwise named the Mallamambâsamudram agrahâra, in the Bôyakâna of the Tâdigolla-Yerukâluve-śîme belonging to our office of Nayaka,—we grant the Kûtalânâyini tank and the new pond Lingani-kunta with all the dry and wet land pertaining thereto— at the time that our mother Mallayakka breathed her last

## 38

Date ? 1731 A D

(Telugu) — (In the year specified), Râmappa-Nâyini Kadiripati-Nâyini granted a *mânya* to Mochcha-Vadanna's son Íra-Kadiriga

## 40

Date about 900 A D

Be it well ūrī-Bijayittayya having risen upon Mādā-Mattarasa's (son) Polalamma,—in the battle of Mudekal, Gārava's servant Avadhīra's son Chātaguddi, and Pulikuraki Duggamāra his father-in-law, slew, and died

## 43

Date ? 1752 A D

(Telugu)—ūrī-Rāma (In the year specified), the mahā-nāyakāchārya Tādigolla Raghunātha-Nāyini Rama Nāyini made a grant to Kalappa Bayapareddi's son

## 48

Date ? about 1750 A D

May it be prosperous

(In the year specified, name gone), Kalya-Mānikyanāṅga (made a grant) of Nadimalapalli in the Yērukālave kingdom to Vāsavanta-Rāya

## 49

Date 1231 A D

(Tamil)—(Obeisance to) Hara (On the date specified), I, Mākkōvai

Varaguna pperumāl, alas Pulla dēva-mandalikan, son of Rāja pati Śakkidēva-mandalikan of Puda-nādu in Nigaruli-Śōla-mandalam, ? made over , for as long as the moon and the sun endure, the temple, together with panchāngam, of the god Tiruvāliśvaram-udaiyār, who has graciously taken his abode on the top of the hill at Kuranelli of thus nādu I also granted certain lands (specified, with details) for the above god I had the temple and mandapa repaired of thus god and of the god Ulōkiśvaram-udaiya nāyanār of old Kuranelli Another grant of land (specified) for the god Tiruvāliśvaram-udaiyār I had the repairs done at the instance of the Śiva-Brāhmaṇa who was the holder of the temple-land in Kuranelli-pparru

## 50

Date ? about 880 A D

When, entitled to the band of five chief instruments, glory of the Pallavakula, ūrimat [? Nolamba] Rāja was ruling the kingdom of the world —and

Bhîma was ruling the ne-nâd Thîee Hundred and the Podal-nâd Sixty,— Šrîkandiyya of the Talnella-ratâ herds, when the cows were carried off, penetrating as far as , died For him was granted land (specified) Imprecation

## 52

Date ? 1629 A D

Be it well (On the date specified), when the mahârâjâdhîrâja râja-paramâšvara Rama-Deva-Râya-mahârâya was ruling the kingdom of the world —

## 54

Date 1395 A D

Obeisance to Ganadhîpati Obeisance to the gurus

Be it well (On the date specified), when the maha-mandalešvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern western and northern oceans, vîra-Harihara-Raya was in Vijayanagarî, in the supreme enjoyment of the mercy of the god Virûpâksha and the favour of Vîra Lakshmi, ruling the kingdom of the world — and that king's son Immadî-Bukka-Râya was in Muluvâyi, in the supreme enjoyment of the mercy of the god Sômayya, ruling the kingdom of the earth — in the days when in that Mulavâyi kingdom, in the Hodali village of the Bilusone-nâd, Mâcha-gaunda's son Mârappa's (son) Chinnanna was exercising control in that Hodali village,— in order that merit might be to his father Mâcha-gaunda and his mother Maleyakka,— he set up for (the god) Vighnêśvara a *dipamâle* stone pillar, to continue as long as sun and moon

Kattige Nâgappa and the Bilusona nâd prabhu, Tinnala Chokkappa, assisted in this work of piety

Imprecation Pingana's son Pingana's writing

## 57

Date about 770 A D

Be it well When Šrîpurusha mahârâja was ruling the kingdom of the world,— and his son Duggamâra Ereyappa was ruling the Kovalâla-nâd Three Hundred, the Ganga Six Thousand, taya-nâd, Panne-nâd, Belattûr-nad, Vimala , the Pulyaki nâd Thousand, the Bepôdu Thousand, and the Mu-nâd Sixty,— and Šrîvallava was ruling Ko ,— Šrîvallava having made petition,— for the *bhatara* of Kerâ Tondišvara, Duggamar E[reya]ppa granted land (specified)

**58***Date about 930 A D*

Be it well When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīmat Bîra-Nolamba was ruling the kingdom of the world — from fighting Kandaya, Battamarasa's (? son) Mendamalasa (rest unintelligible or effaced)

**59***Date about 985 A D*

Be it well When, supreme lord of Kôlâla pura, Rakkasa-Ganga Râchamalla was ruling the kingdom of the earth — Puliga, ruling the Nolambavâdi Thirty-two Thousand, granted Kâranaki for the Bitturallî tank Imprecation

**60***Date about 1231 A D*

(Tamil)—This inscription is mostly gone It seems to record that Pullâdêva mandalikan along with some other man of Kuranelli made a grant of land to a Śîva-Brâhmaṇa of the Bahudhanya (Bôdhâyanâ) sâtra for the god Ulôkiśvaram-udaiya-nâyânâr

**61***Date 1127 A D*

(Tamil)—The Śaka year 1049

In the 10th year of the reign of Kô Pparakêśarivanmar, alias the emperor of the three worlds, śîrî-Vikkirama-Śôla-Dêvar, who was graciously seated along with his queen Mukkô kkilân-adigal—

Vikkirama Śôla-vîra-Nulamban, son of the mandalîka of Puda-nâdu, Muduvarayan Marayan, alias Râjendra-Śôla, the gâmunda of Puda nâdu in Nigarîlî-Śôla mandalam, caused a *vimana* to be built for the god Ulôkiśvaram-udaiya Mahâdevar of Kuranelli, presented a [golden] plate to the god and also granted certain lands (specified)

**62***Date 1292 A D*

(Tamil)—In the 38th year of the reign of the emperor of the whole world, śîrî-Pojala-Irâmana-Dêvar — (From the date specified), Kura [nelli] in Puda-nâdu of Nigarîlî Śôla-mandalam

## 63

Date 1225 A D

(This inscription has neither beginning nor end)

(Tamil)—(On the date specified), Rūjāśrīman Pulla-deva mandalikan, alias Varaguna-pperumal, son of Śakki-dēva-mandalikin, who was the original mandalika of Puda-nādu in Nigarili-Śola-mandalam, seems to have made a grant for the god Tiruvalisvaram-udaiyāl on the hill of Kuranelli in Puda-nādu

## 64

Date about 930 A D

Be it well When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava kula, śrīman Biia-Nolamba was ruling the kingdom of the earth — Rising up against Sāntara, forming a troop of elephants, in the battle when he was afraid, fighting and attacking him, Battamarasa pierced him in a vital part and died The clouds reverberated, and he was united with the celestial nymphs For him was given and set up this stone

## 65

Date about 765 A D

Be it well When Śrīpurusha mahārāja was ruling the kingdom of the world — and Duggamāra Ereyappa was ruling the Kovalāla-nād — Vejjapē[? mm]arasa, when ruling Ronur, bound a badge (of honour) as 'lord of the house' on Sagara Mikkāne, and gave him, free of all imposts, one kanduga of rice land Imprecation

## 72

Date 1751 A D

(Telugu)—(In the year specified), the mahā-nāyakachārya Tādigola Ra Nayini Ramappa-Nayini granted to Tundari Chinna-Kiishnappa a grant of a village

## 73

Date 1751 A D

(Telugu)—śri-Rāma (In the year specified), the mahā-nāyakāchārya Niya-Rāmanātha-Nayini Rāmappa-Nayini made a grant to Biru-gavuni.

**74***Date ? 1733 A D*

(Telugu)—(In the year specified), Tâdigola Râmappa Nâyini granted to Sâbi-reddi land (specified), as a *suruga-mânya*

**76***Date 1767 A D*

(Telugu)—Be it well (On the date specified), the mahârâja râja Nâyini made a grant to Gâjala Chinnayya Kondayya

**77***Date 1767 A D*

(Telugu)—Be it well (On the date specified), the mahârâja râja Jai Rayu Mallâri-Râvu (*rest illegible*)

**80***Date ? 1747 A D*

(Telugu)—Be it well (On the date specified), Tâdigôla Tirumalappa Nâyini granted to Tippara's son Timaya the Timmasamudram agrahâra

**81***Date ? about 1300 A D*

(Tamil)—During the rule of Buvanêkamalla—mandalika Keśava-deva—Punilui-kilan Šivanândi šetti built this tank His son Puli-âlvân ? repaired it (Usual final imprecatory sentence<sup>1)</sup>)

**83***Date about 1750 A D*

(Telugu)—(On the date specified), the mahâ-nâyakâchârya Kottapalle Raghunâtha-Nâyaka's Kaduappa-Nayini made a grant of lands and tank (specified) at Mungânipalli

**84***Date ? 1754 A D*

(Telugu)—(On the date specified), the mahâ-nâyakâchârya Kottapâlya Râma-Nayini Nârasimha-Nayini made a grant to kunku Dêviraya

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<sup>1)</sup> This is mostly in the Kannada language

## 85

Date <sup>2</sup> about 900 A D

When, entitled to the band of five chief instruments, his breast embraced by , Vaidumba-maharaja was ruling the kingdom of the earth — Pulinnâd being seized, Râsumayya, having requested the Halayur king for a force, attacked the Koggadi Moligar, smote them and died On his dying there, Pallava mahârâja granted      ndur as a *haludtu*<sup>1)</sup>,                  Imprecation

## 88

Date 1513 A D

(Telugu)—May it be prosperous Be it well (On the date specified), when the mahârajâdhîrâja râja paramâsva vîra piatâpa Krishna-Râya mahârâya was ruling the kingdom in the enjoyment of peace — Raghupati-Nayaka-chârya                  granted to various persons (named) Bachumpalli in Belegundlu , giving it another name of Râmapuram agra-hâram      Imprecations

## 90

Date <sup>2</sup> 1669 A D

(Telugu)—(In the year specified), in the time of Krishna-Deva Vodeyar,— the Bachumpalli Nayaka Mali-reddi granted to the Jangam Mallinâtha-ayya lands (specified), to provide for worship, incense, lights and offerings Imprecations

## 93

Date about 1292 A D

(Tamil)—The gift made by Dêvândi Šîyan for

## 94

Date <sup>2</sup> about 1202 A D

(Tamil)—I, Kâvîri-Mârandan, who proclaimed the family name, a Valîya-Vaniyan of , having told Ândanayan to get away, fell stabbing the horse He who denies this shall have his mouth eaten by worms Shoemakers shall be born in the Kâvîri line                  shall incur that sin I, son of Kâvîri-kilaivar, attained the holy feet of Šîva

<sup>1)</sup> Some parts of the inscription are not clear

**95***Date 2 1202 A D*

(This inscription is fragmentary)

(Tamil)— having said three hundred  
 surrounding Ilâjêndira in the year Dundu  
 proclaiming the family

**96***Date 1769 A D*

(Telugu)—(On the date specified), Lakshmi Nâyini made a grant to the  
 lime-burners, through his *sarvadhhikari*

**98***Date 2 1704 A D*

(Telugu)—śri-Rama (In the year specified), the mahâ-nayakâcharya Tâdigol Vîsanta-Nâyini Tirumalapa-Nâyini granted to the herdsman Yarama-reddi's son Timma-reddi for the tank he had built in Korikapalli  
 Imprecation

**99***Date 1715 A D*

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Tâdigol Tîrumalappa's son Tîrumalappa-Nâyini made a grant to Venkata's son Venkatapa

**100***Date 1709 A D*

(Telugu)—Be it well (On the date specified), the mahâ-nâyakâchârya Tâdigol Tîrumalappa Nâyini's son Tîrumalappa Nâyini granted to Virappa for building a fort, half the rent of Mokuvâripalli payable to ammani  
 Imprecation

**101***Date 1728 A D*

(Telugu)—(In the year specified), pleased with Virappa for killing a tiger,—Tîrumalappa-Nâyudu, the dalavâyi Rangappa and others, granted land (specified) at the Vâbaya pond of Mopûru

## 102

*Date 1755 A D*

(Telugu)—Be it well (On the date specified), the mahâ-nayakâchârya Tadigodlu Tirumalappa Nâyini Venkatappa-Nayini granted to Appana a dharma-śasana as follows — In the Mudimadugu-samsthana belonging to our office of Nayaka, you having built the maladeva tank at Môtavâripalli (*rest illegible*)

## 107

*Date 1765 A D*

(Telugu)—Be it well (On the date specified), the Râlapadu-sthala Kadîn-mahaîâya Ramappa Nayini made a grant to Venkatappa

## 109

*Date 1756 A D*

(Telugu)—May it be prosperous Be it well (On the date specified), the great Narasimhâchârya and others (named) made a grant to Kômati as a village to be formed into an agrahâra

## 110

*Date 1725 A D*

(Telugu)—Be it well (On the date specified), when the Kottapâly people came and attacked the Badipalli fort,—coming with the dalavâyi Bayanappa, Randi-reddi died For him a grant was made

## 111

*Date 1712 A D*

(Telugu)—Be it well (On the date specified), the mahâ-nayakâchârya Tippa-Nâyini's son Tiku-Tippa-Nayini made for the god Virabhadra of Ayyanapalli a grant of Mudimadugu





## ADDENDA ET CORRIGENDA

*Introduction—*

page 22, note 4 after Upper *insert* or Western  
 (and wherever this name occurs)

27, line 31 for 1069 read 1068

30 , 6 II „ III

„ 20 after Kuttadun *insert* deva  
 (and wherever the name occurs)

31 „ 10 „ the *insert* general

*Roman Text—*

|                              |                           |
|------------------------------|---------------------------|
| p 15 l 9 for Bhôlati-Rajñ    | read ? Nola[m b i]dhi ijā |
| „ 35 „ 23 „ Keli             | , keli                    |
| „ 69 „ 18 „ mahâja[n]am      | „ Mahâjânam               |
| „ 102 „ 3 „ Kalâvasanu       | }                         |
| „ 127 „ 14 „ Kelilâ-vanjanai | „ kelalar vanjanu         |
| „ 160 „ 7 „ Prejâpati        | „ Piituvipati âne         |

*Translation—*

Before each of the following inscriptions in Kolai Tuluq,  
*insert* (Tamil)—Nos 10, 12, 13, 17—19, 20 28, 31, 38—56, 60, 69—71,  
 75—77, 81—82, 91—93, 95 102, 106a—112g, 115, 120—7,  
 129—133b 137—143, 149a—b, 159, 169, 171—173, 187, 202, 222

p 20 l 17 for ? 1139 read 991 (and delete foot note)

„ 21 , 27 „ 890 „ 850

(and, generally, correct the dates from classified list)

„ 22 „ 9 for washing his sword read as a bâl yacchu

„ 59 „ 1 „ 1128 „ 1127

„ 61 , 5 „ Mahâja „ Mahâjâ

„ 77 „ 7 „ Enâbâra Dhavayya „ Bâia Madhavayya

„ 78 „ 23 before made *insert* had

„ 81 „ 29 for demon kings read heroes

„ 91 „ 9 „ royal wrestler „ Râjamalla

„ 98 „ 16 read Chôriyya and

„ 126 „ 8 for who read having

„ 9 „ their „ his

(and in the other places where this phrase occurs)

„ 132 „ 14 „ 852 read about 715

„ 17 , in the year etc „ when, having received  
 orders from Piituvipati

p 192 l 17 for Šola-mandalum which included Irattapadi read Iratta-padikonda-Šola-mandalam (*and wherever the same term occurs*)

|              |                  |
|--------------|------------------|
| „ 200 „ 23 „ | 2 1333 read 1273 |
| „ 270 „ 1 „  | 1123 „ 1122      |
| „ 16 „       | 1069 „ 1068      |
| „ 29 „       | 1124 „ 1114      |

*Tamil Text*—

Kolar Taluq—No 62 to be corrected to 240  
112a is the continuation of 108  
111, end of line 9, to be 112a

Mulbagal Taluq—No 121c to be 123  
123 „ 125

157 to end, add 2 to each No of Tamil inscriptions

Sidlaghatta Taluq—No 67 to end, deduct 1 from each do

Chik-Ballapur „ „ 42 to be 41  
Goribidnur „ „ 54 „ 55  
„ „ „ 56 „ 57

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# ALPHABETICAL LIST OF TOWNS AND VILLAGES

*where the Inscriptions were found*

| Name                | Taluq | Inscription No | Name               | Taluq | Inscription No |
|---------------------|-------|----------------|--------------------|-------|----------------|
| Abalôdu             | Sd    | 38             | Bahîsetihalli      | Mb    | 105            |
| Abbami              | Kl    | 242, 243       | Balla              | Mb    | 91 95          |
| Âchambahâ Langîpuri | Mb    | 137            |                    |       | 264            |
| Achatnahalli        | Kl    | 104            | Banîsamudîn        | Mb    | 166-169        |
| Adagalû             | Sp    | 76, 77         | Bandâbhalli        | CB    | 64             |
| Adavichambukûn      | Sp    | 37             | Bandalahalli       | Bg    | 12             |
| Agara               | Mb    | 175, 254       | Banguvadî          | Kl    | 207            |
| Ahanya              | Mi    | 64-66          | "                  | Mb    | 227, 228       |
| Âlahalli            | Kl    | 1, 2           | Bannâhalli         | Mr    | 45             |
| Âlamgiri            | Ct    | 54-61          | Bantigînahalli     | Kl    | 168            |
| "                   | Sp    | 23             | Barugui            | Mr    | 77             |
| Allalasandîn        | Mb    | 23             | Basivânîhalli      | Gd    | 27             |
| Amaîavati           | Sd    | 28             | Basavapatna        | Sd    | 22             |
| Anakanûn            | CB    | 11             | Basvâpura          | Sd    | 89             |
| Andigenahalli       | Kl    | 248, 249       | Batlahalli         | Ct    | 6-10           |
| Ânemadagu           | Sd    | 102-104        | Bavanâhalli        | Mr    | 84             |
| Annenahalli         | Kl    | 224            | Bayrinayakanahalli | Sd    | 45             |
| Ânu                 | Ct    | 48-52          | Bayyapalli         | Sp    | 30             |
| Appêgaudînahalli    | Sd    | 61, 62         | Bellotti           | Sd    | 64, 65         |
| Âiakunda            | Gd    | 32             | Bellui             | Kl    | 92 102         |
| Aîukere             | Sd    | 25             | Benajenahalli      | Kl    | 144            |
| Attigânahalli       | Sd    | 26             | Bengînur           | Bp    | 69             |
| Attûn               | Ct    | 129            | Bestarapalli       | Bg    | 70             |
| Âvanî               | Mb    | 38-79,         | Betumîngala        | Bp    | 1 9            |
|                     |       | 263            | Bhagataîaballi     | Ct    | 82             |
| Bachchappanahalli   | Ct    | 127            | Bhaktaîahalli      | Sd    | 32, 33         |
| Baddipalli          | Sp    | 110            | Bichagânahalli     | Bg    | 14             |
| Baipanahalli        | Sd    | 105-107        | Bichagondanahalli  | Kl    | 62, 240        |
| Banîagânapalli      | Sp    | 85-87          | Bilândahalli       | Ct    | 5              |
| Bairakûn            | Mb    | 201-203        | Bissanahalli       | Kl    | 210            |
| Bairanahalli        | Mr    | 85, 86         | "                  | Mb    | 255, 256       |
| Bairasandra         | Sd    | 21             | Bôdampalli         | Ct    | 14, 15         |
| Baiyanapalli        | Ct    | 139            | Bôdigundlahalli    | Ct    | 4              |
| Baiyandapalli       | Ct    | 159            | Bommanahalli       | Mr    | 51             |
| Bajjiaddipalli      | Sp    | 88-90          | Bommasandra        | Gd    | 60, 61         |
| Bûkârahalli         | Mr    | 68             | Bommêpalli         | Sd    | 84             |
| Balamînde           | Bp    | 88             | Bowringpet         | Bp    | 62             |
| Balatamai           | Sp    | 111            | Bî ihmanapalli     | Sp    | 35, 36         |
| Balavanahalli       | Bp    | 39             | Buddalavâripalle   | Bg    | 54, 55         |
| Balireddihalli      | Bg    | 22             | Budideru           | Mb    | 240            |

| Name                | Taluq | Inscription No | Name                   | Taluq | Inscription No |
|---------------------|-------|----------------|------------------------|-------|----------------|
| Budihalu            | Sd    | 31             | Dēvaragudipalli        | Bg    | 15, 16         |
| Budikôte            | Bp    | 86             | Dēvarâyasandia         | Mb    | 103, 104       |
| Burîgahalli         | Kl    | 209            | Dêvasthûnada Hosahalli | CB    | 55             |
| Burudakunte         | Sd    | 85-88          | Dêvikunte              | Bg    | 33, 34,        |
| Busanahalli         | Sd    | 5              |                        |       | 42, 43         |
| Bussenahalli        | Kl    | 162            |                        |       |                |
| Byâladahalli        | Ct    | 117            | Dêvulapalli            | Sp    | 46-48          |
| Byâtanuū            | Mb    | 213-216        | Dibbuū                 | CB    | 50-52          |
| Chakanahalli        | Mi    | 54             | Digavapalli            | Ct    | 168            |
| Chakavelu           | Bg    | 52, 53         | Diguvalapalli          | Ct    | 30, 31         |
| Chaladigânahalli    | Sp    | 15, 16         | "                      | Sp    | 94, 95         |
| Chamanahalli        | Mr    | 52             | Dimba                  | Kl    | 136            |
| Chambe              | Mi    | 38             | Dimbâla                | Sp    | 65             |
| Channakallu         | Mi    | 90, 91         | Doddagañjûr            | Ct    | 167            |
| Channapura          | Mb    | 217            | " -Hasâla              | Kl    | 135            |
| Chanuarâyanahalli   | Gd    | 81, 82         | " Kadatûr              | Mi    | 83             |
| Channaîâyapura      | Mi    | 78, 82         | " -Kalâhalli           | Mi    | 67             |
| Chauvalôpalli       | Bg    | 61             | " -Maîalli             | OB    | 47             |
| Chaudasandra        | Sd    | 63             | " -Nañjûi              | Ct    | 70             |
| Chigatigere         | Gd    | 14, 15         | " -Puia                | Ct    | 53             |
| Chik-Ballapur       | CB    | 1 3            | Dômasandra             | Kl    | 222            |
| ,, -Dâsenahalli     | Sd    | 71             | Dyâvârahalli           | Gd    | 43, 44         |
| ,, -Hasala          | Kl    | 145            | Dyavaîatondapalli      | Gd    | 24             |
| ,, -Kuragôd         | Gd    | 19             | Echunajalli            | Sp    | 55, 56         |
| ,, -Allakunte       | Ct    | 154            | Edahalli               | Kl    | 202            |
| ,, -Pura            | Kl    | 203            | Elagalahalli           | CB    | 63             |
| Chik-Ayyû           | Kl    | 69             | Elipi                  | Gd    | 12, 13         |
| ,, -Kêvalipalli     | Sp    | 105            | Ennangûr               | Sd    | 20             |
| Chilakalanêrpu      | Sd    | 82, 83         | Eramantepalli          | Ct    | 138            |
| Chilârapalli        | Sp    | 93             | Êrukâluve              | Sp    | 69, 70         |
| Chillapalli         | Kl    | 223            | Eruvaguli              | Mr    | 33, 34         |
| Chindudapi          | Ct    | 131            | Gadamañgânahalli       | CB    | 58             |
| Chinnahalli         | Mb    | 239            | Gaddampalli            | Bg    | 57             |
| ,,                  | Bg    | 2, 3           | Gaddekanûr             | Kl    | 148-152        |
| Chinnakuralapalli   | Sp    | 91             | Gâjalapalli            | Bg    | 44             |
| Chinnappareddipalli | Ct    | 32             | Ganabande              | Sp    | 82             |
| Chinnênahalli       | Bg    | 13             | Gandagêhalli           | Mr    | 50             |
| Chintâmanapalli     | Sp    | 104            | Gandlahalli            | Kl    | 198, 199       |
| Chokkondahalli      | Sd    | 18, 19         | Gangarakâlave          | CB    | 53             |
| Chôlaghatta         | Kl    | 137-140        | Gangasandra            | Gd    | 21, 22         |
| Dabbalavârahalli    | Bg    | 84             | Gañjigunte             | Sd    | 72             |
| Dadinâyakanapalya   | Gd    | 57             | Garudanahalli          | Kl    | 64, 65         |
| Dalasanuū           | Kl    | 185-187        | ,, palya               | Kl    | 105            |
| Dammasandra         | Mb    | 250, 251       | Gavimatha              | Kl    | 134            |

| Name               | Taluk | Inscription No | Name              | Taluk | Inscription No      |
|--------------------|-------|----------------|-------------------|-------|---------------------|
| Gavipalli          | Ct    | 153            | Holêrahalli       | Kl    | 32, 74              |
| Ghatamaianahalli   | Sd    | 23, 24         | Holu              | Kl    | 219-221             |
| Gollachinnenahalli | Gd    | 65             | Hosahalli         | Mb    | 148, 149            |
| Gollahalli         | Kl    | 66             | "                 | Ct    | 62, 62 <sup>a</sup> |
| "                  | Sd    | 1              | Hosahudy          | Bg    | 78 81               |
| "                  | Ct    | 137            | Hosakote          | Bp    | 61                  |
| Gollu              | CB    | 54             | Hosapete          | Sd    | 11-16               |
| Gônur              | Mt    | 53             | Hosui             | Kl    | 31                  |
| Gôpalli            | Ct    | 142            | "                 | Gd    | 46-50               |
| Goramadagu         | Sd    | 50             | "                 | Sp    | 13                  |
| Goravî Makalapalli | Sp    | 71             | Huduti            | Gd    | 7, 8                |
| Goribdnû           | Gd    | 1-3            | Hujagui           | Sd    | 48, 49              |
| Gottihalli         | Kl    | 174-176        | Huladenahalli     | Mr    | 49                  |
| Gudalapalli        | Ct    | 140            | Hulikunda         | Bp    | 40 58               |
| Gudubnnde          | Bg    | 1              | Hunisênahalli     | Gd    | 16, 17              |
| Gudihalli          | Sd    | 66 69          | Huttui            | Kl    | 227, 228            |
| Gudipalli          | Mb    | 237, 238       | Idagûi            | Gd    | 9-11                |
| Gulagañjhalli      | Gd    | 58, 59         | Inumañchênahalli  | CB    | 56, 57              |
| Gullakunte         | Ct    | 147            | Iragappanahalli   | Sd    | 98, 99              |
| Gulu               | Bg    | 27-30          | Itkalidurga       | Bg    | 35                  |
| Gummakallu         | Mb    | 212            | Jagatanahalli     | Ct    | 77, 78              |
| Gummañaddipuia     | Kl    | 204            | Jakkouahalli      | Gd    | 31                  |
| Gumminâyakanñpaly  | Bg    | 68-68          | Jangamagurjhalli  | Kl    | 178                 |
| Gunilapalli        | Ct    | 79, 80         | Jannappalli       | Kl    | 225                 |
| Gundalagurike      | CB    | 6              | Jinkalavarî       | Sp    | 112                 |
| Gundâpura          | Gd    | 53             | Kachamachenahalli | Gd    | 41                  |
| Gundigere          | Ct    | 19, 20         | Kadabu            | Gd    | 62, 63              |
| Guttahalli         | Ct    | 133 134        | Kadagaitû         | Kl    | 55                  |
| Guttapalli         | Sp    | 49             | Kâdalavêni        | Gd    | 55, 56              |
| Halepâlya          | Mr    | 39-42          | Kadiridêvarahalli | Gd    | 34                  |
| Halkur             | Gd    | 36 38          | Kâivâia           | Ct    | 86 103              |
| Hâlugânahalli      | Gd    | 18             | Kalakempana-dinne | Ct    | 69                  |
| Harabikottanu      | Kl    | 70-73          | Kallahalli        | Ct    | 118-126b,<br>128    |
| Haradî             | Kl    | 250, 251       | Kallandûr         | Kl    | 156-159             |
| Haralakunte        | Kl    | 244-247        | Kallûdi           | Gd    | 6                   |
| Haristhala         | CB    | 59             | Kalluhalli        | Kl    | 18                  |
| Hebata             | Sp    | 25-29          | Kallûr            | Sp    | 20-22               |
| Hebbani            | Mb    | 207-211        | Kâmadênahalli     | Kl    | 153, 154            |
| Hîranyapalli       | Ct    | 37, 38         | Kamârlahalli      | Ot    | 16-18               |
| Hîri-Bidanûr       | Gd    | 4, 5           | Kâmasamudra       | Bp    | 83-85               |
| " -Kattigênahalli  | Ct    | 135            | Kambakunte        | Sp    | 31                  |
| " -Malle           | Mr    | 48             | Kambâlapalli      | Sp    | 33                  |
| Hittalahalli       | Sd    | 34-37          | Kambarapalli      | Sp    | 78                  |
| Hodali             | Sp    | 53, 54         |                   |       |                     |

| Name                 | Taluq | Inscription No | Name                | Taluq | Inscription No |
|----------------------|-------|----------------|---------------------|-------|----------------|
| Kambihatti           | Mb    | 100-102        | Korunahalli         | Mr    | 87, 88         |
| Kammaravâiahalli     | Bg    | 24             | Kotrakuli           | Sp    | 66, 67         |
| Kanagamakalapalli    | Sp    | 9              | Kottampalli         | Bg    | 56             |
| Kundavara            | CB    | 42-45          | Kottanûl            | Mb    | 147            |
| Kannamangala         | Ct    | 130            | „                   | CB    | 48, 49         |
| Kannasandia          | Mb    | 199-200        | Kottûl              | Mb    | 145, 146       |
| Kappalamaduvu        | Mb    | 22             | „                   | Sp    | 81             |
| Kâlakâr              | Bg    | 21             | Kôti Basavâpura     | Kl    | 241            |
| Kaiyjangâlavalli     | Sd    | 90             | Kuduvanahalli       | Kl    | 213            |
| Kâubele              | Bp    | 64-66          | Kuduviti            | CB    | 40, 41         |
| Kasettipalli         | Ct    | 144 146        | Kundalagurike       | Sd    | 75-81          |
| Katriguppe           | Ct    | 81             | Kuntlûrappana-gavi  | Bg    | 23             |
| Kathâri-Muddanapalli | Sp    | 24             | Kuppedanahalli      | Kl    | 216-218        |
| Kavattanahalli       | Mb    | 29 36          | Kûrigepalli         | Sp    | 97, 98         |
| Kavuruhalli          | CB    | 9              | Kurubarahalli       | Mb    | 198            |
| Kendanahalli         | Ct    | 104-110        | „                   | Sd    | 2-4            |
| Kendatti             | Kl    | 78             | Kuiubâru            | Ct    | 43-47          |
| „ -betta             | Kl    | 75-77          | Kuiudumâle          | Mb    | 178-197        |
| Kenkere              | Gd    | 45             | Kurusiddanahalli    | Mr    | 43             |
| Kesavînâyakanahalli  | Kl    | 15             | Kusandra            | Sp    | 72, 73         |
| Kestûru              | Sp    | 115            | Kutândapalli        | Mb    | 170, 171       |
| Kilâgâmi             | Mb    | 86-88          | Kuteri              | Kl    | 141-143        |
| Kilukoppa            | Bp    | 67, 68         | Kyâlanur            | Kl    | 56 61          |
| Kiravâra             | Sp    | 17, 18         | Lakappanahalli      | CB    | 62             |
| Kodagêhalli          | Bp    | 15             | Lakkûl              | Mi    | 69 71          |
| Kôdiganahalli        | Gd    | 35             | Lingâpura           | Mb    | 258            |
| Kodihalli            | Kl    | 160            | Mâchenahalli        | Bg    | 85             |
| „                    | Mr    | 79             | Mâdamangala         | Kl    | 177            |
| „                    | Mb    | 241, 242       | Mâdappagârapalli    | Bg    | 32             |
| Kôdugallu            | Ct    | 12             | Mâdavagurchenahalli | Kl    | 163            |
| Koladêvi             | Mb    | 150-152        | Maddêri             | Kl    | 16             |
| Kolagañjhalli        | Kl    | 167            | Mâdigarahalli       | Bp    | 78             |
| Kolâr                | Kl    | 106-119        | Mâdimangala         | Bp    | 79             |
| Kôlatti              | Mr    | 63             | Madivula            | Kl    | 27-30,         |
| Kolattur             | Mb    | 129, 130       |                     |       | 79 84          |
| Kôlür                | Sp    | 32             | „                   | Mb    | 249            |
| Konappanahalli       | Ct    | 71, 72         | „                   | Mi    | 97-101         |
| Kondamvâipalli       | Bg    | 46-51          | „                   | Bp    | 18 38          |
| Kondâpura            | Gd    | 42             | „                   | Sp    | 57-64          |
| Kondarâjahalli       | Mr    | 31             | Magulabele          | Bp    | 75-77          |
| Kondênahalli         | Kl    | 189-192        | Mailandahalli       | Mr    | 92, 93         |
| Kondipalli           | Mb    | 153, 154       | Mailâpura           | Mb    | 245, 246,      |
| Konganahalli         | Ct    | 114            |                     |       | 266            |
| Kongatimmanahalli    | Ct    | 63, 64         | Makârahalli         | Mi    | 44             |

| Name                 | Taluq | Inscription No | Name                | Taluq | Inscription No       |
|----------------------|-------|----------------|---------------------|-------|----------------------|
| Maladepallı          | Sp    | 44             | Mudimadagu          | Sp    | 113, 114             |
| Malalur              | Gd    | 51             | Mudiyānūi           | Mb    | 157-160              |
| Mallandahalli        | Kl    | 17             | Muduvādi            | Kl    | 193-195              |
| Mallappanahalli      | Kl    | 19             | Mukkudegutte        | Mr    | 62                   |
| Mallisettipura       | Sd    | 58, 59         | Mukkūrvūrapullı     | Bg    | 59                   |
| Maluı                | Sd    | 51-55          | Mulbigul            | Mb    | 1-20,<br>257         |
| Mälüı                | Mr    | 51             |                     |       |                      |
| Mañchanabele         | CB    | 4, 5           | Munganthalli        | Ct    | 1-3                  |
| Mañchandahalli       | Kl    | 20             | Muttakapallı        | Sp    | 40-43                |
| Mañchēnahalli        | Gd    | 23             | Muttugadahalli      | Kl    | 4, 5                 |
| Mandikallu           | Mb    | 176, 177       | Muttukadıvhalli     | Ct    | 115, 116             |
| "                    | CB    | 65             | Mutturı             | CB    | 10                   |
| Mangalikonda         | Bg    | 58             | Nadüpınayakanahalli | Sd    | 27                   |
| Mangasandra          | Bg    | 17-19          | Nadupullı           | Kl    | 203                  |
| Manigattu Gollahalli | Mb    | 229-234        | Naduvanahalli       | CB    | 60                   |
| Maragallu            | Bp    | 72, 73         | Nagamangala         | Sd    | 6, 7                 |
| Mâiagânakunte        | Bg    | 36-39          | Naganalu            | Kl    | 161                  |
| Maralapalli          | Sp    | 107            | Nagaragere          | Gd    | 68-77                |
| Marappanahalli       | Gd    | 66             | Nâgâiýahosahalli    | Ct    | 11                   |
| Marasanahallı        | CB    | 13             | Nîgarlamitte        | Ct    | 141                  |
| Mîrasanapalli        | Sp    | 92             | Nallabalamanakunte  | Bg    | 31                   |
| Mâiçenahalli         | Kl    | 155            | Nallaguddipallı     | Sp    | 109                  |
| Mâstênahalli         | Kl    | 211, 212       | Nallur              | Mb    | 138-144              |
| Mâsti                | Mi    | 57 59          | "                   | Bp    | 10                   |
| Matnahalli           | Kl    | 171-173        | Nâmagonđla          | Gd    | 29, 30               |
| Mattevârapalli       | Sp    | 100-102        | Namanahalli         | Sd    | 42, 70               |
| Mavukere             | Ct    | 13             | Nambihalli          | Sp    | 14-14a               |
| Mâyigere             | Bp    | 70, 71         | Nañcheralu          | Bg    | 4-8                  |
| Mêdutambihalli       | Kl    | 229-233        | Nandanahosahalli    | Sd    | 73                   |
| Mekalanâyakanapâlyा  | Mr    | 55, 56         | Nandanavana         | Sd    | 91, 92               |
| Mêlagâni             | Mb    | 80 85          | Nandi               | CB    | 14-28                |
| Mêtayalûı            | Mb    | 252            | " durga             | CB    | 29-39                |
| Mêlûı                | Sd    | 56, 57         | Nangali             | Mb    | 218-226              |
| Merupadugu           | Gd    | 20             | Narasâpura          | Kl    | 90, 91               |
| Minukanaguriki       | Gd    | 28             | Nekkundi            | Ct    | 34 a-36,<br>165, 166 |
| Mindagalı            | Ct    | 26-29          |                     |       |                      |
| Mittahalli           | Bp    | 87             | Nenamanaballi       | Kl    | 226                  |
| Mittemari            | Bg    | 71-73          | Neranahalli         | Kl    | 254                  |
| Môtagapalli          | Mb    | 247, 248,      | Neranalli           | Kl    | 234                  |
|                      |       | 253            | Nimmakâyalapallı    | Bg    | 76                   |
| Muchchattihalli      | Gd    | 64             | Nonamangala         | Mr    | 72-74                |
| Mudalodu             | Gd    | 83-89          | Nosekele            | Mr    | 89                   |
| Muddalahalli         | Ct    | 143            | Nukkanahalli        | Kl    | 200, 201             |
| Mudugere             | Gd    | 52             | Nulupurakôte        | Kl    | 188                  |

| Name               | Taluq | Inscription No | Name               | Taluq | Inscription No |
|--------------------|-------|----------------|--------------------|-------|----------------|
| Nūtava             | Ml    | 47             | Settikottanūr      | Kl    | 67, 68         |
| Pachāramakalapalli | Sp    | 75             | Settipalli         | Ct    | 150 152        |
| Padmagatta         | Mb    | 24-25          | Shērakhhanakōte    | Bg    | 82, 83         |
| Palyakere          | Bg    | 74 75          | Siddhagatta        | Mb    | 259, 260       |
| Pataballipalli     | Sp    | 39             | Šidlaghatta        | Sd    | 29, 30         |
| Pātaddagal         | Sp    | 79             | Šigalapalya        | Ct    | 148            |
| Pātakōte           | Bg    | 69             | Šigehalli          | Ct    | 132            |
| Patna              | Kl    | 255            | Šikñi u            | Mb    | 204, 205       |
| Peddanegavara      | Mb    | 235, 236       | Smganahallī        | Gd    | 39, 40         |
| Peddatumukepalli   | Bg    | 25, 26         | Šisandīa           | Kl    | 235, 236       |
| Pemmasettihalli    | Kl    | 85, 86         | Situbetta          | Kl    | 33-54          |
| Pempunahallī       | Bg    | 9              | Šivāra             | Ml    | 94, 96         |
| Perumāchanahallī   | Ct    | 111-113        | „ -pattana         | Kl    | 6-10           |
| Pokāmākalapalli    | Bg    | 45             | Somāmbudhi         | Kl    | 169, 170       |
| Pōtenahalli        | Bg    | 41             | Sōmarasanahallī    | Kl    | 256            |
| ”                  | Gd    | 33             | Sōmayājanapalī     | Sp    | 34             |
| Pottapalli         | Ct    | 160-164        | Sonnavadī          | Mb    | 37             |
| Pūjēnahalli        | Mb    | 206            | Sōrakajñahallī     | Sd    | 60             |
| Pulugūrammanahalli | Sd    | 97             | Srinivasapūr       | Sp    | 1-8            |
| Pūra               | Mr    | 75             | Sugatūi            | Kl    | 164 166        |
| Purahalli          | Kl    | 14             | ”                  | Sd    | 8 10           |
| Rachchagundlahalli | Mb    | 21             | Sulidēnahallī      | Kl    | 21-26          |
| Raddivārapalli     | Sp    | 99             | Sūlukunte          | Bp    | 80 82          |
| Raghunāthapūra     | Sp    | 45             | Sūlūi              | Kl    | 87-89          |
| Ragutapalli        | Ct    | 21             | Sundarapalya       | Bp    | 16             |
| Rājagundlahalli    | Mb    | 172-174        | Sundīahallī        | Sd    | 17             |
| Rāmachandīapura    | Mb    | 243, 244       | Sunnakallu         | Sp    | 106            |
| Ramākalapalli      | Ct    | 149            | Tadagodlu          | Ct    | 155-158        |
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| Rāyīlpadu          | Sp    | 96             | Tamaka             | Kl    | 146, 147       |
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| Sandrapalli        | Ct    | 73             | Teruhallī          | Kl    | 120-129        |
| Sangandahalli      | Mb    | 89, 90         | Tīmmalapalli       | Sp    | 103            |
| Šeshāpura          | Mb    | 156            | Timmanayakanahallī | Sd    | 101            |
| Settihalli         | Sd    | 39             | ”                  | Mr    | 46             |
| ”                  | Sp    | 11, 12         | Timmasandīa        | Kl    | 252            |

| Name              | Taluq | Inscription No | Name                  | Taluq | Inscription No  |
|-------------------|-------|----------------|-----------------------|-------|-----------------|
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| Timmayyagūrapalli | Bg    | 60             | kere                  | Sp    | 80              |
| Tinnili           | Sp    | 50-52          | Vasantapilli          | Ct    | 33              |
| Tippēnahalli      | Sd    | 46, 47         | Vāradā Hosahalli      | Gd    | 80              |
| "                 | CB    | 12             | Velgalbure            | Kl    | 179 184         |
| Tirumalakuppe     | Kl    | 3              | Vemigallu             | Kl    | 12, 13          |
| Tiūmani           | Bg    | 10, 11         | Venkātipura           | Kl    | 206             |
| Toīdevandahalli   | Kl    | 196-197        | "                     | Bg    | 77              |
| Timisi            | Mi    | 61             | "                     | Sp    | 19              |
| Tūpalli           | Sp    | 74             | Vibhutipuri           | Kl    | 130 133         |
| Tuiāndahalli      | Kl    | 214            | Vīṇupīkshupura        | Mb    | 96 99           |
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| Ullēyahalli       | Mi    | 30-37          | Vokkileti             | Kl    | 63 63bis        |
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